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THE
CHRISTIAN WORLD:

MAGAZINE

OF THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

VOLUME XVII.

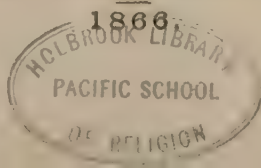
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THE

CHRISTIAN WORLD.

VOL. XVII.

JANUARY, 1866.

No. 1.

A NEW YEAR'S GLANCE AT THE FIELD.

WE offer our readers the congratulations of the season. We wish them truly a happy New Year. To the patriot, the philanthropist, and the Christian, all things combine to make its opening auspicious. The terrible, the stupendous, the world-amazing war is over. The mightiest army this earth ever beheld has been disbanded. Devastated cities are being rebuilt. The blockade is at an end; and to crown all, Slavery, that black cloud which overhung our horizon, pouring now and then its torrents upon the land and overwhelming our institutions, has been forever dissipated. The sun shines without an obstruction. No longer can the foreigner, manacled though he may be, point his chained finger of scorn, and say: "Yours a free country! a land of liberty, with four millions of slaves!" Wonderful are thy ways, oh God! Could our fathers rise from the grave, we think they would utter a long and loud Amen.

If God's ways are wonderful in his dealings with us, they have been no less so with other nations. While temporal chains have fallen from the hands of millions of men, spiritual shackles have also been falling from the hearts of a hundred millions of immortal beings.

While we congratulate our Christian brethren in view of these things, we truly lament that the great majority seem to comprehend so little these marvels—miracles we would almost call them. We do not believe that there are in this day many who will attribute such doings of our Almighty Saviour to the evil one; still when we look at the apathy and indifference of the Church, while such things are transpiring under its observation, we have cause to mourn.

Look at Italy, that land of lofty mountains and lovely plains—that land of song and of beautiful, gorgeous skies—the garden of the world and the cradle of Christianity. Turn from nature, beautiful and sublime, to spirits dark and groveling, yet struggling with a giant's agony to burst its bonds and emerge from its gloomy caverns.

Contrast the condition of things in 1859 with that which now exists. Chained to the walls of the temples lay the Word of God, covered with

the mould of ages. The travelers' trunks were made to disgorge their most precious contents—Bibles, which were at once consigned to the flames. People who dared to read, even in their own houses, the message of God's love to man, were hurried off to prisons. Now how changed ! Italy is the freest of free lands upon the eastern continent. The Bible can be sold in the streets. The herald of the cross may offer salvation through a crucified Saviour in the highways and market-places. Thousands flock together to discuss the doctrines of the Bible, so new, so wonderful to them. Driven from their churches, they meet in work-shops, in barns, and in the open air, to listen to the message from on high. The long persecuted Waldenses have come out of their hiding places and mountain fastnesses, and offer to the inhabitants of the fair valleys the truth as it is in Jesus. The Covenanter and the Wesleyan are sounding loud the trumpet of the Gospel. A noble band, emerging from the darkness of centuries, meet and draw up a system of theology for the Free Italian Church. The people hunger for the bread of life—they clamor for it as do their lazzaroni for food. They are poor, they are ignorant. They are going through a religious crisis. "They have been forced by the Pope and his pompous Encyclicals to despise and reject the Papacy ; and if a true spiritual faith is not soon given them, they will reject all religion, and skepticism will spread its blighting curse over the land."

To Christians in America and England God is now offering the high honor of gathering this interesting people into His kingdom. Shall we reply : Lord, we have not the means ? If we refuse, and are willing to tell the truth, we shall have to say : Lord, we have not the heart ! We would rather accumulate our wealth, and squeeze into heaven, as a camel must to get through a needle's eye, than impoverish ourselves for Christ, and ascend as Elijah did the chariots of Israel.

We again beg our readers to peruse the letters of Messrs. Hall, Clark, and Moorehead. Burdened as they are with the weight of souls, they stretch out their hands with importunate appeals. It is hard, hard indeed for this Society to refuse—but what can we do, brethren ? What shall we do when the churches will not give us even a hundred thousand dollars ? How shall we send the messengers of the truth all over Mexico and South America and Italy and Greece, and other vast lands which are Christian only in name ?

GREECE.—Here the Society has two worthy men, who have been baptized by the Holy Ghost. They have taken hold of the pillars of the temple, and will shake it even to its foundations.

With the religious condition of France, and other nominally Christian European countries, our readers are familiar. In fact we find that Christians in general know far more about the Eastern Continent than

they do about a great portion of their own. The religious state of South America and Mexico is scarcely known to a majority of our people.

Below us lies a land as great as our own. Physically God has wedded us to it. How is it then that, in a religious point of view, we have "put asunder what God has put together?" How have we treated our spouse? Have we clothed and fed and nourished and sheltered her spiritually? Have we not rather allowed her to ally herself to that great Mother of abominations? What have we done to reclaim and bring her back to her lawful bridegroom? Comparatively nothing.—The streams of Christian benevolence have risen and swollen and poured their mighty, rushing waters past these lands, away on to the far off nations of the earth. The heathen have bathed in these life-giving waters, and are becoming clean. We would not detach even a rill from these rivers of Christian zeal. But are the clouds all dry when they have poured their contents to water the sterile lands of heathenism? Are there no vapors left to moisten nearer lands,—and must South America and Mexico, and other lands we have mentioned, thirst with a craving which is truly agonizing, and be refused by those who can give to them the water of life? Only a few years ago, the whole of South America was shut up to the Gospel. Such was the influence and power of the Pope and his hierarchy, that moral barriers, high and impregnable as the Andes, surrounded the land. Bibles were burnt by the thousands at the gates. The ministers of God were denied entrance. Intolerance reigned supreme.

Now how changed! The missionary may traverse nearly the length and breadth of the land, offering free salvation through a crucified Saviour, and the forgiveness of sin without the intervention of a sinning priest.

Look at Chili. The fires of God came down to reveal the abominations of priest-craft. The flames which burned up hundreds of poor deluded women, also consumed the veil covering the eyes of the people. The temple is on fire, the flames enwrap the multitude worshipping the Virgin. They shriek and strive to fly from the scene. The burning carcasses pile up and bar the front passage. The multitude rush to and fro, and perish, for the back door is barricaded, and for what?—That images and old relics may be saved, while a shout, loud and long, sounds through the creaking timbers, telling the falling victims it was glorious thus to die.—It was the nearest way to the regions of the blessed Virgin.

That fire has done great things for Chili. She is to-day free, in spite of Ugarti, the savior of relics, and the two hundred poor deluded women whom he marshalled to stone down her legislators. But while we cite the fire as one of the means God has used, we would not forget an-

other instrument—a man, who for years has stood upon the threshold and battled day and night for freedom—the Rev. Mr. Trumbull.

BRAZIL.—At its head stands the Emperor, a giant in physical stature, and intellectually a ripe and finished scholar, thoroughly acquainted with the institutions of our country. He is a man who has been known to pass by his nobles to shake hands with and welcome to his empire the poor missionary of the Cross. He knows well that religious toleration alone will make Brazil a free and happy country, and in him at least the Gospel and its herald have a friend. It will be our own fault if the people receive not the tidings of salvation.

UNITED STATES OF COLUMBIA.—Here the State and Church have been completely separated. The political power of the priest has been destroyed. A free circulation of the Bible is tolerated. The ambassador of Christ can have access to three millions of people. The intelligent portion of the inhabitants have cast off their inherited faith, but knowing of no other to adopt in its place, they are running into infidelity and practical Atheism. Messrs. Gulick and Hicks, who have labored in these States as voluntary missionaries, tell us that the people are so eager to learn the truth that they are willing to pay for Bibles and tracts. In some instances individuals have committed large portions of God's word to memory.

Bogota was, not many years ago, the stronghold of Papal fanaticism and power, as is apparent from her immense cathedrals, numerous churches, and large convents covering entire squares. Here "the scarlet beast," says Mr. Gulick, "has been driven from her gilded shrines and smoking altars. The party in power are truly anti-Roman Catholic. The liberal newspapers mock and deride the superstitious mumeries of the church with as much freedom and more zest than would the English Protestant press. But as the natural result of this reaction and of there being no other faith presented for their acceptance, they are passing over to infidelity." We know these things. What will the American church do? Will they bid us go up and occupy?

But let us pass on nearer home. Here at our very door lies the land of the Montezumas. Beautiful for situation, yet rent asunder by dissensions, arising wholly from the intrigues of priestcraft. We need not speak of that secret power which has for centuries ruled supreme, and bound with iron chains a heroic but deluded people. The noxious vapors and murky mists of the Rio Grande seem to have swallowed up the light of the Gospel, and thrown a veil of darkness all along the Mexican frontiers. Until the occupation of Mexico by our forces, the inhabitants seem never to have learned that it was no sin to read the Bible. Our army, whether its work was just or not, left behind it a few leaves from the tree of life. We have, however, as a Christian

people, acted on the principle that it was of no avail to endeavor to Christianize Mexico. If not, how is it that missionary effort has been confined for years to the labors of one single lady, whose heart yearned over this interesting nation. For nine long years she wrought almost alone. Three years ago, the Bible Society listened to entreaties, and sent the Rev. Mr. Hickey to labor in Mexico.

Christians of America ! we beseech you, in the name of our Master, hear the report of these servants of God. They tell us that the land is open—missionaries may reside there—the people thirst for living waters. Their eyes are open to the iniquities of Rome. Seminaries may be erected—churches may be built. Villages are waiting to be organized into Protestant communities. More than one hundred priests have declared their intention to reform, if possible, the Roman Church.—Shall we aid them ? or shall we sit still and permit Napoleon and the Pope, with his hierarchy, to put their iron heel upon and crush the reformation out of existence ?

These missionaries ask us for fifteen thousand dollars, to build the first Protestant church and seminary in Mexico. Is it such a vast sum as to stagger the Christians of our land ? Shall we send this good lady back with a cannot, or rather with a will not ? We ask if labors like hers should not be rewarded ? Twelve years ago she found so little faith among God's people, in regard to missionary work in Mexico, that she was obliged to beg the small amount she then asked for from door to door in sums of from one to five dollars. Shall we again subject her to such a process ? No. For we believe the friends of the American and Foreign Christian Union will send this servant of God back, by the first of the year, laden with their gifts to build there the temple of our Lord.

We have thus drawn but a faint picture of parts of the immense field in which we labor. We venture to say that the means afforded us bear but small comparison with the work now doing. God has given us those who are willing to work for small salaries. Some give their time without any pecuniary consideration. That the cause is God's cause—that the field is a most inviting one—that for the honor of the American church it should be cultivated by us, and that too before it grows up with the weeds and briars of isms and infidelity—and that it promises a sure and immediate harvest, we presume no one will question.

Let us, however, look at some of the reasons which make it incumbent on the Protestant churches of our land to help us do this work.

1st. It was through the Roman Church that the Bible came to us. She chained it, it is true ; yet God overruled even this for good, and used it as a means to preserve its sacred pages from error and corruption. We have a pure Bible.

2. If this corrupt church is mentioned in prophecy, and we believe it is, she has reigned nigh unto the end of her predicted time. We must go up and occupy, before Satan's emissaries set up their throne, and lead captive those whose bands have just been loosed.

3. The best method of proving to our people and our adopted children the misery of bowing down to man and owning him as Saviour, is to show them that nations, which have done thus for centuries, loathe and abhor the system, and are flying from it as from a sinking vessel. When Rome is dethroned by her own darlings, she must struggle hard to gain the affections of aliens and foreigners. The reflex influence on our land will be incalculable.

4. When the inhabitants of nominally Christian lands are clothed in their right minds, and sit at the feet of Jesus, the world will see a band of zealous, devoted missionaries, such as she never witnessed before.—Behold the labors of those who have been disenthralled in Italy.

5. The American and Foreign Christian Union goes not out to establish denominational Christianity. She is the missionary of the American Church, and on this account she is welcomed as no other agency at present employed. Almost every letter that comes from Italy bears testimony to this.

WHAT WE WISH TO DO THE COMING YEAR.

1st. To send ten or twelve young men now in our Theological Seminaries, who feel that God has especially called them to this work, some to Italy and some to South America. They are now studying the languages of the countries where they hope to labor. We need to send at least this number of men, to take hold of the material now offering and shape it for its great work—architects, who shall show the masons and the carpenters how to build the living temple.

2d. We wish to establish in Italy a training school, for the young men who earnestly long to qualify themselves as evangelists and preachers.

3d. We wish to employ the many who have been taught of the Spirit, and are ready, with a small compensation, to go forth as colporteurs and missionaries. We now have in Italy alone between thirty and forty. We could have a hundred if the churches would give us the means.

4th. We wish to establish Sabbath schools all over the countries in which we labor. Could we do this, we are sure they would be as thorns and briars upon the soft cushions of the Man of Sin.

5th. We wish to build in Mexico the first Protestant church and seminary.

THE BIBLE.—When a foreign prince, who was struck with admiration at what he saw in England, asked Queen Victoria to what she attributed the greatness of her country, she lifted a Bible which lay upon the table, and replied, "To this book may be attributed my country's greatness." A noble answer, and a just testimony to the benign and civilizing influences of the sacred volume.

THE RELIGIOUS REVOLUTION IN MEXICO.

EVENTS are rapidly hastening to a crisis in Mexico, and the Christian as well as the statesman must be profoundly interested in the prospect. The country is so near us and so vast, its future so intimately related to our own of necessity ; and the probabilities that those relations will be still more intimate, compel the intelligent and far-seeing to watch with vigilant eye the movements on the religious as well as political surface.

Mexico is, perhaps, more thoroughly priest-ridden than any country, except Italy and Spain. And any signs that indicate a relaxation of the priestly rule, or a resolution on the part of the people to throw off that yoke, will be hailed with grateful joy by the Christian people of the United States.

A very interesting testimony was given by President Juarez to the liberal political principles of the Gospel, and to the leaders of its new Church, when he commissioned the Presbyter Juan Diaz Martinez to incite the priests throughout Mexico to teach the people that evangelical Christianity requires submission to lawful government. An attested copy of the original letter, addressed to that eminent man by the Secretary of State, is in our hands ; and the document is of great interest and value on several accounts.

The Presbyter Juan Diaz Martinez was at that time acknowledged by the reformed clergy as their most influential member. As such also the rebellious Bishops gave their testimony, in a manner characteristic, practical and decisive. One of their secret agents succeeded in putting a dose of deadly poison into a cup of coffee, which he unsuspectingly drank ; and such was its potency, that he was seized with a violent cerebral affection, which made him quite insane for two years, and of course disqualified him for the great work to which he had been called. This, however, did not prevent its prosecution. An able and energetic fellow-laborer, the Presbyter Juan Nepomuceno Enriquez Orestes, promptly and fearlessly stepped forward, and filled his place. Though not appointed or called by any public authority, as Diaz had been, he wrote, for the newspapers in the capital, articles in defence of the reformation, which were extensively copied and circulated in different parts of the republic, and brought him into correspondence with priests and laymen, some of whom boldly declared in its favor, while others were too timid or too cautious to communicate their views to any but himself. After many labors, dangers, and sufferings, he is now in New York, and has appeared before many churches, here and in New England, with great acceptance.

The spirit of religious freedom has been operating in favor of the

Republican cause, in many ways, which we have space only to notice in a brief and imperfect manner. On Ash-Wednesday, 1864, when groups of ladies, in the Mexican capital, were returning from church, with crosses painted on their foreheads with ashes, they met many of their countrywomen promenading, with crosses of brilliant red in the same conspicuous position. The latter were advocates of the *Mexican Reformed Church*, and also avowed Republicans and patriots.

Again : Red having been adopted as the Republican color, and displayed by the ladies of that party in their ornaments and jewelry, those of Imperialist, French and Romish tendencies assumed green as their distinguishing hue ; and emeralds, green ribbons, etc., became their favorite decorations. Farther to express their feelings towards their fair dissentients, they some months since began to wear red slippers, that they might tread underfoot the patriot color. This example also led to a silent response, and the patriotic ladies now wear green slippers.

But a scene occurred, after the death of President Lincoln was known, which might well touch our hearts. The balconies of the principal streets of the capital of Mexico were occupied by ladies, who not only displayed pink, crimson and scarlet jewels, and other ornaments, but who also wore on their bosoms miniature Mexican and American flags, over medallions of the murdered President. Some of the foreign soldiers marching by, muttered threats or insults ; and some of the Royalists frowned in silence ; but many a patriot was deeply moved at the sight, and felt a throb of mingled emotions at the thought of our country and his own. There is not a land on earth where more sincere regard, admiration and love are to be found for the United States, our institutions and people, than the Mexican republic. And this will be more fully believed, and more clearly understood, when the nature and extent of their religious reformation are known and appreciated by us.

That reformation first appeared when the Constitution and laws first began to promise it protection, about the year 1857 ; but, not until the triumph of Ayutla had secured liberty of conscience, speech and worship, did the nascent Reformation appear in the light of the sun. More than a hundred Romish priests assembled in the capital in a formal council, repudiated the Pope, and proclaimed the free reading of the Bible in the common language and the marriage of the clergy. And the work is going on.—*New York Observer*.

THERE is as much difference between the sufferings of the saints, and those of the ungodly, as there is between the cords, with which an executioner pinions a condemned malefactor, and the bandages wherewith a tender surgeon binds the patient. The design of the one is to kill ; of the other to cure. Believers undergo many crosses, but no curses.

THE ROMAN CATHOLIC CHURCH IN ITALY.

THE result of the election which has recently been held in Italy for a new House of Deputies, derives a particular importance from the influence which it must have upon the fate of the Papacy. No more irrefutable proof could have been furnished that the educated classes of the Italian people are determined to overthrow the temporal power of the Pope, and that this despotic relic of the middle ages can drag out its existence only as long as it shall be supported by foreign bayonets.

The Italian House of Deputies consists of four hundred and forty-four members. Suffrage is not universal as with us, but made dependent upon a property qualification, which restricts the right of voting to about seven hundred thousand men, in a total population of about twenty-one millions. While, therefore, in the United States the relation of voters to inhabitants is nearly one to seven, in Italy it is one to thirty. In the former elections only two of the political parties had taken an active part—the adherents of the Government and the Liberals. The former desire the completion of the sectional unity of Italy by means of the annexation of Rome and Italy; but they have full confidence in the intentions of the Government, and with it believe that undue haste might imperil the realization of the fond wish of Italy.—The Liberals regard the course pursued by the Government as too slow and timid. They especially denounce its alliance with France, and loudly call for action. In questions of home policy, they sympathize with the democratic and republican tendencies in other countries of Europe, while the Government party generally are attached to the present form of government, and particularly to a restricted law of suffrage.

Both these parties, by advocating the annexation of Rome to Italy, have put themselves in open opposition to the Church, which threatens with excommunication every one who aids in the abolition of the temporal dominion of the Pope. The reunion of the larger portion of the Pope's dominions with the kingdom of Italy is, therefore, looked upon by the Church party as a sacrilegious act, and in order not to appear to recognize it, the party generally abstained from taking part in the former elections. This year, fearing that by continuing the policy of abstention they would wholly lose their hold of the nation, they determined to marshal all their forces for the electoral contest. Everywhere they have had their own candidates, whose platform was "the laws of the Church rather than the unity of the nation." The result now lies before us. It is the most crushing defeat the Church party has for a long time received in any of the Roman Catholic countries of Europe. Of the whole number of four hundred and forty-four deputies, no more than a dozen belong to the clerical party, all the others being either

Ministerialists or Liberals. The voters of Italy have thus declared, by an overwhelming majority, that they have ceased to respect the laws of their Church concerning temporal matters, and that the thunders of the Vatican have for them no longer any power to alarm. This determined opposition to the Roman Church law is a gratifying guarantee to the prospering Protestant missions. In the hands of such a Chamber, religious toleration is not likely to be curtailed, and Protestant missions and their friends will be at liberty to avail themselves as before of the opening prospects.

The legislative acts of the new Chamber is likely to be fraught with grave and momentous events in the history of Italy and the Church of Rome. France, in accordance with the Franco-Italian Convention, already has begun to withdraw her troops from Rome. Italy is bound by the Convention not to encourage in any way an insurrection in the Roman States, and the Government means loyally to execute this stipulation. But it is the general opinion of those who are well-informed about the disposition of the population of the Roman States, that the Romans alone will be able to cope with the Pope's army, however much reinforced by foreign mercenaries, and to effect their independence and reunion with Italy. This struggle for liberty will begin soon after the completion of the evacuation, and the progress of the movement, and the attitude of the Italian Parliament with regard to it, are sure to command the attention of the whole civilized world.

Viewed in this light, the result of the recent election is an event well calculated to encourage the hopes of the Protestant churches for Italy.—*Methodist*.

LAMP WORSHIP.

OUR readers may not all know that the *Tablet* newspaper is the principal organ of the Romish Church, ably conducted, and Popish to the very core. It has made the discovery that the lamps which burn before the images at Rome are a divine institution, offering prayer and praise to the Most High ! Its words on the 9th ultimo are among the most outrageous that ever met the public eye. Let us hear the scribe :

"Before all these images lamps burn through the lonely night. For the Romans are well versed in the science of the supernatural. They know how true it is that, when our souls, cramped in this prison-home, are unable, by the necessities of existence in that prison, to plead for us, the steady light of a lamp or a candle will be a voiceless prayer known and understood by the One to whom it is addressed, often perhaps more effectually than our own halting words and the thoughts of our inconstant minds."

We had thought that absurdity and impiety had reached a climax long ago, but this shows us we were mistaken. This is certainly a short

and an easy way of "doing" prayer, quite on a par with the old wind-mill, with this advantage—that the motion of the one depended on the atmosphere ; while all was calm there was no supplication or intercession : worship required a strong breeze ! But in the other case nothing was wanted except oil ; with a good supply of that there is no end to devotion. But there are higher flights even than this : on the 28th of last month the *Tablet* gave utterance to the following extraordinary language, which may be viewed as the consummation of absurdity and impiety :—"The Pope has reached the limit of all earthly greatness—all nations do him service, of his kingdom there is no end. . . . He has to stand between God and man on a pinnacle alone."—*British Stand.*

NEW YEAR QUESTIONINGS.

How wilt thou end, thou New Year just begun ?	Shall the sweet morning light of Truth break in
What will the mile-stones of thy progress be ?	Where souls are chained in ignorance and night ?
Will they be battles fought and victories won, And countless bloody deaths on land and sea ?	Shall blood-bought righteousness subdue strong sin, And darkness fade before the dawning light ?
The New Year gently answered my demand, "The coming days are in the Father's hand."	What wilt thou bring to us, oh ! coming year ?
Or will mild Peace her banner white unfurl, And bid the nations lay their swords aside ?	Shall joy or sorrow mark our onward way ?
While winds of plenty shall the broad sails fill, And joy come in upon a golden tide ?	The tolling bell, or chiming, shall we hear ? Shall we abide on earth, or pass away ?
What triumphs shall the mind of man achieve ?	Oh, no more questionings would we essay, Nor strain our eyes along the misty road ;
What rare gifts make to science and to art ?	But, at thy bidding, take the present day, And trust the future to our loving God.
What hand a lightning flash from heaven receive, To form of human joys and woes a part ?	Oh, New Year, now thy song we understand, "The coming days are in the Father's hand."

WHAT THE ITALIANS DEMAND.—1. That the laity must recover the right of choosing their ministers, and of administering the temporal concerns of the Church. 2. The Bishops must be chosen by the clergy and the congregations without prejudice to the rights of the Crown. 3. Bishops and Metropolitans must be reinstated in their ancient positions as Diocesans and Provincials, the present servile dependence on Rome, and all oaths of vassalage to her ceasing. 4. The celibacy of the clergy must be a matter for their own choice and determination. 5. The laity must have unrestricted liberty to read the Holy Scriptures. 6. The Liturgy must be read in the national tongue, and in a form intelligible to all. 7. Confession must be no longer obligatory, but voluntary, and the communion must be received in both kinds. They go further. They are determined to break to pieces the Papal despotism, restore the primitive condition of the Church, and bring about a good understanding between the clergy and laity.

POPERY AND PRISONS.

From the forty-third annual report of the Inspector-General of Prisons in Ireland, for the last year, we have the following curious facts :

ADULT PRISONERS.

	Male.	Female.	Total.
Established Church.....	1,832	1,480	3,312
Presbyterian.....	777	317	1,094
Roman Catholic.....	15,919	12,347	28,266
Not ascertained, &c.....	164	34	198
Total.....	28,692	14,178	32,870

JUVENILE PRISONERS.

	Male.	Female.	Total.
Established Church.....	93	23	116
Presbyterian.....	29	6	35
Roman Catholic.....	951	228	1,179
Not ascertained, &c.....	1	—	1
Total.....	1,074	257	1,331

The Inspector states that the ratio which the number of adult prisoners of each religious creed bears to the entire number of committals of 1864, differs little from that of the previous year. Members of the Established Church numbered ten per cent. ; Presbyterians somewhat over three per cent. ; and Roman Catholics eighty-six per cent.

This is just what we should have expected. We may look for grapes on the thorn-tree, or figs on the thistle-stalk, but assuredly we shall not find them ; falsehood of necessity produces iniquity. Nothing but Divine truth can purify the heart of fallen man ; but Popery withholds that truth, and when poor human nature, yearning after felicity, calls for bread, she gives him a stone, and for a fish a serpent !—*Standard*.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

GERMANY, ancient Germany ! Thou, that art great in history—great in numbers, strength and power—great in the practice of manly virtues ! Thou that hast cradled the learning and nursed the genius that has come forth to light up these western heavens, why remainest thou in the twilight of the morning ? What power within thee hath reversed the very wheels of destiny, and turned thee to the wayside to play with toys and trifles ? Why have the spiritual fires gone out that were once so brightly kindled upon thy domestic altars ? No thoughtful man can contemplate the present moral condition of Germany without asking

why it is that she does not stand shoulder to shoulder with England and America in all the benevolent and missionary schemes which characterize the century in which we live. Before taking our readers with us, on a trip for the establishment of Sunday-schools in Germany, we propose to show them in what shape the moral elements now lie there, that they may understand better the nature of opposing forces, and appreciate more highly the power of those Scriptural principles upon which our cherished institution is founded. We shall not be able to do this with the eye or pen of the scholar ; but we hope to be able from the standpoint of the New Testament to show cause why

the principles of the Reformation, begotten in Germany, have there been arrested, while in other countries they are marching on to their glorious destination. Our limits of time and space, as well as the prefatory character of our remarks, will forbid the mention of more than three or four of these causes.

The first in importance, as well as in order of time, is the reunion of Church and State. No church supported by the State has been or will be long a reforming power. The reasons for this we enumerate but cannot examine. First: so long as the appointing power of the ministry is a political one, candidates the least qualified will intrigue the most; and, as a general rule, win the position. Second: the position gained, the incumbent feels little responsibility to the people, to whom he is under no obligation, and less to a power which is seldom present in the sanctuary. Third: a ministry so constituted soon and naturally considers itself a part of the State—its work semi-civil and semi-religious, and of course its duties will be perfunctorily performed.

Where these temptations are entirely removed from the ministry, there are enough left to tempt the unworthy into it; but where they remain, is it a wonder that the majority are unfaithful?

Another source of the wide-spread and profound infidelity which prevails in Germany, is the fatal doctrine of baptismal regeneration, almost universally held by the Lutheran Church. And be it remembered, that throughout Germany the church is almost as much and universally Lutheran, with some modifications of reform, as in Italy the Church is Roman Catholic. If you were to stand at the emigration office in the port of New-York, and ask each German passing through if he were a Christian, the answer might be, yes. When did you become one? When I was baptized, to be sure. Do you believe the Bible? The answer would be, no. Not less fatally deceptive than this is the universal practice of confirmation, or joining the church at from twelve to fourteen years of age. Although this ceremony is preceded by what is called religious instruction, genuine regeneration

is not a prerequisite; hence the entire community are members of the church; have all partaken of their first and, generally, their last communion. In the absence of any discipline, it will be easily perceived that there is, properly speaking, no church, and the edifices provided by the government are but so many preaching stations.

The last great source of spiritual dearth and death in Germany, which we shall now specify, is the entire absence of denominations or sects. There are, as is well known, some sixty or seventy Baptist churches, and more than half as many Methodist, scattered over that great country, and supplied as mission churches by these denominations in America. These, to a considerable extent, have Sabbath-schools, tolerably well organized, connected with them. But in a nation of forty-five millions of inhabitants, these bear a less proportion to the mass of the German people than do the Chinese among us. But wherever these churches are, they are the object of hatred and contempt: yea, and until very recently, of persecution too of the Lutheran Church. The pious German, who mourns over the errors and want of religious life in his country, cannot conceive that to be a better state where Christians are divided into various denominations. It would be to no purpose that you would tell him, that as the family is all the more beautiful for the different characteristics of the children which compose it, so is the family of Christ for the unessential difference between those who truly love one another. Nay, he cannot conceive it possible that different sects can love one another. It is precisely so with the other errors of which we have spoken. The pious German stands appalled when you tell him, that a young man or woman can grow up in this country without baptism and confirmation; and you must not judge him harshly, if he should tell you, that such a community ought not to call itself Christian, and that God would before long sweep it off from the face of the earth. So also with a government that does not provide for the preaching of the Gospel. His faith was during our war, that God was about to take from us our nationality, because our

government had neglected to provide for the preaching of the Gospel to the people. That which will strike the mind of the reflective reader as a curious coincidence, is the fact that each of these errors exactly contradicts what is received as fundamental to evangelical religion in the American churches. While the German cannot conceive of a religious state of community without baptismal regenerative confirmation and the union of Church and State, the American Christian cannot conceive of one where these doctrines are believed. But while more than half even of the clergy are infidels or self-styled rationalists, and ascend the pulpit every Sabbath day, not to prove that the Bible is an inspired book, but to prove that it is not inspired; not to prove the truths of its miracles, but to prove that there can be no such thing as a miracle; let not the reader infer that there are no Christians in Germany. If we were to search Christendom for the best specimen of a Christian, we should expect to find him in Germany; for when a German accepts the heaven-begotten theory of grace, he becomes at once a whole institution of Christianity. With these preliminary remarks, (D. V.) we will next meet the reader in the south of Germany at the city of Munich.

KNOX.

SABBATH-SCHOOL NEWS.

FROM Belgium, Mr. Barnveldt writes: "Our school has now fifty-eight pupils, and we are about to commence another. Our teachers have a lesson every night in the week with a happy result. Still many difficulties present themselves. My study in the languages has had its full course. May the Lord hear and answer our united prayers for poor Belgium. The Dutch reports are translated for us by Mr. Brinkerhoff."

Our old friend Brickelman writes under date of October 23:

"Since my last letters I have been to the said meeting at Bruchsal, where I recommended in my speech, very warmly, to employ youth in Sabbath-schools, which would be one of the best means to do good to the young men. This was only one day's trip there and back.

Then I went to Minjou, a little town of two thousand souls, of which only five hundred are Protestants, one rail-road station farther than Carlsruhe. I went there Saturday evening, to see the Sunday-school which a young friend of mine, a Baron von Jemmingen, and his wife, a former countess of Castel (both old famous families), have established last spring. He is the same who sent us to Berlin 130 florins for the School paper. The school is conducted by a rich miller, quite a gentlemanly appearance, and who is perhaps the most advanced Christian layman in the whole Grand-duchy—six teachers and thirty-six children. I took myself one class, and taught under him. I can only say that every thing was conducted perfectly, except that the teachers did not write the names of the children down. The superintendent went around and stood at the different classes, listening to the teaching, which pleased me very much; but also astonished me, because the Germans are very shy,—and I think that even Berlin teachers would scarcely allow to be listened at. The Baron and his wife are also teachers. Pity that the Protestant parish is so very small. The superintendent promised me to keep up this school till the Lord would shut the door himself.

This Sabbath-school is so far remarkable as it has arisen entirely out of the teachings of our Sabbath-school Prospectus. In the afternoon, the famous Hebisch held a meeting at the Baron's place; several hundred came from various places. Also an English family, stopping over Sunday at Carlsruhe, heard of Hebisch and came out. Afterwards I made their acquaintance. It was the widow of a General Havelock and her children.

I was also at Carlsruhe, and Miss Rosalie Friedlander there explained to me that she has a regular Sunday-school. The teachers are young ladies of her young ladies' institution. These six young ladies teach sixty children that come out of Carlsruhe. Tomorrow I go this very place again, the residence of the Grand-duke, with 30,000 souls, as I have made the acquaintance of some Christians there, to speak with them about Sabbath-schools. I shall give you the re-

port of it next time. I hope to get them to give me an evening for a lecture. The following day I go from there to a meeting in Durebech, where our Baden believing clergymen and laymen have a meeting with them. "What can be done for our confirmed young men?" My answer will be then, "Sunday-schools as fast as possible." The Lord help us. Amen. The Elberfeld people keep me in great suspense. I wrote there, and had the answer that probably no time would remain for my speech, as so many things are to be spoken about in that young men's association anniversary festival. If I would come at that risk, I might, of course; but they could not promise any thing. They would let me know the day. I am sure they must know the day already. I am not yet clear where to go—there or to see the opening of two Sabbath-schools, which we are to start on Sunday, Oct. 29. I have a good many places noted down, where I am still to go. I am very anxious for Stuttgart, of which place you say in your speech at the N. York Sabbath-school Convention, "No fruit can come out of it." You would be charmed if the seed has sprung up after two years' waiting! I have begged you to permit me some German S.S. papers printed and spread there. Dr. Schaff would leave Oct. 21 for New-York, but has probably been detained. He visited our Berlin friends, as Newhaus wrote me.

ILLUSTRATIONS

FOR SUPERINTENDENTS AND SABBATH-SCHOOL
CONCERT TALKERS.

Is. lxiii. 3: "I have trodden the wine-press alone."

Coming up from the Piraens one day, at about dark, I found the road crowded with men, women, and children; some walking, others riding on donkeys, or on horses and in carts. The dogs barked as they passed each other, and the donkeys brayed salutations, while the drivers and the riders were chatting over the labors of the day.—What all that means? you would ask. It is the harvest time, and what appears to you like whortleberry bushes, covering acres of land, are vineyards; and when you come near them, instead of the black-berries, you will find the most delicious grapes hanging

from the vines. There are black and green and red grapes, and grapes of all shapes and colors, small and large, oval and round. It is supposed that there are about sixty-four kinds in all. These beautifully constructed and sweet-flavored grapes are cut down by the laborers and thrown into a panier, each of which are tied on either side of the donkey's back and conveyed to the vat.

The grape needs to be trodden and pressed as soon as it is cut, and the husbandmen rest neither day nor night till the wine is made and deposited in casks for fermentation. The vat is a place about ten feet square, and about as high, with a slight inclination at the bottom, and has an opening at the inclined edge. Under this opening there is a deep earthen jar, buried in the ground, where the juice runs and where it is dipped out, and by means of leather bottles conveyed to the casks.

As soon as the grapes are cut, they are thrown into this vat, and are trodden under the feet of strong men, who neither rest nor sleep till every grape is squeezed and every drop of juice is extracted. Their garments are stained and fragrant with the juice of the once elegant and beautiful grape that now lies like a heap of dirt beneath the feet of men. For fear that any life should be left even in the ship, they shoveled them into a wooden press, in order to be pressed by a screw, till at last they become one mass of squeezed and screewed and joined skins and sticks, almost unwholesome to behold.

Only when a man stands and watches the process of wine-making in the east can we fully comprehend the fearful import of our text. The gentle Jesus, treading the wine-press alone, is a scene that would make angels weep; yet sinners still despise his mercies and mock his long-suffering. The song which follows from the 7th verse is not accidental, but suggested by the figure used. The men who tread the grapes are in the habit of singing songs in compliment of the husbandman, praising his industry and his generosity, as well as his affluence and his good-will.

The people here live in the midst of Bible illustrations and parables; but not using the Bible, the most sublime illustrations are

lost. Let the prayers of the pious ascend in behalf of the people here, that we may be permitted to see piety revived and Christ honored and glorified where he was preached by apostles and saints.

MARK X. 21 : "One thing thou lackest."

GEORGE WHITEFIELD.—It is stated that George Whitefield stopped for several days at the house of a general, at Providence, Rhode Island. The general, his wife, his son, and three daughters, were serious, but not decidedly religious. Whitefield departed from his usual custom, which was to address the residents in the house where he stayed individually concerning the welfare of their souls. The last evening came, and the last night he was to spend there. He retired to rest ; but the Spirit of God came to him in the night, saying, "O man of God, if these people perish, their blood be on thy head." He listened, but the flesh said, "Do not speak to these people ; they are so good and so kind, that you could not say a harsh thing to them." He rose and prayed. The sweat ran down his brow. He was in fear and anxiety. At last a happy thought struck him. He took his diamond ring from his finger, went up to the window, and wrote these words upon the glass :—"One thing thou lackest." He could not summon courage to say a word to the inmates, but went his way. No sooner was he gone, than the general, who had a great veneration for him, went into the room he had occupied, and the first thing that struck his attention was the sentence upon the window, "One thing thou lackest." That was exactly his case. The Spirit of God blessed it to his heart.

WHAT THE SUNDAY-SCHOOL DOES.—It employs the best men and women in the city for teachers.

It furnishes a circulating library, so that every pupil can have fifty books to read each year.

It gives newspapers to the pupils, with beautiful pictures and many excellent little stories.

It teaches the young people to sing, and to those that need, furnishes singing books.

It gives once a year a delightful pic-nic excursion, or celebration, to the Sunday-school scholars.

It has its annual conventions, with processions, bands of music, eloquent speeches, and the largest churches filled with children, flowers, songs and happiness.

Those children who cannot read, it teaches to read.

It offers prizes in the shape of Bibles, Testaments, books, medals, or picture cards.

If the pupils are sick, the good Sunday-school teacher or superintendent visits them.

It gives fifty lessons a year in that best of books, the Bible.

It trains the children in the practice of benevolence, love, obedience to parents, truthfulness, kindness to one another, and purity of language.

It seeks to lead them to love Jesus, and to walk in the path of wisdom.

It teaches them the way of everlasting life.

CAN ANY MOTHER AFFORD TO HAVE HER CHILD OUT OF THE SABBATH-SCHOOL ?

THE following extracts are from letters addressed to Dr. Schaff, just before leaving Germany. The reader of them will be all the more interested in them, if we invite their attention to one or two particulars.—Not many months before this success of Dr. Schaff, a meeting was convened in this same city of Stuttgart, to which were invited twenty or thirty gentlemen, (*no ladies*), to hear about Sabbath-schools in England and America. To the urgent request that ladies should be invited, it was replied that ladies did not teach religion in Germany. It was all in vain that they were told that ladies here did more than half the teaching, and that Sunday-schools could not flourish without their assistance. None were invited, and no fruit came from the meeting, although it was hopefully looked for. W——, of which Stuttgart is the capital, is one of the most religious kingdoms in Germany ! Behold the change ! Again we call attention to the dates of these extracts, to show how quickly a community can be evangelized, if only those are found who are willing to work for it on a practicable plan.

EXTRACTS FROM LETTERS of Mr. and Mrs. A. Reihlen, of Stuttgart, to Dr. Schaff, relating to the establishment of Sunday-schools in Germany.

[Translated from the German.]

STUTTGART, Oct. 10, 1865.

I rejoice to be able to inform you that, by the blessing of God, we have commenced our Sunday-school on last Sunday in our dwelling, with twelve children and three female teachers. In the absence of our superintendent, Court-chaplain von Gunther, my dear husband assumed the management of this first Sunday-school. He succeeded very well, especially in teaching, and surpassed us female teachers in the child-like simplicity of his questions. We had the text: "Suffer the little children to come unto me," etc.

We thank the Lord deeply for prospering this cause thus far, and hope that he may further accompany our efforts with his blessing, and provide for us a larger room and a larger number of teachers. I may say confidently that among younger and older ladies, single and married, there are many who will cheerfully lend their talents and time to such a good cause, and thus make themselves useful in the service of our Lord. But they lack that confidence in the power intrusted to them by God which may be cherished with all due humility, and they look for encouragement to the good example of others.

Of the many struggles for our Sunday-school in securing its freedom, independence of State and Church control, I shall say nothing. It is the cause of the Lord, and hence he gave us the victory. . . .

STUTTGART, Oct. 16, 1865.

Before you leave Europe, I must give you the good news that yesterday there were seven female teachers and over forty children in our Sunday-school, under the superintendence of Court-chaplain von Gunther. Our room, which can hold about eighty, is now about half full. It is remarkable how easily not only children but female teachers also may be found in all classes of society, so that families may be drawn in where labors of Christian love seemed to be unknown before. May the good Lord continue to bless this work, and bless you also as the instru-

ment for introducing it among us. Our hearty thanks for the American publications you sent us from Leipzie, . . .

STUTTGART, Nov. 2, 1865.

..... In regard to the progress of our Sunday-school, I can give you the cheering news that the Lord is so signally with us that we find it necessary to look out for a second room (our present room indeed only holds about seventy children); also, new female teachers continue to offer and cheerfully devote themselves to this cause.

A further item of news from this department will give you still greater satisfaction, namely, that the Rev. Mr. Nuff, whom the government appointed as preacher of the youth of the city, has commenced a school last Sunday, after the American style, with twelve female and four male teachers. The Lord has so blessed the remark you made to this gentleman at the close of the children's service, i. e., "You have here excellent material for Sunday-schools," etc., that he had no rest until his school was called into life. Instead of preaching twice for the children, he does so only once, from 9 to 10 o'clock, and his school takes place from 11 to 12 o'clock—the same hour at which we keep ours.

As it is now so plain to you how the Lord has blessed your visit to our city, we hope that you may feel encouraged and induced to return to us soon with your dear family.

* * * * *

The history of the Sabbath-school Monthly Concert of Prayer, mentioned in the following deeply interesting letter, is both curious and instructive. While the German nation is about as much united in the Lutheran Church as the Romans are in the Church of Rome, there is a slight shading off from high to low church. However slight these degrees of reform, they are of sufficient effect to prevent any intercourse between the differing parties. At first it was attempted, but found impossible, to get the leaders to come together to talk about the propriety of having Sunday-schools in Germany; each of the new evangelicals however, could be induced to work in their separate fields. As soon as they had commenced working in earnest, it was easy enough

to unite them. Now among these one hundred named below, there are twelve men representing all phases of the great Lutheran Church, united in a committee, to spread Sabbath-schools throughout Germany.

The sentiment of Christian union between the slightly differing denominations of our country, have been the offspring of labor to promote a common cause. Christian unions have been engendered on platforms whence the different leaders have shouted ONWARD to the whole church militant. Is not the desideratum of Christendom now a corps of skillful inquirers who shall set the host in motion?

BERLIN, Oct. 20, 1865.

MY DEAR SIR—Since I wrote you last from Berlin, I have visited the Sunday-schools and Sabbath Associations of this city, and addressed the Sabbath-school Committee, and the Monthly Meeting of the Sabbath-school Teachers, which was quite full, consisting of about one hundred; have seen all your friends, who remember your visit most kindly, especially Mr. and Mrs. L—, (a noble family), B., N., P., V., Count B., Mr. S., Miss R., etc. Mr. S. N. promised to inform you of what is doing here. I delivered two public lectures on America, preached several sermons, and wrote out an Essay for the press. My first lecture was on the Christian Life in America, the voluntary principle, the liberality, the Bible, Sabbath, and Sabbath-school cause, and church extension, all with reference to the state of things and movements in Berlin. The new minister of the Evangelical Vereinshaus in Oranien Str., No. 106, Mr. Q. Chittento, a high Lutheran, confessed himself a full convert to the Sunday-school system, and promised to keep up the Sunday-school in that building, now conducted by Count B. and Mr. S. I took the American minister, Mr. Wright and wife, to that school. I preached once in the American (Methodist) chapel in English, and encouraged the American residents (about one hundred were in the chapel) to assist the German friends in their labors to build up practical Christianity.

I succeeded in procuring the co-operation of an American Lutheran minister, now studying here, by the name of S. He speaks

both languages well, is an agreeable gentleman, has fifteen years American experience in Sunday-school teaching, and is willing to travel in summer for the Sunday-school cause in Germany. He, Neuhaus and Simson, have formed themselves into a committee for that purpose, and promise to commence operations as early as convenient, in connection with Mr. B. S. thinks they can get help from the English Sabbath-school Association. A little American help will be welcome. You know how difficult it is to raise money for such objects in Germany.

Mr. B. wrote a most encouraging letter from Stuttgart. He found there the way all prepared by me,—and two new Sunday-schools have now been set in motion under the superintendence of Court-chaplain Gunther and Mrs. Reshlen, a most excellent, devoted Christian lady, rich and without children. Success in Stuttgart means success in Wurtemberg and Southern Germany.

My second lecture on America last Monday was on the Civil War and Slavery. It was crowded to overflowing by a miscellaneous audience of opposite political parties. It created a great stir, and gave offence to the extreme conservative party, which sympathizes with the Southern rebellion and slavery. I delivered it in the same place, where a year ago Count Reithenback defended slavery as a divine institution. The lecture led to a newspaper controversy now going on. The papers report and discuss the speech. But it will soon appear in print, together with my other speech on Christian Life in America, forming a pamphlet of 70 pages. I bought 1,000 copies for free distribution at half price, 100 of which I placed at the disposal of Mr. N. for distribution among the Sabbath-school teachers, 50 of which will be sent to the political press, 50 to the religious press, 50 to Mr. B., and the friends in Stuttgart. I hope you will be good for these 250 copies. The American minister ordered 50 for his use.

I have arranged lectures on America in Leipzig, Halle, Brelefeld, and Bremen, so that I shall be busy till I reach the board of the steamer. I had not a free hour here, and feel quite exhausted. It is now after midnight, and to-morrow I must leave for

Leipzig. So you must excuse this hasty letter.

The friends in America ought to know something about the controversy now going on here about American affairs. The clouds of prejudice are beginning to disappear. It is wonderful how the public sentiment has been led astray here, especially among Christian people, under the influence of the present reactionary policy of the Prussian government and the fear of an infidel democracy. But I must close.

Yours, very truly, PHIL. SCHAFF.

HOW TO PROMOTE CHRISTIAN UNION.—
"The Philistines are upon us! I will hail any man as a brother, who will gird himself for the battle, and shoulder to shoulder push on the conquest of Immanuel. When our broad deserts are recovered, and our teeming populations evangelized; when the world is converted, and covered with the knowledge of the Lord; then we will sit down and discuss our differences, item by item, and if we cannot agree, will adjourn the meeting till the Millennium!"

DR. HICKS.

THE FOREIGN FIELD.

FRANCE.

—, France, Oct. 1865.

THE PARIS PRESS AND THE LAST ALLOCATION OF PIUS IX.

The English journals have doubtless published the address delivered by the Pope in the Roman Consistory on the 25th of last September; it is not needful, therefore, that I should here give an analysis of that Pontifical document. But it is desirable to note the opinions of the French press on this matter; for it is a new proof of the discredit into which Romanism has fallen among us.

This allocation of Pius IX. is, as you are aware, a long philippic against the Freemasons. Certainly, many of the members of that society deserve censure, and, in referring to them in some of my former letters, I have by no means eulogized them. For the most part, they have no positive belief, and some even evince decided infidelity.* It is to be regretted, nevertheless, that the Roman Pontiff has devoted his whole address to the condemnation of the Masonic lodges; and the most moderate journals of Paris, the *Journal des Debats*, for example, have expressed on this point their concern and surprise. Pius IX. begins by using exaggerated epithets towards the Freemasons; he characterises them as *impious, perverse, criminal, worthless*, and so forth. Is this

abusive language becoming in the mouth of a minister of religion? Next, the Pope loosely charges the Freemasons with *trampling under foot all rights, divine and human*, and with being *the most dangerous enemies of political society*. Is this grave imputation well founded? The Parisian press, in reply, states that the leaders of Freemasonry are public functionaries of the highest rank, and some even princes of the reigning families of Europe. Is it not evident that such men are incapable of seeking the subversion of social order? Thirdly, Pius IX. advises the Roman Catholic sovereigns to take the sword and exterminate this sect, *the very atmosphere of which is crime!* Were the advice of the Pontiff to be followed, we should see the Freemasons thrown into prisons, executed on scaffolds, and condemned to the most fearful punishments; and our age would witness atrocities comparable with those committed by the inquisitors of olden time upon the Albigenes and the Protestants!

THE COURT OF ROME AND THE FRANCO-ITALIAN CONVENTION.

The French Government has officially announced that its troops will be recalled at the time appointed, and significant measures have already been taken to bring back to France some of its battalions. The organs of the clerical party have been plunged by this news into a kind of stupor. They always hoped that Napoleon III. would shrink

*It must be remembered that this correspondent is speaking of the Continental Freemasons.

from the responsibility of abandoning the Pope to his own resources, and that the Franco-Italian convention would be, at least for some years, a dead letter. Now this illusion is no longer possible. The French garrison will leave Rome, without the exception of a single company, on the 15th Sept. 1866; and then what will become of the Pope and his Government? Some of the influential journals of Paris enter into the question as to what Pius IX. might and ought to do in this critical situation. The best course for him would unquestionably be to reconcile his subjects to himself by consenting to carry out wise and extensive reforms in the political and civil legislation of the Roman States. He would thus acquire moral power, and the gratitude of the people, the best possible means of preserving his authority. But will the Pope fulfil the part of a social reformer? No; in all probability that time for him has passed, and the Jesuits, who rule at Rome, will not permit it. But will he, at least, attempt to form amicable relations with the new kingdom of Italy? In such a state of things would be found a further means of settling or of protecting the position of the Roman See. The Italians set a high value on maintaining, under certain restrictions, the institution of the Papacy; because it is a source of influence, of importance, and even of material advantage, as respects their country. But will the Jesuitical faction adopt such a means of accommodation? The last attempts at negotiation between Florence and Rome showed a tendency altogether the opposite of this. The third course is to increase the Papal army, in order to repress by force and fear the explosion of liberal ideas in the Patri-mony of St. Peter. It would seem that such is, in fact, the scheme of the majority of the cardinals and the Jesuits. The Sovereign Pontiff is endeavoring to raise recruits in his own dominions, in France, in Austria, in Belgium, and elsewhere. But will he be able to raise a sufficient number? Will he have wherewith to pay them? And, supposing these two conditions fulfilled, will the Papal soldiery be able to keep the citizens of Rome under the yoke of the priests? No reasonable man believes it. The Court of the Vatican is obviously on the eve of a terrible catastrophe, unless it be prepared to make timely and great concessions. Let us await events; they are in the hand of God.

NARRATIVE OF A SURPRISING MIRACLE
WROUGHT BY THE HOLY SACRAMENT.

The miracles attributed to the Virgin and the saints do not obtain much credit at the present time. Many of the Roman Catholics themselves, who observe with regularity the ordinances of their communion, experience shame and displeasure, rather than joy, on reading the recitals of the wonderful prodigies wrought by *Our Lady of Salette*, &c. But the Ultramontane party will not renounce these *pious frauds*, which serve to maintain the bigotry of the ignorant. Thus the Bishop of Metz has recently published, with much ostentation, the account of a *Miracle wrought by the Holy Sacrament*.—Miss Anna de Clery, aged twenty-three years, of an aristocratic family, was attacked long since by the most serious maladies. She had recourse to medical aid and learning, but the remedies prescribed by the most celebrated physicians produced no effect.—Miss Anna continued to suffer greatly; she was paralyzed, and incapable of moving either feet or hands. All hope of cure had been abandoned. Happily, she preserved an unshaken faith in the Holy Sacrament—that is to say, in the doctrine of *transubstantiation*, or the real presence of Christ in the bread and wine of the Lord's Supper. One day, accordingly, this young lady requested to be carried by her servants to the cathedral of Metz; and there, having knelt before the Holy Sacrament, she prayed for three hours with great fervor. Then, marvellous to state, Miss Anna felt that a complete revolution had been effected in her limbs, and suddenly she exclaimed, "I am cured! I am cured!" In fact, this devout person had been miraculously delivered from all her infirmities! No more paralysis, no more suffering! She could actually walk with ease! This supernatural event has excited everywhere the greatest admiration, according to the testimony of M. Paul, Bishop of Metz, and every one exclaims.

"Let the most Holy Sacrament be praised and adored forever!"

It would be superfluous to enter into a serious discussion upon such a story. These miracles are almost always wrought upon young girls, who have a very ardent imagination and seasons of nervous excitement. This pretended prodigy is designed to fortify the doctrine of transubstantiation, to which the papacy attaches such high importance. All these considerations render this miraculous cure very suspicious. It is very possible that Miss Anna was cured by a violent internal reaction; but what, to men of intelligence, does this prove?

ITALY.

FLORENCE, NOV. 1865.

DEAR MR. SCUDDER:—I send you some extracts from letters of evangelists and colporteurs, received last month. In Foriano there is a good Christian man, who does the work of evangelist and colporteur. He says: "Among the various places which I have visited, there are three in which some good appears to have been done, and some friends gained to the truth. These places are Sarteano, Cetona, and Citta della Pieve; there are in these places several families who seem anxious to know more of the Gospel, and hear gladly such explanations of the Scriptures as I am able to give. I went to the house of a family in Cetona, consisting of a man and his wife and several children. The woman had already heard and loved the truth; at her request, with the consent of her husband, I read some passages of the word of the Lord, and spoke to them as God enabled me. When I had finished my remarks, the woman said to her husband, 'you see who are the true Christians; and you, my children, always remember the words you have now heard, for they are really the truth.' I have much hope for all this family. The woman has a strong faith in the Lord Jesus; and by that faith, may the Lord save all her household. The man expressed much interest in what had been said, requesting me, when in Cetona, always to come to his house.

Thus while the Lord afflicts me, (the wife of this evangelist was then very ill) yet, on

the other hand, he gives me the consolation of finding many souls who gladly hear his word. In this way, he gives me new reasons for praising and blessing him, and for hoping in his mercy.

Another evangelist says: "Being one day in the presence of several persons, among whom was a priest, some conversation was had about the Papacy. The priest, at first, made but a feeble response to the objections urged against the Roman church, when compared with the plain teachings of the Gospel. At length he acknowledged that if the Roman church was the church of Christ, it was necessary to call upon God with earnest prayer, that he would remove its many disorders by a universal reformation. All admitted the corruptions of the Catholic church, and appeared to think that, at the present time, many of the great men of Italy were seriously opposing the church of Rome, by demanding the greatest degree of religious liberty."

"I had repeated conversations with a parish priest, who always listened respectfully to my explanations of the Gospel.—Little by little he seemed to be convinced that the Roman church was full of errors and superstitions; and that it could be purified only by overthrowing all the works of men, and returning to the pure fountain of the sacred Word. I then tried to persuade him to abandon a church which he conscientiously condemned, and openly declare himself a follower of Christ and his doctrines. But in this I did not succeed. He presented some serious obstacles to this proposition of separating from the church. He said he had a father and mother, old, sick and poor, dependent wholly on his earnings as a parish priest for support. To leave the church would deprive them all of the means of living. But, he said, he hoped the day of general reformation would soon come, and then he should be among the first to follow the dictates of his conscience."

The account given by the evangelist of this parish priest, is substantially the story of hundreds, perhaps thousands in Italy.—The priests as a class, or a caste, no longer have the sincere respect of the people. The light and liberty of the new order of things

are not without influence on the priests.—Knowing the falsehood of the Roman system better than the people, many of them are convinced that their days are numbered, and their occupation gone. The stupidities, superstitions, and false miracles of former years, can no more be practised. A poor woman sent for the priest to sprinkle her house with holy water, because it was infected with mice. He did so; but she afterwards complained that it had no good results. The priest then told her that besides holy-water and prayer, it was necessary to employ cats to rid the house of mice; trying to leave the impression on her mind that holy-water and prayer were necessary preliminaries to success. After reflection, the woman concluded, for the future, to give free scope to the cat, and no more pay the priest for his prayers and holy-water. This is some progress. It has long been the custom in times of drought, or during the prevalence of epidemics, for the priests to direct some image of the Virgin Mary to be carried through the streets, followed by priests and monks and crowds of faithful Catholics. The Government has recently prohibited these processions, unless permission be first secured from the civil authorities. This too is progress, suppressing not only a great nuisance, but a powerful means of popular superstition and idolatry.

When the grape disease appeared in this country, a priest told the people one day in his preaching, that this malady was produced by the smoke of the locomotive; and, having some pretensions to learning, he also stated that the railway existed in the time of the old Romans, and that it had been abolished because it produced this same disease. The journal which records this fact, adds, that "the Piedmontese peasants listened to the asinine preaching of their priest, but they never cast stones at the cars, nor removed the rails."

These incidents, though in themselves of little consequence, show that the people are thinking for themselves, and that those priestly arts which once had influence, now only expose the priest to contempt.

A colporteur from the neighborhood of Bologna writes: "I find very few peasants

able to read, which is somewhat discouraging. On the other hand, there is encouragement in the fact that in conversation with them, they are very well disposed to hear the gospel—so that when I read to them from the word of God, they are very attentive and interested. My time is more employed in religious conversation than in selling books; but I hope God will bless my words.

Sometimes, however, I meet with opposition. Being in the company of a number of persons, I read a few verses from the New Testament, when some women cried out against me, calling me a protestant, and wishing me the wrong side of purgatory. An old man present, examining the book, said it was the same that the priest had denounced to the people on Sunday. He then told me that the priest of St. Antoine had taken from the hand of one of his parishioners, who was present at High Mass, a Testament, and after showing it to the people, so that they might know the form of it, he tore it in pieces in their presence, and then preached a sermon against buying and reading forbidden books."

The simple and pious conversations of the colporteur will not be without good results. The sale of testaments and religious books will have an influence for good, which the anger of the priests will increase rather than diminish. And though, at present, results appear to be small, or even appear to be nothing, we have reason to believe that the efforts of these faithful and praying men will not be vain.

Yours, sincerely, E. E. HALL.

MILAN, Oct. 30, 1865.

EDDO.—Some time since an interesting religious movement commenced in this beautiful region, adjoining the Tyrol, through the instrumentality of one of our colporters. He visited the place with Bibles and Testaments, and so anxious were the people to be taught the truth, they would not suffer him to leave till he had instructed them some weeks in the books he brought with him.—Every evening during his stay he explained to them the Scriptures in his room, which was frequently found too small to contain

all who came, and during the day he visited from house to house. When he left, the people entreated him to come again as soon as possible.

After some months another colporter has recently visited them. The same excellent disposition to hear the truth is found as at first, and now, not satisfied that a colporter remain a few days, they wish an evangelist to reside among them permanently, and labor for their religious instruction. As Eddo is near the Tyrol, the truth has already entered that country, where are now some friends of the Gospel.

LECCO.—For two years the people of this place have been desiring an evangelist. Our colporters have frequently visited them and always been cordially received; but we have not had the funds either to sustain an evangelist, or provide a chapel. Lecco, as an inviting field for evangelical effort, is an example of perhaps twenty or twenty-five other places in North Italy, where evangelists might labor with every hope of success if they could be found, and the means obtained to sustain them. The friends of the Gospel here, in a recent petition sent me, after speaking of the long time they had waited for an evangelist, express the fear that their request will never be granted.

THE VALTELLINA.—In this valley, leading from the Lake of Como to the Tyrol, where the common people are better educated perhaps than in any other part of Italy, there is great readiness to accept the truth, and much sympathy for an evangelical religion. Descendants, many of them, of those who in the 17th century were persecuted and massacred for their love of the Gospel, they seem to be moved somewhat by the same spirit of religious reform. Vital elements, that have been slumbering, are being kindled into new life, and there is manifested a very great desire to shake off the system that was imposed on them with blood and slaughter. We desire to open immediately a chapel in Sondrio, the chief city of this lovely valley, and send a good evangelist to preach the Gospel. There are many families that have been waiting long, and asking repeatedly, for evangelical preaching. To provide a chapel, sustain an evangelist, a

colporter, and an evangelical school in this extensive and interesting region, would cost from 5,000 to 6,000 francs a year, relying upon some assistance from the people themselves. Adjacent to the Tyrol and Venezia, the Valtellina, if brought under the influence of the Gospel, would prove a powerful lever for good in Southern Central Europe. The colporter who has labored here for nearly two years, with great fidelity, has accomplished a good work.

BERGAMO.—This important city is now without an evangelist. The Wesleyans commenced a work here some time since, but the man employed as preacher was not successful and has left. The place, however, is one of the most important in Italy, and could at once be occupied by the Free Italian Church if means could be obtained. The number of those enlightened and friendly to the truth is large, and among them some of the most prominent families in the city. The Free Church agency, as it aims to preach Christ alone, introducing no foreign denominational feature, is every where acceptable to the Italians, and has great success. This agency, however, receives but little assistance or favor from foreign Christian associations, as these, when they come to help Italy, seek to introduce their own denominational distinctions, and nothing is more true than that the Italians never will in this manner receive the Gospel. The Free Church is eminently Italian in its character, and as such will accomplish the most for Italy.

Our excellent colporter-evangelist at Lecco to-day writes me that several persons from Bergamo have come expressly to see him, and earnestly request him not to abandon them. This same colporter also says he has just visited many of the towns on Lake Como, as Belano, Colico, Gransdona, and Menagio, in which he says the work of God was going on so gloriously that he could not help weeping for joy.

CARPIGNANO.—Though a truly spiritual work manifests itself here with much power, the poor brethren are still persecuted by the authorities, who are ruled by the priests.—A few days since, on the death of a little child of three or four years of age, the father asked from the authorities leave to bury it

with an evangelical service. Though his request could not be denied, yet he was told it must be done in the night. He refused to yield to the demand, claiming his rights as a citizen to have an appropriate service at an appropriate time. That night the authorities sent several *gend'armes*, who took the child by force from the house of the distressed parents, carried it away and buried it; and not only this, but refused to inform the parents where they had buried it. The matter had been laid before the higher authorities.

WM. CLARK.

THE INHABITANTS OF THE ENGADINA VALLEY
IN SWITZERLAND, NEAR THE NORTH
BORDER OF ITALY.

The Engadina (valley of the Inn,) extending from the heights of Maloja on the west, to Ponte Martino, the border of the Tyrol, on the east, contains about 10,000 inhabitants, who speak the Romanic language, a Roman dialect, which is also called *Ladino*. It has much resemblance to the other languages derived from the Latin, and especially to the old Provencal in the South of France, the Spanish, &c. A small part of the words are of Celtic origin. Although there are two dialects of the Romanic, one of the higher and the other of the lower Engadina, yet it can be said that the people speak the same language—the two dialects being so similar that they are understood by both, and all use the same religious books. Although the language is of Roman origin, that is not the case with the religion, since almost all the inhabitants, with the exception of two small villages in the Lower Engadina, profess the Evangelical Reformed faith.

The reformation in these churches took place in the sixteenth century, and the New Testament was translated into the dialect of the Higher Engadina in 1560. In 1679, the whole Bible was translated into the dialect of the Lower Engadina; another small edition was printed in 1743. But with the lapse of time, the language changed like other languages, so that the old translations of the Holy Scriptures were not satisfactory, on account of the rigidity of the language, the errors in construction and

punctuation, the diversity in orthography, &c. Thence arose the necessity of a new and more correct translation, which was made of the New Testament, in 1861, by Rev. Mr. Menni, of Samaden, and printed at Coira. The translation of the Old Testament is also greatly desired.

The inhabitants of the Engadina are true Protestants, and always resolutely hostile to the Papacy. They have suffered much for their religion and for their political liberty, especially in the 17th century, during the 'Thirty Years' War.' The Austrian troops many times invaded the Lower Engadina, to extirpate Protestantism and introduce Popery again. But in vain were their dwellings reduced to ashes, their preachers banished, and many defenders of political and religious liberty killed, Engadina remained independent and evangelical. The people know well how to prize the benefits of the Gospel, and desire that their children be well instructed in its pure doctrines. The women are religious and virtuous. Biblical history and doctrines are taught in the schools. Divine worship is well attended in the greater part of the churches, though in some there is need of more zeal.

The great emigration from this valley to all parts of the world, has its good and evil consequences. Most of them return, with their little fortunes acquired in commerce, to their dear Engadina, bringing with them both good and evil from foreign countries, though the state of morals in general is excellent. There are about twenty preachers of the Gospel. Some minister in two churches. The pay is small as in the whole Canton. The ministers give religious instruction in all the schools, which last from five to eight months of the year. The people of this valley feel very grateful to the American Bible Society, for the small grant made them the last year to reduce the high price of the New Testament in the *Lingua Romanica*, and thus secure its introduction in the schools and among the poorer families of the valley. They would also be still more grateful, if they could have the entire Bible in their much loved *Romanza*.

WM. CLARK.

Our friend, Mr. Riley, who was born in South America, and who understands the wants of the people, kindly furnished us the following, gathered from the letters in Spanish of our missionary, the Rev. Mr. Monsalvatge. Mr. Riley has kindly devoted much of his time and means in helping us in our work in South America. The Society is indebted to him for valuable assistance.—Ed.

SOUTH AMERICA.

UNITED STATES OF COLUMBIA—CARTHAGENA.

WE have good news from Rev. R. Monsalvatge, our missionary at Carthagena. By the kindness of Mr. James Bishop and two other gentlemen, Mr. Monsalvatge was enabled, on his return to Carthagena, to start a week-day and Sunday-school; and to employ a native assistant, an earnest Christian man, who has given great satisfaction in his work. The number of scholars at the week-day school amounted to forty. The fathers and brothers of some of the scholars generally attend the exercises of the Sunday-school. The number of adults and children present in the Sunday-school, on the 29th of October, was seventy-four. Had Mr. Monsalvatge a suitable building, in which to carry on his work, hundreds would attend. If about two thousand dollars, in addition to what has already been promised to Mr. Monsalvatge, could be obtained in this country for that object, a church building might be erected in Carthagena, and a large native congregation gathered and firmly established, which, as it grew in strength, would multiply itself through the republic. Are two thousand dollars more than all the American churches can give to help plant the standard of a pure and saving Gospel among the more than twenty millions in almost heathen darkness at our door?

Another native Christian, beside the one already mentioned, who also has the confidence of Mr. Monsalvatge, is very anxious to be employed in the work of evangelization. The field is open in Carthagena. Romanism there is hated and despised by many, and almost all her minions have left the place. A strong missionary station might be established in that city, where

North American institutions are respected, admired and longed for. American Christians, help us to do it. Two of Mr. Monsalvatge's daughters are being carefully educated in this country, and may eventually help him most effectually in his work. Any churches, Sunday-schools or individuals wishing to help this missionary station, are requested to send their contributions to our offices directed:

For the mission in the United States of Columbia, under the charge of the Rev. R. Monsalvatge.

GREECE.

ATHENS, Nov. 11th, 1865.

MY DEAR BROTHER—You recollect that some time ago you published in the "Christian World," an appeal from me to the American Christians in behalf of the Demarest church. Since then, through the exertions of Dr. King and others, we have succeeded in raising all the money necessary for the erection of a small chapel, which will be at the same time used as a school-room on the week days, but £55. The A. B. C. F. M. has contributed, through their missionary, Mr. Green of Brousa, near which Demarest lies, the sum of £25 towards this object.—Will not our Society grant the same amount, that there should be thus formed a link between the Society and the Greek Church? I believe that such a donation would not be amiss; since it is the first Greek evangelical church ever erected; and our Society has just extended their operations among the Greeks also. If God spares my life I intend to visit Demarest next spring, and spend three or four weeks among the brethren for mutual benefit and edification, and for the spread of the truth. Brother Constantine is of the same opinion with regard to the policy of our Society in this matter, and to my going for a short visit there.

Yours ever, respectfully,

M. D. KALOPOTHAKES.

Are there not some of our readers who would be happy to aid Dr. K. in building this first Evangelical Church in that classic land?—Ed.

PERU.

LIMA, Nov. 10th, 1865.

DEAR SIR—The last has been a very important week for Peru. I have frequently mentioned a revolution which had gained all but these three cities. On Monday, Lima was taken by surprise, and the government overthrown. The late president, Pezet, made his escape to an English man-of-war, and his army has all surrendered. The war is over and order is fast being restored, though there are 12,000 strange troops in town. There was considerable fighting in the streets, but no pilfering nor robbery. In Callao, however, it was very different. I acted as assistant-surgeon in amputating limbs and dressing wounds. There were

about two hundred killed in Lima, according to the best reports; some say six hundred, but that is certainly exaggerated. There will now be war with Spain, I suppose. This country is destined to reap the bitter fruit of seed sown here by the early Spaniards. There will be awful times here next year, if my prediction is true. We can only hope and pray that God will overrule the present commotions of Spain, and prepare her for the Gospel of his Son. There is now war in Chili, of which you doubtless hear through Mr. Gilbert and Dr. Trumbull. Things are greatly disturbed throughout that whole land.

Your brother, in Christ,

A. S. McKIM

MISSIONARY INTELLIGENCE.

WE have been indebted, during the past year, to the Editor of the "Missionary Herald" for a considerable portion of our missionary intelligence from heathen lands.—We cheerfully acknowledge this kindness; and take this opportunity to return our thanks.

From the annual survey of the missions of the American Board, we learn that the number of reported additions to the churches under its care, by profession, was 1,055 for the year, an increase of five and two-thirds to each church, and five to each minister, reckoning in sixty native pastors and about twenty missionaries laid aside by sickness. It is shown that this average in heathen countries is greater than the average of accessions in the Congregational, or New or Old School Presbyterian Churches in this land. In going back 25 years, the annual additions are found in mission churches to be nearly 15 to each minister, a result far greater than at home. During the last year six ordained missionaries and two females have been taken away by death. Eleven new laborers have joined the missions. Five have returned to their fields. A most interesting account is given of the late Rev. Samuel Rhea, a missionary to the Nestorians.—ED.

HAWAIIAN ISLANDS.

The following is an account from Mr. Bond of the meeting (in September) at Bohala, of the Evangelical Association of Western Hawaii:

"There were present at the meeting all the Hawaiian pastors connected with this Association—six in number—with three licentiates, and delegates from ten of the twelve churches within our bounds. Our brother Pilipo, of the Kailua church, was moderator of the meeting, and did excellently well in discharging the duties of the post. The proceedings were conducted in the most orderly and becoming manner.—The attendance of our people was large, and they seemed much interested in the doings of the Association; and to me, the meeting seemed one of perfect success to the end."

Mr. Bond reports that the Papists are making great exertions to build up their sect at Hamakua. They have purchased a large tract of land, and appearances are that they design to build up a large establishment.

"Reference is made to the seeming hostility of the Government to evangelical religion, as understood and taught by the missionaries, and to their influence manifested specially in efforts of the School Inspector General, understood to be a Roman Catholic, to bring the schools under the instruction and guidance of another class of men."

SOUTHERN INDIA.

Mr. Washburn writes to the Missionary Herald from Battalagunda:

"The American war has aroused and half awakened the people from the dull repose so characteristic of Orientals. They have felt the stir of business sweeping by them. Gold has flowed into the country, and as every where, so also here, the approach of that loadstone has magnetized human muscle and will into unusual activity. There is more of enterprise and business, more free exchange of money, more building of costly dwellings, and more intellectual activity than I have hitherto witnessed. But the people have not had time for many second thoughts.—They are too anxious to get their share of this new windfall of gold, or too much bewildered by the, to them inexplicable, fluctuations in the market, to think or talk of much else."

ITINERATING SKILL OF NATIVE HELPERS.

Respecting a tour which he had made in the itinerating work, with Mr. Rendall, Mr. Washburn writes:

"We visited 102 villages in the Battalagunda district, and 62 in that of Madura; our audiences, in all, amounting to nearly 9,000 people. All the catechists of the station, who could possibly leave their families, were with me. I was particularly pleased in noticing the skill they had acquired in addressing large and turbulent crowds in the village streets. I can see a great improvement in this respect within three years. I doubt whether the ministers of America would evince more skill, either in managing an audience or exhibiting religious truth, than we saw in these few weeks of field preaching. We sold, also, between four and five hundred tracts, school-books, and Scripture portions."

CHINA.

Mr. Gulick gives the following account of the good work:

"During the forenoon of the second day we were toiling through a defile, which the waters of many ages have cut through the granite mountains. This mountain barrier, on the northern frontier of China, has been strengthened by a continuous line of fortification, which climbs from peak to peak, till it traverses the whole length of the range, through a circuit of thousands of miles.—This fortification, involving more labor than any other that has been constructed since the flood, is the Great Wall, built by the first Emperor of China, before the commencement of the Christian era. The pass, which

is about fifteen miles in length, is fortified at six or eight different points, by heavy walls, thirty or forty feet in height, through which the road passes by arched gateways."

EASTERN TURKEY.

Mr. Berbank writes:—"Since I last wrote you, we have passed through trying scenes, but they have not been fruitless. Heretofore our Sabbath audiences have always been the smallest in summer, but for the last three months they have been larger than ever before, frequently exceeding seventy.—This advance has been accompanied, as usual, by a fiery persecution, the most audacious and cruel that I have seen, in my five years' residence here. The occasion of it, as is generally the case, was the collection of the taxes. By law, the Protestants have been separated from the Armenians, yet the Koordish prince, who is Acting Governor here for the present, (he is brother to the one who ruled so independently and tyrannically in the city a few years ago—a monster in human form,) without at all apportioning the taxes among the different nationalities, commanded the Armenian tax-gatherer to take soldiers and collect the Protestant tax. He, left to his own discretion, of course demanded two or three times the just amount, and when the Protestants, instead of handing over the money at once, began to protest against such extortion, he ordered the soldiers to beat them, and thus one of them was severely injured. They immediately appealed to the Governor, but he utterly refused to hear a word of their protest, and said the beating was "well done."

Seeing no way to escape this injustice and inhumanity, they appealed to us to protect them. I immediately called on the Governor, and made some respectful inquiries about the business; and such a tempest of rage and abuse as he poured forth upon Protestants I have never before witnessed, to say nothing of the incivilities with which he treated me. I waited patiently for the storm to subside, thinking that inversely as was its fury would be its duration; but I was disappointed, for it came in gusts for about two hours—the time it was necessary for me to spend on the business. Finally, when he was hardly persuaded to look at the apportionment that had been formerly made, and to find the amount according to it, he could with difficulty be prevailed upon to accept of his own figuring in preference to the Armenian; extortion being neither a shame nor a crime in his eyes."

It is reported that several of the German governments will shortly recognize the kingdom of Italy.

NEWS OF THE CHURCHES.

ENGLAND.

The paper on the Education of the Poor, read at the Church Congress at Norwich, shows that there are now accommodations for 1,322,553 children. There are 9,037 certificated teachers, and 10,133 pupil teachers.

A paper was read on Intercourse with Foreign Churches, by the Bishop of St. Andrews. The Recorder of Norwich strongly protested, as a member of the Church of England, that the views of the Bishop were not to be taken as expressing the general feeling of the laity of the Church, that in aiming at Christian union the non-Episcopal churches of the continent were to be ignored. He protested against the doctrine that a question of Episcopal ministry or non-Episcopal ministry was to separate Christians who acknowledged a common Lord, when he found it written in the word of God that the hand of fellowship was to be held out to all "who love the Lord Jesus Christ and wait for His appearance."

IRELAND.

The Archbishop of Dublin reports that a protracted meeting had been held during the summer, taking Bray for a centre. During the eight days, sixteen sermons were preached. The communion was celebrated daily, and addresses to the communicants delivered. Seventeen sermons were, also, preached in the surrounding churches. The work had been so encouraging that he trusted to repeat the experiment in other parts of his diocese.

FRANCE.

The "Christian Work" has the following. "Evidently there is a movement among the deep thinkers of Romanism—a movement towards union of heart with believers on revelation, belonging to other forms of Church government. The feeling that every foundation is being sapped—that the Papacy in its present form is an obsolete, rather than a help—that if the Gallican church and religion of France is to be saved at all, it must be so independently of the Pope; and the rapid approach of the time of trial, points to a wise desire to love rather than

hate, to assemble rather than disperse. In the words of a venerable sister of one of the pious members of the Roman Catholic Church, in Paris, 'the times of St. Peter and those of St. Paul are passed, now is the time of St. John.' The language of the Archbishop of Paris is remarkably liberal—desiring his clergy to rise to the level of the age, in order to bring it to the doctrines of faith."

GERMANY.

Pastor Harms has published his annual report. The entire expenditure was 37,870 thalers. Several instances of great liberality are mentioned. One German gave anonymously 2,000 thalers, a great sum for Germany. One farmer determined to sell all his property, and give the amount realized to the mission. He died before accomplishing his purpose. The reports from Africa and India are encouraging.

ITALY.

LATEST INTELLIGENCE.

Mr. Morehead writes that he has just removed to Sienna. He speaks thus of the Italian boy, Domenico, who is educated by the Young Men's Mission Society of Pittsburgh. He is regularly attending school, and is making rapid progress in his studies. I trust that, with God's blessing, he will prove of great use to the work here, and of honor to the society which supports him. At Torano, a great and good work is going on; we were very sorry to leave there, I assure you, but it could not be avoided. The meetings were most excellently attended. We held reunions there three or four times a week; I had an audience ranging from thirty to sixty persons. Twelve or fifteen more will be added to the church when again the Lord's Supper will be celebrated, at which I hope to be present. Even those who have been bitter enemies at first were much softened, and some came to ask us to remain. I hope to see the whole town, not long hence, brought to the knowledge of the truth. The coming year seems fraught with great events. It is now held as a fixed fact, that the present parliament will make

some very important changes in the existing relation between church and state. Even the king, in his address, advocates the separation of church and state—and the separation of the existing orders of monks and nuns—and the conversion of the church property to state purposes. The great test question, on which an overwhelming majority of the representatives were elected, was abolition of all convents and orders, reduction of bishops and priests, and destruction of their temporal power. These are all pledged to this policy. When the stupen-

dous incubus, which has for so many centuries crushed out the very life of Italy, has been lifted up and cast away—when the ranks of 150,000 priests shall be thinned out—when Rome is left to grapple alone with the spirit of the Roman laity, agonizing for liberty, then you may expect to see great and astounding events in Italy. It is near. Do not tire, therefore, in this great and good work. God's Providence, as a mighty ploughshare, is breaking up the soil. Is it not ours to follow and sow the seed of the peaceful Gospel?

MISCELLANEOUS.

THE CHRISTIAN WORLD—Organ of the American and Foreign Christian Union, 156 Chambers-street, N. Y. It is seldom we speak of our own periodical. We venture to do so now, as its circulation has reached nine thousand five hundred, and is rapidly increasing. It is read, as nearly as we can ascertain, by not less than from forty to fifty thousand persons. It goes to all parts of the earth, even to the remotest corners. This will make it, we think, a valuable pamphlet to those who advertise. As we now begin a new volume, we shall be glad to receive notices from those who may think our periodical a good channel through which to make their business known to the world. We shall confine ourselves to a few select advertisements, and such as we deem appropriate branches of business.

J. SCUDDER, Editor.

CHILE.—It is asserted that Spain has notified to the British and French Governments her willingness to accept the mediation of the European Powers in the Chilean difficulty. The Paris Patrie states that the Spanish Government has sent instructions to Admiral Pareja not to attack the Chilean ports.

ITALY.—In the recent "elections for members to the Italian Chamber of Deputies," the Papal party went into the canvass with a distinct issue. They declared for the "laws of the Church rather than the unity of the nation," and were routed. The voters, by an overwhelming majority, decided in favor of the unity of the nation and removal of the temporal supremacy of the Pope. Directly after this election the French troops began to move homeward. Italy is bound, after the withdrawal of the French troops, not to encourage insurrection in the Roman States. It is generally thought, however, that the struggle on the part of the people will soon begin. The Pope, thus far, has not gathered foreign troops to any extent.

TURKEY.—Mr. Bliss, agent of the American Bible Society, writes as follows: "I wrote you, June 22, that the sum reported in that letter (\$73 12) would appear in the account I now send. You will notice that I report \$73 70, a difference of fifty-eight cents.—This fifty-eight cents was sent me from Marash, by a poor woman (one of the poorest of the poor, but warm-hearted Christians found there). She sold one of the only two copper cooking dishes she had, and when remonstrated with for doing so, replied that she was glad to deny herself for Christ, and to give His Word to others, who had it not.—This humble fifty-eight cents will be a power in helping on the great work, which the Master will not forget to use."

ITEMS.—A second Romish Archbishop in England is appointed, the See to be named after Liverpool or Birmingham. The reason of this arrangement is the jealousy of the old Romish families at the appointment of the pervert Manning as their spiritual ruler.

It is one hundred years since the late Joseph Dana, D. D., was settled over the South Church and parish in Ipswich, Mass. Rev. Dr. Fitz was settled as colleague with Dr. Dana, June 28, 1826; so that the two pastors have ministered one hundred years to the same church and people.

The Rev. Dr. Treat stated at the meeting of the American Board that the number of persons actually received into mission churches, and the churches in Massachusetts, for twenty-five years, are very nearly the same; yet the missionaries have been but one hundred and fifty, and the ministers of Massachusetts have been four hundred and five—so that for twenty-five years missions have had greater success than the churches of Massachusetts, almost as three to one.

BOOK NOTICES.

THE WORD—WALKS FROM EDEN. By the author of the Wide-Wide World. Robert Carter & Brothers, New York.

This work commences with the history of our first parents in Eden, and carries you down to the history of Abraham and his descendants; giving you, at the same time, a general idea of the manners and customs of the people. The book is written in the conversational style, and in a plain, familiar manner, answers the difficulties that would naturally arise in the mind of the reader. The writer has evidently prepared the work with great care and study; and we can most cordially commend it to all our readers.

BIBLE BLESSINGS—By the Rev. Richard Newton, author of "Rills from the Fountain of Life." New-York: Robert Carter & Brothers.

There are ten sermons in this volume, written in a plain style, and illustrated by incidents and facts, rendering the volume attractive. The following themes will indicate the character of the work:

The blessedness of hearing the Gospel. The blessedness of considering the poor. How Jesus blesses men. The blessedness of being a Christian. Troubles turned into blessings.—Blessedness of trusting God. Blessings of meekness. Blessedness of enduring temptation.

A HIGHLAND PARISH.—By the Rev. Norman McLeod, author of "Parish Papers." New-York: Robert Carter & Brothers.

This is a 12mo volume of 318 pages, The incidents and scenes in this volume are sketched by a master hand. They carry us back seventy or eighty years, and give a graphic picture of society in that land at that time. But these days are past. The small farms then occupied by a rural population, have given place to large dairy and sheep farms, and the original population and most of their descendants have died or emigrated to other lands. We have read the book with great interest, not only for its intrinsic value, but as the portion of country from which our own forefathers came.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
DECEMBER TO THE 1ST OF JANUARY, 1866.

MAINE.		
Dover. Cong. Church	4	15
NEW HAMPSHIRE.		
Concord. So. Church and Cong'n	42	95
VERMONT.		
Acuteville. Rev. Seth S. Arnold	2	00
St. Johnsbury. E. & T. Fairbanks & Co.	300	00
Manchester. M. B. Goodwin	5	00
MASSACHUSETTS.		
Florence. John W. Hyde	1	00
Royalton. Emily B. Ripley	5	00
Northbridge Centre. Chas. O. Bacheller	25	00
In part for L. D.		
So. Hadley. 1st Cong. Ch., by Jos. Dickinson, Tr.	46	00
Ashfield. 1st Cong'l Ch. & Soc. towards making D. S. Howes L. M.	23	50
Salem. So. Chu. & Soc., of which \$30 by J. H. Tenner for L. M. of Mrs. E. S. Atwood	11	50
Fitchburg. C. C. Ch. & Soc. for L. M.	134	10
Woburn. Cong. Chu. and Society	60	30
Sharon. "	14	12
Plymouth. 2d Cong. Chur. & Soc. for L. M. Rev. D. Bremner	23	30

Chelsea	Winniasimmett Ch. & Cong.	51 00
"	Broadway Church and Cong.	58 80
Danvers.	Cong. Ch. & Soc.	21 21
Amherst.	Village Church.	33 37
"	East street Church.	29 00
Newton.	Mrs. D. B. Wheaton to make	
"	Don. J. H. Blenden a L. M.	20 00
"	Dan'l S. Cobb, \$5; Miss Abby	
"	Goodwin, \$1; her Sab'b School	
"	class, \$1	7 00
"	Teachers and Pupils of Wheaton	
"	Female Seminary.	18 00
"	Collection in Church.	11 50

RHODE ISLAND.

Newport.	Wm. Guild.	4 00
Slater'sville.	For L. M. of W. H. Seagrave.	40 00
Little Compton.	Cong. Ch. & Soc.	12 50

CONNECTICUT.

South Britain.	Oliver Pierce.	5 00
Southport.	Z. B. Wakeman, deceased.	500 00
Plymouth.	Cong. Sabbath-school.	9 83
"	Balance of Chu. Coll'n.	2 63
Norwich.	2d Cong. Chu. Rev. Mr. Dana,	
"	by E. Learned, Esq.	63 85
Gilead.	Deacon S. Talcott.	4 00
Stratford.	Colonel G. Loomis.	5 00
Somers.	C. B. Pease.	5 00
Hartford.	Pearl street Chu.	140 00
"	4th Church.	34 58
"	So. Chu. Nelson Kingsbury \$50,	
"	E. Kellogg \$100; Coll'n \$44 61	
"	makes Dr. A. W. Barrows L. M.	194 61
Norwich.	Cong. Church & Soc.	35 60

NEW YORK.

Ithaca.	L. W. H. for Italy.	5 00
Brooklyn.	The Widow's Mite.	60 00
N. Y. City.	Mrs. Stephen Griggs, half	
"	yearly donation.	25 00
"	H. I., for Miss Rankin's field.	50 00
Sing Sing.	Presb. Ch. Rev. W. Phraner.	100 16
Jamaica.	1st Pres. Church.	55 34
Saratoga Springs.	Jacob Myers, M. D.	2 00
Poughkeepsie.	2d Ref. D. Church by J.	
"	A. Storms, Esq.	32 71
N. Y. City.	E. D. Woolsey for South Am.	500 00
New Concord.	Miss H. J. Jones.	3 00
Cambridge.	Rev. P. Campbell.	2 00
Newburgh.	"J." for South Am.	5 00
N. Y. City.	J. K. Myers, for Miss Ran-	
"	kin's Mission.	25 00
"	W. E. Dodge, jr. \$100; Mrs.	
"	W. E. Dodge, jr. \$50 for	
"	French Miss'n in charge of	
"	Mr. Bonifas.	150 00
"	Lexington Av. M. E. Church	
"	to make Alex. McLean a L. M.	37 18
Harlem.	M. E. Church 2d Av. & 119 st.	13 05
New York City.	13th Street Presb. Chu.	
"	Rev. Dr. Burchard.	158 20
"	W. S. Gilman.	100 00
"	J. O. Brown for Mexico.	25 00
Rhinebeck.	C. S. Wainwright for L. M.	30 00
Ogden.	Pres. Church in part of L. M. for	
"	Rev. A. M. Thornton.	5 50
Meeklenberg.	Pres. Church in part L. M.	
"	for Rev. A. O. Peloubet.	17 78
"	Union Coll'n in the M. E.	
"	and Baptist Churches.	6 41
Waterloo.	Presb. Church.	41 30
Bergen.	Stone Cong. Church \$5; Rev. N.	
"	Elmer \$15 in part for L. M.	20 00
Byron.	Presb. Church.	1 00
Cattskill.	Mrs. E. B. Day in full of L. M.	
"	for John Knapp.	5 00
New Road.	Cong. Church to make Rev.	
"	G. C. Judson L. M.	31 35

NEW JERSEY.

Madison.	Presb. Church.	68 53
Millstone.	Church of Hillsborough in part	
"	of L. D. for Rev. E. T. Corwin.	50 60
Madison.	A Friend.	4 00
West Hoboken.	Pres. Ch., \$31 32; & Sab.	
"	Schl. \$20 for Mexico, &	
"	in part of L. D. for Rev.	
"	J. O. Egbert.	51 92

Jersey City.	Cong. Tabernacle by H. D.	
"	Holt, Esq.	138 00

PENNSYLVANIA.

Philadelphia.	A Lady, by Dr. Boardman	
"	for Rev. T. Monod.	20 00
Eric.	Miss Laura G. Sanford to make Mrs.	
"	L. J. Herron L. M.	31 60
Vincent.	Brownback's Church by Rev.	
"	Wm. Soober.	3 00
Philadelphia.	W. P. Jones.	1 00
Allegheny.	4th United Presb. Church add.	2 00
Philadelphia.	L. F. Brown for Miss Ran-	
"	kin's field.	20 00
Mount Bethel.	Presbyterian Church.	10 30
West Alexander.	Henry McMurray.	5 00
"	Free Presb. Church.	7 00
"	United Pres. Chur. for	
"	Italy, & to make Rev.	
"	J. Stevenson L. M.	34 10
"	Miscellaneous.	3 20
Washington.	1st Presb. Church to make	
"	Hon. J. Slagle a L. M.	44 11
"	2d Pres. Ch. to make John	
"	Grayson, Jr. L. M.	45 57

Note.—In the last Number, the Collections report ed under Boston, Penn., should be Easton, Penn.

ILLINOIS.

Chicago.	Central Pres. Ch. E. S. Wada-	
"	worth \$25 00; J. Woodbridge,	
"	jr. \$11; E. S. Williams, F. C.	
"	Duncan, James G. MacLay; \$5	
"	each; L. B. Boomer \$4; Dr. S.	
"	Sawyer \$3; J. Woodbridge, Sr.	
"	and Dr. Reeder \$1 each to make	
"	E. S. Wadsworth & Jno. Wood-	
"	bridge, jr. L. M.	60 00

OHIO.

Twinsburg.	Cong. Ch. J. R. Parmelee, Tr.	5 73
Cincinnati.	Chamberlain & Co. for Schools.	5 00
"	Mrs. Webb, 1 bonnet; Ref'd	
"	Tract Soc., 600 pps. Tracts &	
"	5 pps. of Tracts; Am. Tract	
"	Soc. 4,294 pps. Tracts, 1 pps.	
"	Tracts & 12 Hymn-Books for	
"	distribution.	
"	J. & C. Ritchie, 13 yds. calico	
"	\$4 22; Mrs. Gruger 50c; Mrs.	
"	Knaw and Tehe 10c. each, for	
"	German Industrial School.	4 92
"	J. P. Epply and Mrs. Murdock	
"	\$10 ea; Mrs. Melish and Cun-	
"	ningham \$5 each; Mrs. Shiras	
"	and Bennett \$3 each; Messrs.	
"	Morgan, Thompson, Baldwin,	
"	Allen & Walker and Mrs. Car-	
"	rick, Applegate & Hale \$2 ea;	
"	Mrs. Roth \$1 50; Messrs. Por-	
"	ter, Bartholomew, Powell, Mrs.	
"	Lape, Pugh, Norton, Champ-	
"	lin, Woods, Holdridge, Kra-	
"	mer, Birds, Hancock, Clark,	
"	Hull and Tooker \$1 each; Mrs.	
"	Jessup and Roberts 50c. each.	60 50
Honia.	1st United Presb. Chur, Messrs.	
"	D. & E. Millen, \$35 ea., for sup-	
"	port of Signor Zuti; R. Crawford	
"	\$10; 2 Messrs. Galloway, Patton,	
"	Shields, Crawford, Pond, Boyd,	
"	Mrs. Dean and Miss Van Eton	
"	\$5 ea; G. Bradford \$3; Messrs.	
"	Job, Mitchell, Caruthers & Mrs.	
"	Duncan \$2 each; Dr. Findley	
"	Anderson, and Miss Crawford	
"	\$1 50; Messrs. Gordon, Bradford,	
"	Punk, Bonner, Fleming, Kile,	
"	Stewart, McFadden, Quinn,	
"	Gowdy, Mrs. McDowell, Stark,	
"	Finney, & Miss Patterson \$1 ea;	
"	Messrs. Connor, Gordon, Her-	
"	riott, McGueary and Mrs. Van	
"	Eaton 50c. each; W. Galloway,	
"	25c.; coll'd by Mr. Caruthers \$1 25.	156 50
"	German Ref'd Chu., Mrs. Lem-	
"	mon \$1; H. H. Ewey 50c.; S.	
"	Crumbaugh 25c.	1 75
"	2d United Pres. Church in part,	
"	Messrs. McHenry & Little \$5 ea;	

Henia.	J. B. Munroe \$2; Messrs. Smeigh, Ackelson, Dodds, Law, Faust, & some unknown one \$1 each; Turnbull, Torrence, Mrs. Hughes and Smart 50c. each; J. Hamil 35c.; Mrs. Lytle 28c.	20 63
"	1st Pres. Chu., J. Allison \$10; F. P. Townsley \$5; Messrs. Lytle, Merriman and Findley \$2 each; Mrs. Haines \$1 45; Messrs. Paine, Howard, McClung, 3 Flemings, Cooper, Beggar, Barlow, Gowdy, Ormsby, Mrs. Allison, Armstrong, Fox, Snell, Corry \$1 each; F. McClure & Mrs. Locke 50c. ea; Mr. Orr 25c.	29 70
"	1st Ref'd Chur. Rev. Mr. Casland, 2nd installment for L.M., Mrs. Weyer, and 2 Miss McMullan \$5 ea.; Messrs. Harper, Bryson, Brallon and Miller \$2 each; Bryson, Stewart, Winter, Reed, McQuiston, and Mrs. McQuirk \$1 ea; E. Cooper & Mrs. Hamel 50c. each; Mowett 25c.	35 25
"	Union Female Seminary	9 00
Cedarville.	Covenanters Chu., Mr. Carson \$2; Mrs. Crow 50c.	2 50
Lebanon.	Prof. A. Holbrook and Family in full of L.M. for Mrs. Melissa Holbrook	18 00
"	Esquire Jaffray	50
Sugar Creek.	United Pres. Church A. J. Holmes to make Miss Maggie J. Holmes a L.M. \$30; Dan'l Holmes in full of his L.M. \$20; Messrs. McMichael, White, Beggar, and Holmes \$10 each; 2 Messrs. Beggar, Andrew, Ingrain & Hopkins \$5 ea; J. & J. J. Bradford, Tate, Beggar \$2 ea; Williamson, 4 Messrs. Holmes, Andrew, 4 Messrs. Bradfords, 5 Messrs. Beggar, Tate, Leggett, Ambercomb, Andrew and Hamilton \$1 ea; A. Williamson \$1 50; W. Bradford 75c.; Mrs. Bradford 60c.; D. Beggar 50c.; A. Bradford 25c. & Little Kate Beggar 10c.	148 70
Lebanon.	1st Bapt. Ch., Messrs. Simonton, Drake, & Mrs. Morris \$5 ea; Boake and Dunlevy \$3 each; J. Lewis & Mrs. Curtis \$2 ea; Messrs. Drake, Pullen, Adams, Koogle, Kimball, Mrs. Corson and Morris \$1 ea.; Mr. Thompson 50c.	32 50
"	M. P. Chu., R. S. Bennett \$5 00; A. Osborn, \$2 00; collected by R. Bennett, \$4 50; Messrs. Hutchison, Colvin, Smith, Howey, Brown, Howey, Rockwell, & Miss Dines \$1 ea; A. Cratus 50c.; J. Gookle 25c. in full of L.M. for Rev. James E. Snowden.	20 25
"	1st Presb. Church in part, Mrs. Gould \$5; Mrs. Black-leash \$2; Mrs. Scott \$1 05; Messrs. Ticknor, James, Smith, Anderson, Smith, Mrs. Clements \$1 ea; Mr. Smith 93c; C. Handy, Mrs. Carpenter and Mrs. J. M. Smith 50c. each; Mrs. Roof 25c.	16 73
"	1st Cong. Church, Judge Dunlevy \$5; Dr. Dyke \$2; Mrs. Probasco, \$1 50;	
Lebanon.	Messrs. Munroe, Smith and Mrs. Ross \$1 each, in full of L.M. for Rev. Josiah H. Jenkins.	11 50
"	1st Cumb. Pres. Ch. Messrs. Bella, Evans, Bennett, Colter, Mrs. Wood, Hinch, Nelson and Parshall \$1 ea; Wykoff, Greshouse, Mrs. Squeer, Kell, Kruzen 50c. ea; S. S. Squeer, Mary Squeer & J. Jamison 25c. ea; Mrs. Montford 15c.	11 40
Staubenville.	Hamlin M. E. Chur. to make Rev. Thos. N. Boyle a L.M.	30 15
"	Meth. Prot. Ch. in part of L.M. for Rev. Ambrose Abbott.	16 35
"	Creamer M. E. Chu.	24 00
Windham.	Theron Wales.	10 00
Cleveland.	1st Bapt. Ch., Mrs. Mary J. Townsend for L.M.	50 00
Canton.	Pres. Church, of which \$10 by P. Housell on his L.M. & balance in full of L.M. for Rev. E. Buckingham.	50 85
"	Bapt. Chu., Geo. Cook \$10; W. H. Alexander \$3; Others \$4 50. in full of L.M. for Rev. S. Gorman.	17 50
"	Evan. Lutheran Chu., Mrs. F. A. Schneider and Isaac Harter \$2 ea; Mrs. Feather and J. Hane \$1 each.	6 00
"	M. E. Church, Rev. E. Patterson & Jacob Miller \$5 ea; Others \$4 25, in full of L.M. for E. Ball.	14 25
MICHIGAN.		
White Pigeon.	1st Presb. Chu., Rev. C. M. Temple.	8 64
Van Buren.	1st Pres. Church.	4 36
Flint.	Presb. Church in part of L.M. for Wm. A. Morrison.	29 28
"	Court Street M. E. Chu., Wm. Patterson & Dr. Fiske \$1 ea.	2 00
Ionla.	Presbyterian Chu.	14 63
"	Union Cong'n.	8 63
WEST VIRGINIA.		
Wheeling.	4th Street M. E. Church, to make Rev. Alex. Martin, D. D., Rev. R. S. Brockunier, Henry K. List L. Ms., and the Sab. Schl. to make itself a L.M.	120 00
"	Chaplin Street M. E. Chu. in part of L.M. for Rev. J. B. Blakeney.	23 75
"	North Street M. E. Chu.	15 50
"	1st Presb. Church, D. C. List, Ann E. List, & W. A. List for L. Ms.	90 00
"	Messrs. Metcalf, Cash, Cooper, Paxton \$10 each; Culberson, Todd, Cash, Harper, Cushing, Reid, Taylor, Harrison, Knox & Robinson \$5 ea; Paul \$6; Others \$14, to make Rev. Dan'l W. Fisher L. D.	110 00
"	2d Pres. Church for Italy, and to make Rev. Jno. Moffett L.M.	50 00
"	Disciples' Church, J. E. W.	3 00
GEORGIA.		
Nacooche.	J. K. Dean, jr. for L.M.	50 00

THE

CHRISTIAN WORLD.

VOL. XVII.

FEBRUARY, 1866.

No. 2

A GLANCE AT OUR SUNDAY-SCHOOL WORK.

As from the height of an ascended hill, the traveler glances his eye over the distance passed, and summits higher yet to climb, so from this pinnacle of time, the new year, we may pause to contemplate the little done in gardens here and there, with continents spreading before us, as fields for future culture. As better suited to an annual report, we should not allude to the little buddings in our Sunday-school fields, except it were to show the genuineness of our seed, the fertility of the soil, and the certainty of an abundant harvest, if only there be not a moment lost in our work of preparation to reap it.

At the time the Sunday-school department was connected with the American and Foreign Christian Union, Sunday-schools, properly so called, had existed in Italy and Germany from eighteen months to two years. In France and Switzerland, however, they had existed for a much longer time, while in Mexico and Central and South America, they could not be said to exist at all. During the six months in which the schools, in the above-named countries, could be said to have some relation to this Society, there has been a vigorous correspondence with them, which has not only resulted in their improvement, but greatly multiplied the number of schools and scholars. We are glad to add, that each succeeding month brings us most gratifying evidence that the interest is still increasing, while in some localities it has already become general. Up to the time when the Sunday-School Department of the Society was organized, there had been but small sums of money expended for their support, and these sums were the proceeds of personal subscriptions. Soon after the connection, in response to appeals made in the "CHRISTIAN WORLD," subscriptions for this special object commenced, and have been increasing to the present time. After the arrangement was made, great facilities for establishing Sabbath-schools in Mexico and South America were brought within reach of the Department by reforming movements in those countries, both of a religious and political character.

The reformers of Mexico were driven from their country by the French invaders, who restored there the domination of a priestly and persecuting power. These persecuted brethren fled in considerable numbers to this city and country, and here became intimately acquainted with our institutions. They saw at a glance that the Sunday-school system would aid them to lay in Mexico a moral foundation on which a free government could securely and peacefully rest. The most pious and competent among them immediately began to work, translating Scripture question-books and other publications, which could be used for the establishment of Sabbath-schools wherever the Spanish language is spoken. These papers are now in process of publication, and some of these Mexicans expect soon to return and employ them in the work of evangelizing Mexico.

Meanwhile, other States of South America have adopted liberal forms of government, and invited thither Sunday-school missionaries. Our Society is now making arrangements to meet these imperative demands. Beholding the adaptation of this theory of evangelization to meet the wants of Roman Catholic countries, several Christian gentlemen, of intelligence and wealth, have not only offered their money, but what is far more valuable, their most vigorous co-operation to render effective these means for regenerating those blighted nations. It is with joy and gratitude that we can also add that the London Sunday-School Union, by far the strongest Sabbath-School Union in the world, if indeed we should not except our American Union, has offered to co-operate with us, and constituted a committee for this purpose; and has already accomplished considerable work, on the continent of Europe. The cause has been presented in theological seminaries and colleges, and several young men are, as a consequence, qualifying themselves to become Sabbath-school missionaries in papal countries. Other young men are learning trades, and arts, with a view of becoming self-supporting missionaries in these countries. In response to a circular which the Society issued in reference to Sabbath-school publications, we have evidence that not only our missionaries are ready for vigorous co-operation in this department of labor, but Christian laymen, resident in papal countries, are anxiously waiting to receive these important guides and helps.

Although these steps are preliminary, and have just been taken, they have already begun to bear fruit at home; in the increase of contributions and a greater circulation of the "CHRISTIAN WORLD." But if Christians and philanthropists of the United States would have us enter these opening doors, and do something for these sister Republics and the old nations of Europe, worthy of ourselves, and the objects we are seeking to accomplish for them, they must give us something more than their sixpenny contributions. They must stand by us with the

manly assurance that what we want we shall have. Each dollar contributed, produces a four-fold result : direct upon the receiver, indirect upon the heathen world, *reflex* upon the character of our immigration and the political and religious institutions of our own Republic. For evidence of this, we refer the reader to the columns of this journal, past, present, and future, where can be read with profit the method of our operations and the results attending them.

If, in order to give a comprehensive view of the results of the few months' labor of the Department, we add the two years' labors previous to the Union, and join with it the movement for Mexico, it would stand thus :

ITALY—25 to 30 Sabbath-schools organized, but number of teachers and scholars not yet ascertained. Here the conviction is becoming general that, in the absence of students and theological seminaries, the Sunday-school is indispensable to progress.

BERLIN—12 Sabbath-schools, with more than 150 teachers, 2,500 pupils,—and, as a consequence of these, many schools are forming in different parts of Germany, with rapidity and success. Although the age of the oldest of these schools, formed in connection with the Lutheran Church, is less than twenty-four months, none who have read the letters recently published in this journal, from Dr. SCHAFF, can have failed to see the exact fitness of these simple but powerful institutions to give to that great nation of Germany a Christian Sabbath and evangelical faith. His pre-eminent fitness to touch the heart of the German people, as few could do it, induced us to ask of his generous Sabbath committee the benefit of his few weeks' labors, in order to blend in Germany the spirit of the fourth commandment with our Christian institution. So nobly has he fulfilled his mission, that scarcely is there an evangelical clergyman in Prussia, and perhaps we should say in Germany, that has not felt the power of his quickening words. Even the civil as well as the religious institutions of our country have, by coincidences manifestly Divine, come to be more properly appreciated through his judicious advocacy.

HOLLAND.—The organization of one school, perhaps many more, and the establishment of a Sabbath-School Union and a child's paper.

SWITZERLAND.—Some large schools, and the establishment of a child's paper, have been the result of a few weeks' labors.

CARTHAGENA, United States of Columbia.—A day and Sabbath-school have just been established, and regular preaching commenced in a room hired for these purposes. In this Republic, the priests have been driven out by the government and by the indignation of the people, and in the absence of any other ministry, the women have called upon laymen to baptise their children, and have conducted their own worship.

While, by the blessing of God, we have been achieving results ahead, more than thirty public or church meetings have been held, in which the object of the Society have been presented. But among the most gratifying results of the past few months' labor, have been the translation into Spanish of the first volume of questions published by the American Sunday-School Union, sixteen numbers of a child's paper, and a system of rules for establishing and conducting Sabbath-schools, in Spanish-American countries. These are now in process of printing, and will soon be sent forth, greatly to aid in the work we have undertaken to do.

We have referred to these beginnings as no summary of our work, but rather to construct a window, through which our readers may behold the sublime prospect before us, and at the same time admit a light by which they can examine the instruments,—and if found well fitted to the contest, give us the means to wield them. Roman Catholicism furnishes alike a boundary to the Protestant and the heathen world. To the latter it presents a false and perverted view of the Christian system—to us, a dilution of it, that sometimes reduces the morals to a lower than a heathen standard. Can it be reasonably expected that when the heathen have light enough to see the darkness which surrounds them, that they will look athwart the Roman Catholic world, and take their example of Christianity from us? Even this might be possible, but that no sooner do they begin to emerge from their darkness, than an emissary, schooled at Rome and sustained with French money, joins issue with our missionary in the foreign field, and neutralizes more than half his work. From this point of view, if half the money given for the conversion of the heathen were spent upon the intermediate field, would not the other half produce a greater result?

Rivers, mountains, and oceans, once so widely divided nations, that the vices of one could not easily mingle with those of another; and thus rapidly conduce to mutual decay and destruction. But modern improvements in traveling have greatly increased the action of nations upon each other. Now the political, civil and moral elevation of one country is scarcely possible, except that all be lifted up together.—Especially is this the case with nations receiving thence immense immigration, as is our own. These international influences are daily increasing, and ere long they will be overwhelming to the nation that is not morally aggressive. Great as has been the power of the press, it is destined to be much greater. If, until recently, the people could be said to hang upon the thrones, now it may be said that thrones hang upon the people. Henceforth, every man is to be a power in the earth. The government, the institution, or the individual that heeds not this fact, commits a fatal blunder. Accepting now this external relation of

things, as master masons let us measure, guage and number our resources, that we may wisely apportion them to the work in hand, which is the regeneration of, not the largest, but by far the most influential part of the human race.

To the mind of the reader, doubtless, the exclamation is almost upon the lips—*increase your theological seminaries, at home and abroad.*—So we say. But the exigency is upon us, and it cannot be met by resort to such means, or the sending forth of the ordinary missionary. Besides, it is not great and learned defences of Christianity, nor yet eloquent appeals that are wanted ; but rather the extraordinary missionary that can teach men practically how to minister to each other. However indisposed some nations may be, through pride and self-conceit, to admit their country to be missionary ground, few will reject one who simply proposes to show them how they can bless each other. This is what our Sabbath-School Department proposes to do. Our ministry is competent and commensurate to the work we have undertaken to do. But if we should ask our Christian countrymen for two or three missionaries for each of these large Roman Catholic nations, upon our borders or for Europe—if they comprehend at all what the wants of these nations are—they would justly despise us for such a request. For some we want hundreds, for others we had almost said, thousands ; and we could spare them and our country be not the poorer but the richer for it. If we send but few missionaries, we must support them, for we want all their time. Could we send many, they could be self-supporting ; for all half-civilized nations want the Christian farmer, mechanic, merchant, and professional man, of every degree of education, and he could find an easy support. If our Christian countrymen would even furnish us the means for the transportation of some of these missionaries, the work could go immediately forward. This would be more effectual than the “*Monroe doctrine*” in giving to Mexico and our sister Republics of South America the right institutions of civil and religious liberty. The expense to the nation would not be so much as the cost of percussion-caps to sustain them there in any other way.

PROGRESS OF FREEDOM.—The present century has been signalized by the breaking of the fetters of the slave in most of the lands where man was held in bondage. In 1807 the slave-trade was suppressed by Great Britain, in 1808 by the United States, and in 1720 by France. In 1818 slavery was abolished by the Netherlands, in 1834 by Great Britain, in 1846–7 by Sweden, in 1848 by France and Denmark, in 1800–61 by Holland. In 1862 serfdom was abolished by Russia ; in 1863 emancipation was proclaimed by President Lincoln ; in 1865 it was promised by the king of Portugal. Spain and Brazil, the only remaining countries in Christendom where slavery is still established, have passed laws or are discussing measures looking to its removal.

MISSION OF ST. CHRISCHONA.

[We find in the "Christian Work," for Dec., the following interesting account of the Pilgrim Mission of St. Chrischona, near Basle. "Of the missions working in Egypt, none have made the field so peculiarly their own, or formed so comprehensive a plan of mission labor there as this institution."]

"THE Pilgrim Mission of St. Chrischona, near Basle, was called into life in 1840, faith triumphing over many difficulties both at that time and ever since. Its purpose is to prepare and send forth youths who love the Lord Jesus Christ, and desire to serve Him in the building up of His church throughout the world. To this end, from fifty to sixty brethren are receiving in a three years' course a suitable education.— They dwell on a beautiful hill, not far from Basle, in three houses and an old church, the latter of which was benevolently ceded by the government. Though there are nearly always some students who study either Greek or Hebrew, or both, in order to read the sacred Scriptures in the original, yet ancient languages are not generally taught; and of modern ones only German, English, and Arabic. What we think to be the most important thing, is a simple practical knowledge of the Bible, which is carefully taught in the college, and facility in proclaiming its blessed truths."

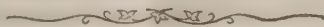
Surely the above extract breathes a missionary spirit worthy of the apostles. From the walls of St. Chrischona goes forth a noble army, with the Bible in their hand, to assault the strongholds of Satan.— With such a weapon may they not hope for abundant blessings on their enterprise?

Acting on the principles adopted by St. Paul, that great missionary of the Gentiles, who labored with his hands that he might not be chargeable unto any, the Chrischona brethren who have gone forth as missionaries strive to assist in supporting their respective stations by different handicraft or other employments, in which they have either been engaged prior to their entering the Mission College, or in which they have been instructed there. This not only lessens the expense, and consequently enlarges the field of their operations, but also makes them valued and respected by the savage tribes of the interior, with whom too it brings them into more intimate contact.

Many of the missionaries educated at St. Chrischona are employed by different societies, and their excellences seem to be well recognized, seeing they are largely employed by societies in other lands than their own. Although there are many of its missionaries employed by other societies, still the Chrischona Mission has, as already stated, a field of mission labor of its own. To understand the "Apostles Road," as it has been called, on account of the stations being named after the Apostles, we must take the map and imagine a line of Mission settlements,

twelve in number, stretching from Jerusalem to Abyssinia. These stations it is proposed to establish at distances of about 150 miles from each other, thus forming so many links of a chain, by which the missionaries in Abyssinia and towards the upper sources of the Nile, who have hitherto been quite isolated, may keep up a communication with those at home, to whom they must ever look for support and sympathy. The stations of the Pilgrim Mission will thus serve a double purpose—strengthening the hands and encouraging the hearts of the missionaries in the far interior, and being too so many centres from which the glad tidings of salvation may be preached to a people now sitting in darkness and in the shadow of death.

Several of these stations have been already established; one at Cario, another at Khartoom on the White Nile, and a third at Matammah, near the borders of Abyssinia. Another will soon be established at Alexandria, to which M. Rappard, who has recently completed his training course at St. Chrischona, has been appointed missionary, and to which he will proceed in the ensuing winter. His name is probably well known to many of the readers of “Christian Work,” for he spent a winter in this country, and had the opportunity of speaking to many about his work. It was suggested by Mr. Spittler, the patriarchal founder of the St. Chrischona Mission, that a society might be formed in Great Britain, having for its specific object the support of M. Rappard, as one of the Missionaries of the Apostles’ Road. A meeting was accordingly held at Edinburgh some time ago, at which addresses were given by gentlemen of different denominations, explanatory of the mission, and at which a committee was appointed for the purpose of collecting subscriptions and organizing a society for M. Rappard’s support. This society is based upon strictly unsectarian principles, and it is to be hoped that the support it will receive from Christian friends will be sufficient to enable the committee to maintain the mission in an efficient state without any aid from the general funds of the Chrischona Mission.



THE KING OF ITALY and ECCLESIASTICAL REFORM

THE King of Italy is personally much beloved by his subjects. He has won their affection still more, and made himself the subject of universal admiration, by his recent visit to Naples, where the cholera has threatened to assume alarming proportions. On the route he was cheered most enthusiastically by the country people, who would feign have unyoked the horses and drawn the carriage of his Majesty miles and miles in triumph; and many a blessing was invoked upon his head by the poor patients in the cholera hospitals of Naples, which he re-

peatedly visited. It is well known that the King was only restrained by his Ministers from going to Ancona last summer, when the plague was at its height ; but the importance of Naples as the late capital of the Two Sicilies outweighed in the royal mind all considerations of personal danger. A happier stroke of policy could not have been suggested than this impromptu act of sympathy.

Florence is to-day all gaiety, though the sky is sombre and the rain falls heavily. Banners are hung from every edifice, and the whole town is illuminated to celebrate the opening of the second Italian Parliament on the 18th Nov. 1865, in the presence of 450 deputies and a brilliant assemblage of foreign and native onlookers. The speech of the King, delivered in the grand old Cinquecento Hall, built by Savonarola for the freemen of Florence, is manly and practical. The two passages which were received with loud, unanimous, and prolonged applause, were those in which he referred to the breaking off of intercourse with the Pope, when proposals offensive to the Crown and the nation had been made, and in which he mentioned that the Cabinet would immediately submit bills for "the separation of Church and State," and the suppression of religious corporations. The progress of public opinion in Italy during the last five years, especially on ecclesiastical matters, is very remarkable, and equals the advance made by other lands in a century. When the Marquis Pepoli in Umbria, and Valerio in the Marches, abolished religious houses, it appeared to many a most daring and premature act. When Petrucelli laid before Parliament his project for the establishment of the civil rights of the Italian clergy, he was treated as a madman, and the bill refused a first hearing, and yet it contained, as one of its clauses, the reduction of the dioceses of the country by one-half—a measure which a recent Ministerial circular has shown to be absolutely necessary. When Pisanelli tabled his proposal with respect to convents and ecclesiastical property, the Ministry to which he belonged showed that it regarded the measure as rash ; for it was a committee of the Chamber of Deputies, headed by the present Minister of Grace and Justice, that, reporting on the bill, first suggested in the most formal manner the imperative necessity for the total abolition of all religious orders. And yet again, when Vacca brought forward what he thought a far more radical measure than that of Pisanelli, the House was so far from judging the proposal sufficient, that the amendment of Ricasoli was adopted, insisting on the separation of Church and State. Many a one considered Ricasoli's plan a mere dream, and qualified it as heretical ; and yet it is now the project to be laid before the present Parliament, and one which is to be treated as a Cabinet question. This rapid advance in ecclesiastical reform is not restricted to a class composed of the more enlightened men, but ex-

presses the feelings and conscience of the country. There is no doubt entertained as to these proposals shortly becoming law. A compact clerical "Left" will do valiant battle for the Papal interests, but the Liberal "Centre" will be not only supported, but pushed forward into vigorous action by an exceedingly numerous and resolute "Right" of advanced Liberals. The present session is expected to be one of extreme interest.

CARLO PASSAGLIA.

NEXT to Pio Nono himself, the most influential person in the religious affairs of Catholic Italy, at the present time, is Carlo Passaglia. He belongs to an old and reputable family, in a country where lineages are traced back to the Cæsars and Scipios. His father held the rank of general in the military establishment of Grand Duke Leopold, and he enjoyed the income of landed estates in Lucca, ample enough to enable him to live respectably in one of the many prison-like palaces of Florence. Carlo was an only son, and heir to property valued at two hundred thousand dollars. By the laws of Tuscany, his choice of the priesthood and his subsequent union with the fraternity of Loyola, involved the renunciation of his inheritance, as well as the honors of his ancestral name and family. It is a characteristic of the manners of Italy, that disappointment in an affair of the heart, at the age of thirteen, should be assigned as the reason why the passionate and premature boy took upon himself the vow of celibacy, and enrolled his name as a novice in the College of Jesuits. He gave himself so severely and successfully to the study of patristic lore, as to receive great applause as a public lecturer at the age of seventeen. After thirty years of patient and unwearied discipline in the duties of his order, he had risen to the highest eminence as a master in the blind metaphysics and perverse theology of the Romish schools.

When the Pope desired to establish the new dogma of the Immaculate Conception, by proofs drawn from the musty tomes of mediæval lore, he turned to Passaglia for help, and the work was done. This great feat of ecclesiastical legerdemain, by which nothing was made of nothing, was regarded by Pio Nono with profound gratitude and admiration. Thenceforth, whenever he wished to arrest the progress of the world toward light and liberty, or to set back the index on the dial-plate of time, Passaglia was the man to whom he looked for the accomplishment of the impossible.

At length, in an evil hour of the Pope, he sent this profound interpreter of the fathers and student of schoolmen to negotiate with Count

Cavour for the adjustment of difficulties between Piedmont and the Papal see. The great soul and enlightened patriotism of the Sardinian statesman were a new revelation to the man whose strong intellect had been disciplined and darkened by the cunning casuistry and false expediences of the Jesuit College. It was a proof of great original strength and nobleness of mind, that he could still, to some degree, comprehend and adopt the views of Cavour, after thirty years of discipline in the dark school of studied ignorance and sanctified falshood.

From that time he began to see dimly that patriotism might be a virtue, and that even a priest may owe something to his country as well as the Holy See. He had attained a position so high in the services of his order, that the generalship of the Jesuits might at any time devolve on him, and the triple crown itself might reasonably come within the range of his ambition. He turned his back on all such hopes, he gave up all he had gained in the service of the Papacy, when he went back to Rome and declared himself in favor of abrogating the temporal power of the Pope. The patristic learning with which he had substantiated the Immaculate Conception, he now began to use as a two-edged sword to prove from the same source that the head of the Church had no warrant for setting himself up as a civil ruler.

The powers that praised and honored him before were now combined for his destruction. The wrath of the Jesuits and of the Holy Father knew no bounds. An English Catholic lady undertook to conceal him for a few days, until he could find an opportunity to escape from the city, and while doing so she was warned by friendly priests that his only safeguard against poison, even in her own house, would be to eat nothing but eggs. The vast Palazza Spada, in which the lady lived, was rigidly searched by the Romish police, while Passaglia was hidden in one of its countless apartments ; but the watchful hostess contrived to divert their attention from the place of his concealment. The next night a large party was given at the palace, and although the whole structure was surrounded by police, in the multitude coming and going, the hunted fugitive walked out in the borrowed dress of a prince, with a lady upon his arm, entered a carriage, and drove away without being suspected. The next day, at early dawn, he passed through the Porto del Popolo in the disguise of a servant. A little way out on the Via Flaminia, beyond the Milvian Bridge, he found three men waiting his arrival, with horses saddled and ready to run. All mounted, and galloped toward the frontier with a speed to which the dread of pursuit gave wings.

The next morning, exhausted with hunger, fatigue, and want of sleep, Passaglia saw upon the walls of the houses in a village which he had reached by crossing the fields and traveling all night on foot, "*Viva il*

Re Vittoria Emmanuele," and he knew that he was safe. He was welcomed with enthusiasm by the government and the people of emancipated Italy. From that time he became the leader of a movement to secure a voluntary resignation of temporal power by the Pope. In the course of one year nine thousand eight hundred Italian ecclesiastics signed a petition to that effect. The Holy Father answered their request by suspending this great body of priests from all their spiritual functions, subjecting them to countless vexations, and, to the extent of his power, taking away their means of support. The government of Victor Emmanuel acknowledges that these priests are only "asserting the inalienable rights of humanity, and do not deserve starvation," and yet ignoring their character as priests, it only guarantees to them the common protection due to every law-abiding subject of the kingdom. The Italian ministry and Parliament seem to think that the Papacy can be most effectually weakened and put to shame before the world by leaving it alone to wreak its vengeance upon all its own adherents who venture to ask for reform in the Papacy itself.

Meanwhile Passaglia is unwearied in his efforts to secure the aim of his petition. Deprived of all clerical functions, he writes, lectures, and talks without ceasing. He holds a seat in the Italian Parliament, but he has little influence as a legislator, generally votes with a very small minority, and with all his zeal and scholastic eloquence effects nothing in obtaining relief for the ten thousand signers of his petition, many of whom are living upon a franc a day. In agitating for reform in the Papacy in one respect, he is exerting a mighty influence for the destruction of its whole power. And yet Passaglia himself is nothing else than a Papist. He asks for no change of doctrine, no deviation from the fundamental constitution of the Church. He does not even question the Divine authority or infallibility of the Pope. He only desires the Holy Father to resign his temporal, as a stroke of policy to increase and perpetuate his spiritual authority.

In person, Passaglia is tall and handsome, dignified and aristocratic in manners, yet with an inquisitive and suspicious eye, and an expression of face deeply tinged with that dark and subtle duplicity which so invariably accompanies the look of a leader in his chosen order. Though a native of Lucca, he speaks the language of Florence with such Roman perfection, that to him might be applied the proverb by which the Italians describe the utmost beauty and melody in speech: "*Lingua Toscana in bocca Romana*."—*Christian Work*.

REPARTÉE.—An elderly gentleman, traveling in a stage-coach, was amused by a constant fire of words kept up between two ladies. One of them at last kindly inquired if their conversation did not make his head ache, when he answered with a great deal of *naïveté*, "No, ma'am, I have been married twenty-eight years."

REV. DR. SCHAFF.

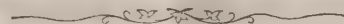
[A partial record of the noble work accomplished by the Doctor for the Sabbath-school Department of our Society, while he was on the Continent, may be seen in our January number. We add the following from the *Christian Advocate*, which will speak for itself in reference to other labors.]

DR. SCHAFF, of Mercersburgh, is in Berlin. He has preached for us once, in English, in the hall of the Methodist mission. His sermon was pervaded by a warm, generous spirit. The doctor is doing here for the American people a very necessary and useful work,—namely, he is correcting the misapprehensions and prejudices which, to such an astonishing extent, are here entertained concerning the state of religion, and the relation of the State to the Church in the United States. A few days ago he delivered a lecture in the hall of the *Evangelical Verein* on the subject, "*The Bible, the Church and the Sabbath in North America*," in which he did American institutions full justice, and showed himself a hearty republican. The audience were representatives from different parishes of the city, and embraced several of the prominent evangelical clergymen. Intense interest was manifested, and many of the statements of fact received with evident pleasure and surprise. The lecture was a simple recital of facts; just what was needed, just what constituted the strongest possible defense of our social institutions, and yet could give no pretext for offense on the part of the authorities. The facts on each of the three topics, when taken in connection with the state of things in Europe, were such as to make every American proud of his country.

After showing that in no nation in the world is the Bible more generally circulated and read, and esteemed as the fountain of all right principles, Dr. Schaff proceeded to speak at length on the relation of the government to the Church in America. The non-intermeddling of the State with the Church, so said the doctor, proceeded not out of its indifference to religion, but much rather out of its esteem therefor—it esteemed the Church as too sacred a thing to be managed by its worldly hands. The freedom man enjoyed in America was not, as many thought, a freedom *from* religion, but a freedom *to* religion. And the result of this freedom on the Church was not its bursting into a thousand bitterly hating heretical sects; on the contrary, there were no more sects in America than in England, where a State Church had ever existed—no more than there are different theological schools in Germany; nor was there nearly so much uncharitableness among the churches for each other as among these schools. The generosity of Americans in giving to charitable purposes was presented by the doctor in flattering terms, as also the more general religiousness of the people than was the case in Europe. For example, the population of Stuttgart would require, according to the ratio which prevails in America, no less than forty

churches, whereas it has barely eleven ; that of Berlin would require two hundred, whereas it has only fifty. In a single quarter in Berlin, where there were seventy thousand inhabitants, there was but a single church, a fact for which no parallel could be found in America. The sacred observance of the Sabbath in America was well presented, as was also the general attendance of the children on the Sabbath-school.— This favorable result of the freedom of the Church from the State in America, and its contrast with the state of the Church in Europe, was certainly well calculated to shake the faith, so prevalent here, in the necessity that the State should manage and govern the Church.

Subsequently Dr. Schaff delivered a second lecture in the same place. His subject this time was "The war, and emancipation in the United States." It was a fine presentation from a loyal stand-point of the causes which brought on the war, which led Mr. Lincoln to issue the emancipation proclamation, and which inspired the loyal people to desire with such earnestness once and forever to decide the great question of the strength and stability of republican institutions. It was a triumphant success. The large hall was crowded to its utmost capacity with earnestly attentive hearers, who, at the close of the address, contrary to all German precedent and notions of propriety in a religious house, burst out into a storm of applause. The doctor was very happy in portraying the intimate bonds of friendship which, for various good reasons, exist between the people of America and Germany.



THE ROMISH PRESS.

[Dr. W. R. G., who understands the plans and operations of Rome as well, perhaps, as any clergyman in the country, writes thus to the *Christian Intelligencer*, in reference to the Romish press.]

MR. EDITOR :—If the power of the press be able to accomplish the work of popularizing Romanism in the United States, it will not be the fault of the hierarchy should failures follow their efforts. Every year they are enlarging the sphere of their operations by this agency, and their zeal is shown in the *argumentative* urgency of the claims of Romanism upon the American people ; while their cunning is no less conspicuous in making *Protestant* advertisements largely contribute to the support of prints mainly designed to pull down the strongholds of Romanism. In the course of this year several new Catholic journals have appeared, to do valiant battle for Holy Mother, of which the following are the titles :

1. The *Catholic Standard*, Philadelphia. 2. The *Spectator*, Washington, D. C. 3. The *Catholic Monthly*. 4. The *Catholic World*.—

5. *Ave Maria*. 6. *Nomad*. 7. *St. Louis Guardian*. 8. *Spare Hours*. 9. *Catholic Journal* (German.) 10. *The Old and New World* (German) illustrated.

There may be more, but no others have come to our knowledge.—The increasing number of such papers is an unmistakable evidence of the growth of the interest in whose behalf they are issued. Comparing the strength of the Romish press with what it was a few years ago, we must see that the increase of Romish Catholicism is very large, otherwise they could not issue so many new papers in one year. Old ones are not discontinued, nor do their patrons, as a general thing, support the new issues. This is a true evidence, demonstrative of the large increase of the Roman Catholic Church. Yet there are many Protestant ministers who ridicule the idea of that Church becoming a controlling power in this country, and who cry down the use of pulpit or press to enlighten the people upon the Jesuitical craft, the political aims, and the anti-evangelical dogmas of the great Apostacy !

In all these publications all sects and denominations are assailed with vituperation and well-sustained abuse ; and in many of them, just now, special efforts are made to win over Protestants, who by reason of the say-nothing do-nothing policy of such “*watchmen* on the walls of Zion,” know not why they are Protestant. These efforts are mainly remarkable for their cant and illogical reasoning, with falsifications of history and perversions of fact. We do not find fault with the hierarchy for this, because sweet waters can never issue from an impure fountain ; nor do we blame them for their ambition to proselyte or their efforts at dispute. Our design is to awaken those sleepers who dream of Protestant progression, and a splendid harvest, while the enemy sows tares. The facts of one year, crowding upon those of another, in the sphere of ecclesiastical movements, admonish us that the work of the old Reformers must be continued. Every Protestant paper devoted to the dissemination of truth is bound to advance this end by the exposure of Romish error and imposture ; and every Protestant pulpit ought to send forth argumentative discourses (not declamatory or abusive), to prove that Romanism, so far from being Christianity, is a compound of heathenism, Judaism, and Christianity, far less respectable than Mohammedanism, its twin sister, born at the same time, and composed of the same elements. The proof is ample, in the comparison between Catholic books of devotion and the Koran, that any one tolerably versed in Romish literature may institute for himself, and in another between the common people, subjects of Spain and Portugal, and those of the Mussulman’s faith. * * *

PASSION and reason are a kind of civil war within us, and as the one or the other hath dominion, we are either good or bad.

SABBATH AND SUNDAY.

WE have heard reasons advanced for the propriety of the use of the term SABBATH instead of *Sunday* for the first day of the week. But we have good authority for saying that the words are not synonymous. *Sabbath* is the day of rest observed on Saturday by Jews, on Sunday by Christians. *Sabbath* is the institution: *Sunday*, or the first day of the week, the time of its observance. In England this institution is more carefully observed than here. "The Homilies of the English Church" enjoin us "to keep the Christian *Sabbath* day, which is the *Sunday*." So the title of the great national society, "American *Sunday* School Union," marks it a *Christian* institution, as distinct from any other religion. The Seventh-Day Baptists published a paper called the *Sabbath* Recorder, but it advocated the observance of *Saturday* as the Sabbath. It would therefore be injurious to our principles as Christians who hold that Sunday is the Sabbath day, if we ceased to speak of it when simply designating the day of the week, as *Sunday*. The heathen origin of the several names of the days of the week, is no objection to our using them now, or rather it is quite as proper to use one of them as another. But these remarks do not conflict with the use of the terms, Sabbath, or Lord's day, in all cases where the specific object of the day is the theme.—*Meth. Prot.*

A BIBLE-READING IRISHMAN.

AN Irishman had taken to reading the Bible. The priest came and told him he had heard that he was reading the Bible. "And indeed it is true, and a blessed book it is." "But," said the priest, "you are an ignorant man, and ought not to read the Bible." "Well," said Pat, "but your riverence must prove that before I'll give up reading my Bible." And so the priest turned to the place where it reads, "As new-born babes desire the sincere milk of the word." "There," said the priest, "you are a babe, and you ought to go to somebody who can tell you what the sincere milk of the word is." Pat was a milkman, and he replied: "Your riverence, I was ill, and employed a man to carry my milk, and he cheated me—he put water in it; and how do I know (saving your riverence) but the priest may do the same?" The priest was discomfited, and said: "Well, Pat, I see you are not quite so much of a babe as I thought you were. You may read your Bible, but don't show it to your neighbors." "Indeed, your riverence," says Pat, "I've one cow that I know gives good milk, and while my neighbor has none, sure I'll give him part of it whether your riverence likes it or not."

COURAGE, BROTHER!

Courage, brother! yes, take courage,
In Life's battle dare to fight;
Though the strife may seem unequal,
"Trust in God and do the right."

Stand up boldly—never falter—
Stand up, though thou stand alone;
God will nerve thy arm for warfare,
He will make His strength thy own.

Is thy heart well nigh to fainting?
Seems the future hopeless, drear?
Is there none to ease thy burden,
None to whisper words of cheer?

Courage—thou art not forgotten:
Learn dark doubts aside to fling;
God would teach thy heart the lesson,
Sweetest joys from sorrow spring.

Fierce may be the outward conflict,
Fiercer still the strife within;
But how sweet the resting, brother,
When we stand "complete in Him"!

Weary heart—then take fresh courage,
Sins, and fears, and self despise;
Look above—with faith unshaken,
"Trust in God, and do the right."

"I RISE TO SEEK THE LIGHT."

I saw a little blade of grass,
Just peeping from the sod,
And asked it why it sought to pass
Beyond its parent clod?
It seemed to raise its timid head,
All sparkling, fresh, and bright,
And wondering at the question, said,
"I rise to seek the Light."

I asked the eagle why his wing
To upward flight was given,
As if he spurned each earthly thing,
And knew no home but heaven?

He answered, as he fixed his gaze,
Undazzled at the sight,
Upon the sun's meridian blaze,
"I rise to seek the Light."

I asked my soul, what means this thirst
For something yet beyond,
What means this eagerness to burst
From every earthly bond?
It answers, and I feel the glow
With fires more warm, more bright,
"All is too dull, too dark, below,
I rise to seek the Light."

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. II.

Having in the previous number of this journal mentioned some of the causes which have arrested the progress of the great reformation in Germany, we shall now see how these and other errors, prejudices and misconceptions, had to be encountered in order successfully to introduce Sabbath-schools into the Lutheran churches of that country. Crossing Lake Constance, from Switzerland, we enter Bavaria, in the south of Germany, and make our first essay in the beautiful city of Munich, its capital. The exterior of this city resembles the cities of the

United States, both from its modern appearance and the fact that nearly all its edifices are built of brick, ornamentally laid, and retaining their natural color.

We find here a population of one hundred and fifty thousand, a large majority of whom, as in other places in the south of Germany, are Roman Catholics. A night's rest in a good hotel introduces us to the morning prepared to ascertain what elements there are in Munich that can be moulded into Sabbath-schools. We search for letters of introduction, but it is just as well that we find none, for if we had one it is probable it would present us to the person

who, when our errand should be made known would be most anxious that we should not disturb the spiritual slumbers of this Christian people; should he be a rationalist or unbelieving minister, he would feelingly advise us by no means to run the risk of taking cold in that damp atmosphere, but to depart by the first train.

There are hanging about all the hotels on the continent local couriers, or rather valets de place, who gain a meagre support by guiding travelers to the picture galleries and other places or objects of interest. Not able to speak a sentence of German, we must avail ourselves of one of these, who speaks but little English in communicating with any body. We inquire of him, first, whether he is acquainted with any resident English or German speaking Christians. Not quite understanding us, he exclaims, Christians! Are we not all Christians? Do you take us to be Jews, Turks, or what? We try to explain, but cannot make him understand, whereupon we request him to conduct us to a book store, where it is to be presumed we can get upon the track of some one who buys evangelical books. But here the English speaking young man informs us that they neither sell nor believe in what the *English* call evangelical books. We next risk an interview with a Lutheran minister, but as he does not speak English, and our interpreter, the valet de place, gets swearing mad that he and all others should not be thought Christians, we close this brief interview by inquiring of the minister whether there are any men or women who are always present when his church is opened. He recollects two women, and gives us their address. One of these we speedily find, and to our equal surprise and relief, she speaks English, and in a heavenly dialect. But when we tell her of the fruit of Sabbath-school teaching in England and America, and its reflex influence on female character, she repeats over and over the one reply: "but they cannot be wanted in Germany; our children hate the name of school, for they are compelled to go at the point of the bayonet all the week, and then to the catechism on the Sabbath besides." Disappointed, and prevailing nothing, we seek the

other; who being from home, we see her husband, who astonishes us by saying that there is in Munich a Young Men's Christian Association. A letter from him quickly introduces us to the president; and an appointment is made for a general interview on the next Sabbath evening. The gentleman who had so kindly volunteered the letter of introduction, had found both an English wife and the English language in London, and cheerfully offered to translate—thereby showing his gratitude for two great blessings.

At the appointed hour, in a remote part of Munich, in an old tavern, we found the "Young Men's Christian Association." On opening the door of a room, say 25 by 40, the objects within were invisible, owing to the density of the tobacco smoke. Nothing daunted, we entered, where we found a table 20 or 30 feet long, covered with a great variety of gaming boards, and other implements of amusement. Here were assembled 20 or 30 men, from 25 to 45 years of age, to play games and to "enjoy themselves." By the side of each was a bunch of cigars, and a colossal mug of beer, which it is presumed would hold nearer two quarts than one. We were quickly supplied with beer and cigars. Our translator being recognized, all arose upon our entering, as a token of respect, but, on resuming seats, the gaming and drinking went merrily on. When our friend and translator had done ample justice to his cigars and beer, the company were called to order, and we were introduced as having something to say about Sabbath-schools, and Young Men's Christian Associations as they existed in America.

Although the translation was perfect, it being literal, and although they gave good attention, it soon became evident that they were not receiving a single idea. Such is the imperfection of language, that an institution, never seen and hardly ever heard of, can scarcely be comprehended when described by translation, however exact. The labor, alike painful to us all, after more than an hour, was concluded, when, by way of showing their gratitude for the entertainment, the association sung us, in best German style, a half dozen of their most

rapturous Bacchanalian songs, and then, bowing us a respectful good night, we retired, the one saying we had had a fine reception, the other with a heavy, aching heart.

These men were mechanics, who there assembled every Sunday evening to "enjoy themselves," and talk over the best means by which they can promote their various trades.

We were unwilling to leave Munich without planting there a single Sunday-school seed, which had the least chance of germination, especially as we had found one Christian woman in Munich. On Monday we visited her again, and requested her to invite such friends as felt as she did on the subject of religion, to meet us in our room at the hotel on Tuesday, at 4 o'clock; at which hour, to our surprise and delight she led in twelve other women and two gentlemen, who were willing to hear what we had to say further. Two solemn hours were spent, with no promise of co-operation however, nor was any result ever heard of, except in reply to an inquiry eight months afterwards from Berlin, the aforesaid lady told us she was teaching a few very small girls in her own house. On the Sabbath above named, the King of Bavaria, his nobles and his subjects, assembled in Munich, and celebrated the annual national horse-race, which took place at 3 o'clock, P. M.

Five months afterwards, all the courts in Germany and the ministers present from all nations, were commanded and requested to wear badges of mourning for the King's death.

"There's not a string that's tuned to mirth,
But has its chord in melancholy."

The reader that desires to know that the word Protestantism does not mean piety nor Christianity conversion, in the popular sense of these terms, may meet us again further on.

KNOX.

GERMANY.

What can be more gratifying to the man who prays for and labors for the spreading of the Redeemer's kingdom in the world, than the reading of the following extracts of letters just received from Germany, and

contrasting them with the letters No. 2 above, and No. 1 contained in the January number of the "Christian World"! These letters are not written for publication, but we cannot suppress their cheering contents. Mr. Brockelmann is the principal laborer and writer. Mr. Procknow, mentioned below, is the successor of Mr. Gossner, of missionary fame in Germany.

HEIDELBERG, Nov. 24, 1865.

MY DEAR BRO. WOODRUFF—Your letter of the 1st inst. arrived. Meanwhile you will have had mine of 23d ult., 13th ult., 19th ult. To-day I am to leave for Heilbroun, in a week for Pforrheim, and you shall hear of my results there. May the Lord help and bless me. Amen. Procknow just writes:

"Sunday before last, opened a new Sabbath-school; went there with my 14 male and female teachers; found the 'Twelve Apostles' Church,' which is only a medium sized one, so crowded that I could not place my teachers. The pastor had given notice of it in the schools and from the pulpit.—Next Sunday I went with twenty-six teachers, but still more children present, though children in several week schools had been told not to come (they ought to know the children); had to send therefore four classes to the galleries up stairs. There were above three hundred children. Next summer the large new school-house, next to the church, will be finished; then we shall place half the children there, the other half in the church.

Now if the Saviour came again, would he not repeat, 'The harvest truly is plentiful?' We must go on to put the leaven into the flour, and I am sure bread will be baked in a good many places, if not in all." Besides, Neuhaus writes:

"J— will begin New Year a Sabbath-school in the parochial church parish, which is the centre of the city of Berlin. It was he whom we so often visited, and always found some accident, a wedding, a christening, an illness. I was there also twice without you. If he really will and does begin, I am not afraid that it will not be a success."

The following is written from Stuttgart, a place where, less than two years ago, they refused to organize a Sunday-school:

"Now I am at Stuttgart, and have first visited our friends. They have two large schools and one smaller one.

Friday P. M., from 4 to 5, Rev. Carl Neeff has his preparation. I went, and though not invited, was allowed to enter at the close, where I addressed the teachers, being twenty-five, and animated them a little, also gave answers on some questions. To my great delight I heard that after New-Year one hundred papers would be ordered in Berlin, which I did my best to increase to 150, however in vain. 'No money,' is every where the answer, and it is an enormous step that 100 should be ordered. Christians have no idea of the noble American and English Christianity, where money is given for the kingdom of God in a cheerful way and large sums. However, their number here is so small, that all address the few for money. Mr. Neeff himself is very rich indeed, or he would perhaps not have risked this expense, as he has many others besides. He has also six male teachers, who are however prepared at a meeting separate from the female teachers. People are so many centuries behindhand, that they think it would embarrass both sexes, and the world would mock about it, and be scandalized if they met at the same time. Here they are at least so far advanced, that they meet in the Sabbath-schools both sexes. No one has behaved rudely, nor will.

Mr. Neeff's Sabbath-school is in the large hall of the Evangelical Society, just above the small room, where you, at the time, (two years ago) explained what Sunday-schools are; Mr. Müller, the Mission agent of the Basel Mission Society, translated for you. Now his wife is one of the 25 teachers.

Mr. Neeff's Sunday-school had :

Oct. 29. 12 female teach. in classes, 60 girls.

Nov. 5. 18 " " " " 100 "

" 12. 22 " " } " 190 boys & girls

" 6 male " }

" 19. 25 female " } " 200 "

" 11 male " }

I arrived twenty minutes before 12. and was to make a little speech at the end, and close it with prayer; but as at this time, the names of teachers and children had been written down, the time was so short I could

say very little to interest them for the Sunday-school cause. Now this is Mr. Neeff's Sunday-school; I told you before that he had two children's services, boys and girls alone, where I counted 125 boys and 160 girls. Since, he has combined these two services in one for girls and boys together, at 9—10 o'clock, and he has had the last two Sundays double the quantity, namely, 500 children. This has quite astonished him, and proves that children can bear a good deal of religion, if voluntary, and in a cheerful way. Mr. Neeff is more and more entering into the spirit of Sunday-schools. Liberty, but order. His ordering the papers, his writing down the children's names, is a proof he will keep the organization in hand. His young wife is a teacher too. They have also agreed that the children must have the Bible in hand and search for passages and read them, which interests them more than the teachers sitting before them and only relating it to them. All beginnings are difficult, particularly if in such grand measure.—Young Neef has his eyes open, and is practical. I regret that the English Bible Society has made certain rules, before Bibles are given—first: the Sabbath-school must have existed three months, and second, they give only half the number; then some other questions are to be answered, for which Mr. Davies sends a regular document. He may be quite right in doing so, as Bibles may be required from all quarters; but meanwhile schools accustom themselves to work without. Whereas Mr. Neef sees the necessity. I will now describe the other Sabbath-school, which is under the direction of the younger of the two Court preachers, who, as I told you before, is a very excellent superintendent, and who has been one year in England and America, a friend of Dr. Schaff. He prepares the twenty-four female teachers every Wednesday. Only one male teacher, who rather assists his wife in her teaching, a thing which would not do in other schools, but as this lady is rather leading and rich and interested, it passes. Before I went to Mr. Neeff's school, I went to this one. I could see both, as it was not worth coming extra again. The superintendent could not come in time, and had begged me to open

it instead of him. I did so, with singing and praying. Then I could only say, that Exodus, chapter 4, would be explained, but no reading of the chapter nor any part of it is allowed. The children here have no Bibles either. There were :

16 female teachers,	}	with 75 girls,
2 male (1 as trial)		and 26 boys.

For want of room, they had opened another school-room a few streets further off, where I ran quickly, as meanwhile the superintendent had arrived, so I was not wanted any more. Here I found

1 male superintendent (schoolmaster)
8 female teachers, with 44 girls.

I saw three young ladies sitting as visitors, of whom I engaged two for the next time as teachers, they were so much pleased. This school is considered an offspring, and therefore under the influence of the other one. In fact the ladies are prepared together by the court preacher, Mr. Hünther. As I said, he is an excellent superintendent, and to show you his energy I tell you : Sunday before last he had to marry a couple in his church. It was only the ceremony. He arranged it so that he opened the Sunday-school, and when all was going he jumped into a two-horse carriage which stood ready, drove off to the ceremony of marriage, settled it, drove back by the same carriage, and was back in time to close the Sunday-school with questioning and prayer. He insists on Bibles in each child's hand, the Berlin papers and a plate at the door. In fact he had proposed it already at the teacher's meeting, but though it was agreed with then, the above mentioned lady sent her husband to say that the ladies had not had courage to refuse before him, but that they wished to have no Bibles, papers, or plate. Mr. Hünther was so annoyed that he would entirely withdraw, but stayed not to spoil the good work. This one lady has no children and no judgment about them. Love will always try to show by some little token its existence. Between friends little gifts are of high value as proofs of affection. Now I will not repeat all my proofs which I used already last Friday eve, when I visited this lady and her husband. They were quite excited, and said that children must only come

out of real love and not because they receive gifts, nor must a box be put out, they shall not give either, nor must they have Bibles, but the teachers must speak free and warm. I tell you these points only, to show what kind of view one needs, but I will not enter farther into details than suffices to inform you according to your desire, how the work goes on.

Dr. Schaff knows both men, Mr. Neeff and Mr. Hünther, and also knows what objections rise, which one has to discuss down.

I pointed out to Mr. Hünther how many little girls had brought Bibles by themselves, having them lying heavily in their little laps, without using them. He has, now to-day, on closing the Sabbath-school, said that the next time they may bring Bibles, and those who do, may read with him alternately. I am sure this will succeed, as it would be just as unheard of to preach a sermon without the text being read aloud, as to teach in a Sabbath-school without reading the lesson. The ice is now broken, and I hope brave Hünther will break and melt the ice again when it covers the water.

Time will certainly do much, and experience will teach, but it is needful that no erroneous views or false systems are introduced and rooted so firmly that you cannot get them out again, the Sunday-school working out its own destination. Another thing that Mr. Hünther has to melt away in his own school still is, the objection to having the names written down, which the leading lady thinks is a breach of liberty, whereas I assured her that the children will be pleased to have their names written down.

I intended to leave to-morrow, but I have received two calls which prevent me. Mr. Neeff wishes very much to see me to-morrow at 10 o'clock, to consult with me still about different things, and the leading lady and her husband have invited me and Mr. Hünther, their superintendent, to dinner, which I must accept, as Sunday-school talk will be the subject; we shall have to dine off the finest dish you and I can be served with.

As soon as more teachers can be found, children are to be had in large numbers still, localities are to be had also.

So far only children of ten and under ten can come, because the older ones *must* come to a religious meeting up to their confirmation, each or each second Sunday, so that eleven and upwards are not present.

A piano player of the court, formerly a Jew, now converted, brings regularly his two little boys to Mr. Hünther's school. He says that the first time they insisted upon coming again in the afternoon.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO DE CHILI, Nov. 14, '65.

REV. DR. CAMPBELL—DEAR SIR: Since I last wrote you, a subscription has been raised among ourselves to enlarge and improve the room in which we hold religious services. Enlarged, the chapel will seat 60 to 75. This will doubtless accommodate all that will come. Some will stay away because the room is connected with a humble private dwelling. I shall always strongly advocate the building of a church as soon as there is a reasonable prospect of its being accomplished. The present enlargement is much needed. For some time the room has been crowded. This has been occasioned in part by some of the English families coming to Santiago through fear of bombardment in Valparaiso. I believe they have now returned. It is not probable that Valparaiso will be bombarded. Many still fear it.

THE WAR.—The Spanish Admiral has been at last forced to designate six ports as blockaded, allowing neutral ships to enter other ports. This is much better for the commerce than his former pretensions, declaring in a state of blockade the entire coast of Chili, an extent of fifteen hundred miles. The Chilean government are determined not to submit to the unjust demands of Spain. I think this country can at least turn out the Spanish. The former can maintain the defensive to so much greater advantage than the latter can the offensive. The Spanish fleet continue blockading, and this government is wisely improving the ways of communication in the country. Business is seriously effected by the war, but there is no panic. The laboring classes suffer, but there is not much complaining.

COLPORTAGE.—Mr. Wetherby and Mr.

Rod still continue the work of selling good books through the city. Neither of them meet with open opposition. The priests do not seem willing to boldly oppose the work, neither do they seem inclined to stir up the lower people to oppose us. The Bible and Seymore's Noches con los Roministas are the principal books sold. They are silently making an impression.

The two jewellers have really become Protestants, through the agency of books and conversation. Mr. W. sees them often and thinks they have become Christians.

INTERESTING DISCUSSION.—A young Chilean, who was formerly my scholar, came to visit me this evening. He interested me very much with an account of a conversation he had with his friend, whom I will call Mr. B. They were talking of the Protestants. Mr. B. thought they were lacking in piety, because they had no saints in painting or in sculpture, and did not worship them. In reply, John brought forward his Bible, and referred him to the second commandment. Not being able to reply, Mr. B. remarked that the Protestants did not hold to the mystery of the Virgin Mary.—John then handed him the Life of the Virgin Mary, extracted from the Bible. Here again he was silenced. But, says Mr. B., "the Protestant ministers commit a great immorality in marrying." To this John referred him to Paul's words that the bishop should be the husband of one wife. This point was settled. John added that the Catholic Church committed an immorality in making of religion a trade and speculation. He then handed him a tract called "La Religion del Dinero." After reading the first part, and thoughtfully resting his head on his hand, he said, "*lo es cierto*," it is true. Mr. B. thought the Bible should

not be read since it was prohibited by the church, and it was so difficult to understand. To this, John pointed out John v. 39: "Search the Scriptures," and added that the Bible could in many parts easily be understood, while the mass was not understood at all. Mr. B. wished to know the essential difference between the Catholic and the Protestant church. John replied that the mass was the main point. Mr. B. thought it a great defect in our service that the mass was not said. John here directed his attention to the words of Paul where he says he had rather speak five words with his understanding than to speak ten thousand words in an unknown tongue. At parting, John gave his friend "La Religion del Dinero" to read, saying, "Be careful, for if the priests see you reading it they will burn it." "No, they will not," said he, "they must burn my head first."

John comes to see me only by night, and his friend is afraid to come even then.

A PRIEST PAYS DEARLY FOR TAKING AWAY A BIBLE.—A Chilean had procured a Bible, and had read it very much; but at length, by the solicitation of his mother, he confessed. The confessor took away his Bible, but afterwards the man sued him, and recovered six dollars. Last week Mr. Witherby sold him another Bible.

Nov. 15th. TRANSLATIONS.—There is a growing need of additional translations.—The Chileans who read our publications are surprised that we have so few works in Spanish. Those who have bought the only two volumes of the History of the Reformation, say, "Why do you not give us the remaining volumes? We shall not give you any peace until you do."

I came across a book on celibacy, printed some fifty years ago. This book some Chilean friends are now reading with much interest. They say it should be reprinted. When I get it, I will give it a careful perusal, and write to you again about it. Is there any definite prospect of the complete translation of the History of the Reformation?

Yours, truly,

N. P. GILBERT.

No good man preaches without doing some good.

MILAN.

Rev. Mr. Clark in a private letter to the Corresponding Secretary says: "One thing I am sure must be evident to every one knowing the present state of Italy, viz.: that there never was a more promising field for missionary work. Progress here is more rapid. I can plainly see a great change in Italian thought, sentiment and religious conviction during the past year. Things are moving and in sympathy too with a true religious reform. Now is the time for the Church to come to Italy's help. The evangelists and colporteurs sustained by your Society, have done much to produce this change. The effects have not been as manifest as we might have desired, because we have not the means to have permanent chapels and school-rooms as we wished. Still the work has been extensive and effectual. The masses have been moved and made alive by the truth preached by Oddo, Pecinini and others, and we have reason to thank God for the success he has given us. It is a rich earnest of what He shows us He is ready to do in the future, if we double our diligence and liberality to multiply our progress. Several marked and significant signs of progress during the past year, I shall notice in a letter which I shall soon send you." We are sorry this letter has not reached us in going to print.

THE BIBLE IN MEXICO.

[The following article we take from the Bible Society Record of Nov. 1865. We understand it is from the pen of the Corres. Sec. the Rev. Dr. Holdich. It gives a vivid account of the interesting religious reform now in progress in Mexico, substantiating all that our faithful Missionary, Miss Rankin, has stated. How long, Christian friends, shall we keep Miss Rankin from the work? she cannot return until she has raised the money for which she is now pleading.—Ed.]

"We have recently had a long conversation with one of the reforming priests of Mexico. From him we gained much information in regard to the religious movement in that country, which if not entirely new to us, was interesting, coming from such a source and with much particularity.

The present movement seems to have begun with the priests rather than with the people, though both classes are concerned in it. Certain priests were much dissatisfied, not to say disgusted, with the vices of the clergy, and became doubtful about some of the dogmas of the Church of Rome. They entered upon a course of investigation, formed circles of inquiry which met together to study the Scriptures and consult authorities in Biblical interpretation. Many such circles of inquiry were instituted. The Rev. Mr. Gomez was leader in this movement, and he was seized and put in prison. Others also began to preach the pure Bible—among them were Don Henriques Orestes, now in New York. For three years he preached the truth and resigned a large income for conscience' sake, reducing himself to entire poverty.

The number actually engaged in the reform movement it is not easy to estimate. The number connected with each circle is not uniform nor continuous. But it is safe to say that there are at least one hundred engaged in it, and not less than five-hundred who are interested in it, and desire to see it succeed. This is inferred from the facts that many letters of inquiry are received by the reforming priests from those who are seeking information; and many secret calls are made on them, when traveling, by persons of whom they had not previously heard. They come, like Nicodemus, by night, to inquire into the truth, of which they have heard some vague report.

It should be known that this movement is entirely religious and not at all political. On political questions the reforming party are not of one mind, some being in favor of Maximilian, and some for a republic. They do not discuss that subject. What they want is a purer faith, and clearer knowledge of the way of salvation, and of the truth as it is in Christ. For this they study, and examine, and pray, seeking the aid of the Divine Spirit, according to the promise of Christ to lead them into all truth. Having thus but one object, they keep themselves from all political entanglements, and are willing to accept any form of government that may be most acceptable to the people of Mexico.

Being entirely a religious movement, it is interesting to know how far they have advanced in their views of the truth. They discard the leading errors of the Romish Church. Thus they abjure auricular priestly confession, the worship of images, the adoration of the Virgin and of saints, the celibacy of the clergy, and transubstantiation.

They use both elements in the Lord's Supper, and advocate giving the Scriptures to the people. In a word, they reject the Pope of Rome and all his authority. Yet they have not definitely settled upon any form of ecclesiastical organization. On this subject they are making further inquiry, waiting for further light from above, and seeking the guidance of the Holy Spirit. They are men of prayer and deeply religious conviction.

Nor is this movement confined by any means to the clergy. The laity are deeply interested in it. In some places they even precede the clergy, and are in advance of them. Indeed, the demand among the people for the reforming clergy is greater than the supply; more are wanted than can be found. Of the anxiety of the people, some idea may be gained from the fact stated by our informant, that he wrote many articles on the reform movement in the secular papers, and the publishers always had to issue double the usual number of all the papers containing those articles; while the author, coming to be known, received many letters of inquiry from unknown persons in distant parts of the country. But the people, like the priests, are still uncertain what form of church government to adopt. Some prefer one, others another. But, like the priests, they wait in prayer for God's direction and the blessing of the Holy Spirit to show them the way.

In this state of mind, the people, as might be supposed, are thirsting for the Holy Scriptures and religious books. The Scriptures, especially, are eagerly sought. Some pleasing instances were related, showing the eagerness of the people to receive them, and the high value they put upon them. Here is one: our informant, in traveling over the country, came to a house in which was a lady who, in conversation, he found was much enlightened. In short, she expressed decidedly evangelical views. On expressing

his gratification and his surprise, she produced a Bible which she had obtained from the Agent of the American Bible Society. But she remarked that she was obliged to keep her views secret, as she had an aged and near relative, who would certainly die if she knew that she had turned Protestant. Take another case: a poor widow had a small piece of ground, which she cultivated by the help of an only son. She very much desired a Bible, but had not money to pay. She had an orange tree, the fruit of which she sold. She determined to devote that tree to the purchasing of a Bible. It bore well, and the first season she sold one hundred oranges for fifty cents, and bought her Bible. She prized that Bible so much, that she would not part with it for any consideration. For the truth of the above statements we have the concurrent testimony of Rev. Mr. Hickey, the Society's Agent in Mexico. From time to time he has written us concerning these movements, regarding them as

most hopeful for the spread of the Scriptures and the diffusion of evangelical views. He testifies, that notwithstanding much opposition from certain quarters, the demand for the Scriptures is deepening and widening continually, so that great encouragement is afforded to expect before many years the general establishment of correct religious views throughout Mexico.

Under such circumstances, we think the friends of the Bible will see the importance of doing everything practicable for the spread of the Scriptures in this country, now in so interesting and hopeful a state of religious inquiry. It is the more important from the fact that when erroneous views of religion are shaken, there is danger that all religion will be utterly discarded. Let us then give the Mexicans the pure Word of God as a substitute for the dogmas which they now are disposed to reject, and occupy the mind with evangelical truth, lest it be entirely usurped by the spirit of darkness.

THE HOME FIELD.

[The following are extracts from the letters of our Bible Women.]

St. Louis, Dec. 29, 1865.

I am happy to state that the interest for and in the missionary work in this great and still increasing city, is not in the least abated. I may safely add, it is increasing. The real wants of the poor, both temporally and spiritually, are being more extensively brought to light. Plans are being devised, means solicited, and consultations held, among the noble and philanthropic, to purchase or erect buildings for the safe retreat of those who have sincere desires to "cease from doing evil," and are willing "to learn to do well." A true home mission spirit seems to pervade every heart; and although sin abounds, yet we have reason to "thank God and take courage." Our schools are prospering, and keep up well, considering the extreme cold weather. A lady, Mrs. L., last Saturday, Dec. 23, treated the South school to cake of her own making, and Mr. H. sent a basket of apples, which was a nice treat for them, and each

received a very pretty card, as in turn they recited a "prayer and promise." They were very happy, and we all caught the contagion, and felt that it was "more blessed to give than receive."

We have had present at the City Hospital some forty of the patients, which was a goodly number when you take into consideration the number of Catholics, and the daily influence of the priests. Our hearts are bound up in this work, and we take courage from every circumstance, however trivial. A German minister was with us one day, and we invited him and his friend into the ward where a German woman was dying. He talked and prayed twice, and the Germans present were deeply affected, while the Catholics were disposed to talk, &c., but we think the event was blessed.—We cannot be too grateful to the pastors and ministers for so willingly and cheerfully taking their part in this extra service, and continuance in so doing. But time is short, and we know not how soon we may all be called from our labors. We find a desire

in our hearts to merit the simple tribute: "She hath done what she could." We shall soon canvass different districts, and find how many families are destitute of the Bible and supply them, and get their children in Sabbath-school, &c. We anticipate much satisfaction, as we have been promised assistance in clothing. In supplying their real wants, we invariably have greater access to their hearts, and they will readily listen to the story of Calvary.*****

—
LOUISVILLE, Jan. 1, 1866.

**** I believe God is blessing our efforts in these mission schools. The Industrial school is larger and more prosperous than at any time before, since we have been here (under the superintendence of Mrs. Sadd); and the same may be said of the Sabbath-schools. The former numbers about one hundred, most all from Irish and German families. And they are improving well in their habits of industry, cleanliness, and moral conduct. On Saturday before Christmas the teachers most cheerfully contributed enough to entertain them abundantly with cakes and candies and nuts. The exercises were singing, prayer, and some remarks to them, and a feast of the good things brought together. The great theme I dwell upon, in all my remarks, is the love of Jesus, demanding their love. The proof of His love, and now for them to prove their love. It is a beautiful sight, to see them go out, so cheerful and happy, and so well clothed by their own needles mostly. About \$60 00 worth of material has been bought and paid for, since the school opened in Sept. last, by the teachers and other friends of the school.

Our Sabbath-school at the engine-house has grown into three. One on Thirteenth and Green-street, in a public school house, and another near the west end of the city in a school house. All now number about two hundred and fifty. Last Saturday all these were entertained bountifully with such good things as were given to the Industrial school. It was a happy time for the children. Our good brother McKee, an excellent man to love and talk to children, gave them, after some animated singing and an earnest prayer, a good plain address. Their ready replies, of yes, sir, and no, sir, to his instructive questions, deeply interested all. They went home loaded with good things to eat, and good things to think of.

These mission schools are a great institution for this city. They have provoked other good brethren to establish them in other parts of the city. Three others are now in operation, and I believe doing much good. I have visited about the same number of families as in the last month, distributing religious papers and tracts. Have found some families who never hear the Gospel preached or read the Bible. They wish now to attend preaching, if they had proper clothing, and want a Bible. The Bible I provide them, and give it into their hands. I tell the children in our schools to let me know where a family wants a Bible. I expect to commence preaching next Sabbath morning at the engine-house, the first Sabbath of the year. Some poor families desire to hear the Gospel, and do not like to go to the regular churches. It is an experiment: I hope it may succeed. The room is not a good one, but the only one I can have.

MISSIONARY INTELLIGENCE.

CONSTANTINOPLE.

Mr. Trowbridge writes: "On the 28th of October I went to Rodosto, to visit the little church and community there. The community is small, and most of its members are poor, earning their daily bread by hard labor, yet they manifest a good degree of willingness to contribute to the support of

their own institutions. They have given more than two hundred dollars in gold towards a new chapel. They have also paid all the incidental expenses of the two schools and chapels, and one dollar and three-quarters per month towards the support of their pastor. They also raised fifty dollars in gold for a burial place."

Mr. Herrick describes a reception given him at a Koordish village :

"The room in which we are lodged has no means of ventilation except through the door and fire-place, in which a fire was at once built, and kept for a light. The villagers began to come in very soon, and for five hours we sat in that room, with from twenty to forty persons crowded into it, and read and talked to them a large part of the time; indeed as long as we could. Shortly before eleven o'clock, a whole lamb, roasted, was brought in on a pole six or seven feet long, near one end. As the other end was rested on the low table, the lamb was up almost to the top of the room. It was then slid down, the pole removed, and two men proceeded to 'carve' it up small, with their fingers. A lamb so prepared in honor of guests, they call a 'corban,' or sacrifice.—The lamb was quickly dispatched, after which all dispersed except our host and two others, the so called Protestants. Our host said, 'They have eaten and separated, now see what they will do. They will find another opportunity against us.' I said, 'We have simply preached the Gospel, and in just the way we always do when men will hear. That is our duty.' I saw they were not satisfied, and so, as I might never have another opportunity, and as the object of my coming here was special, and could then be accomplished, I talked till near one o'clock."

PERSIA.

NESTORIAN MISSION.—This mission has lost one of its most efficient laborers. One of the missionaries writes to the *Mis. Herald* thus: Never have our native brethren come together under circumstances so deeply afflicting and impressive. The death of Mr. Rhea occasioned a more profound sorrow among the whole people than any event I have known. His zeal and success in their behalf, had won for him a large place in the hearts of the enemies of the truth, as well as of its friends, of papists as well as of evangelical believers. A noble record, and one from all we can gather well deserved.

CESEREA.

Mr. Farnsworth writes from Angora:—"The Osmanli brother, who was the only firm Protestant I found on my first visit to that place four years ago, at his own urgent request, was baptized. This, he remarks, 'may be considered as an important step in advance, it being the first case, so far as I know, of the public baptism of a Moslem

convert in the interior.' The history of this man, one of romantic interest, is noticed at some length, but must be mostly omitted here. He has been twice imprisoned on account of his interest in the truth, 'heavily ironed, tortured in various ways by the jailor, insulted, beaten, pinched, and tormented by Moslem wretches, his fellow-prisoners; his wife, his children, and his property have been taken from him, and 'he has literally "suffered the loss of all things." Still, he appeared firm in his adherence to the truth.

Istanos, eighteen miles west of Angora, is a large, flourishing Armenian village, of some two thousand souls. Here there is a very interesting work; but for the last three months the brethren have suffered pretty severe persecution, more severe than usually falls now to the lot of men accepting the gospel, but just what was extremely common a few years ago."

As persecution continued at Istanos, the case was referred to the Sublime Porte. He sent an order to the Pasha to see that the guilty persons were brought to justice. The Governor of Istanos took the following method. A herald was called and directed to publish the following order:

"It is commanded by the ruling authorities, that all subjects cease to deride one another as Moslems and Rayahs, as Armenians and Protestants, since all are equally the dependent subjects of the Royal Government; and it is further commanded, that mutually respecting and honoring one another, all shall dwell together in brotherly love." This the herald took, and beginning under the windows of the room where the Council was sitting, cried it out as with the voice of a trumpet; always adding, 'Take ye heed that henceforth no persons say, We did not understand.'"

THE EFFECT.—The herald performed his part quite to our satisfaction, and quite to the chagrin and astonishment of our enemies, especially of the vartabed and priests, who had been for a long time, and with much earnestness, urging their people to have nothing to do with Protestants. The effect was all that we could wish.

NICOMEDEA.

Mr. Parsons thus describes the monastery at Armash:

"We went to Armash, where there is a monastery, with a large number of vartabeds and teachers, a printing press, from which is issued a monthly magazine, three hundred and sixty rooms for pilgrims, and a miracle working picture of the Virgin.—Over against the principal entrance to the

monastery is a drinking den, in the centre of which we saw a large hog'shead of New England rum. We found the vartabeds preparing for their afternoon devotions, and disinclined to any intercourse with us."

MADURA.

Mr. Chandler thus describes the death of an efficient native pastor :

"I visited several villages under the care of Pastor Vathanaiken, of Samiputty, and was very much cheered with the prospects of the work there. The church building at Samiputty, not a large one, was well filled, and the members seemed to be walking according to the Gospel. I many times felt and expressed my thanks, that we had in that remote part of the district so valuable a man as Pastor Vathanaiken, and you may judge something of my feeling, when a note from Pastor Zilva announced the sudden death, by cholera, of this valuable man. On the morning of July 19th, he was in his usual health, and visited two villages. While walking home he was taken suddenly ill, and by the time he reached his house, the disease had fastened upon him its deathly grasp. He had no medicine in the house; a catechist from a village four miles distant

was sent for, who gave him a little ginger tea; but he sunk rapidly, and died about five o'clock the same afternoon. He said to his weeping wife and children—"It is ordered of the Lord, and let his will be done. Do not weep for me, but remember all I have taught you. Have no anxiety about me. I have told you before all I should wish to say now."

CHINA.

Mr. Goodrich, who sailed from New-York Jan. 1865, writes from Peking. He speaks of "rejoicing to be on missionary ground, engaged in missionary work," and remarks :

"I do wish that the theological students, who pressed upon me so much the needs of our own land, and some of whom almost blamed me for going abroad, (though not from the bottom of their hearts, I must believe,) could be dropped down in the heart of China for four weeks. I love the negro, but I cannot forget that while for four million negroes there will soon arise a thousand preachers and teachers,—yes, more,—for four hundred millions of Chinamen we have only one hundred, with no immediate prospect of more from home."

NEWS OF THE CHURCHES.

ENGLAND.

Archbishop Manning, in his address after his enthronement, expressed his earnest hope that England would speedily return to the Church of Rome.

Two things, said he, are certain—the one, that Protestantism, after running like other heresies its course of three hundred years, is dissolving and vanishing away; the other, that the Catholic faith is irresistibly expanding on every side. These two operations never rest. Every thing which bears the semblance of a theology, or of a church out of the unity of the only true fold is visibly changing and passing out of sight. In a generation or two, Anglican Religion will be like Donatism or Arianism, a page in history. The immutable and imperishable Church, in the midst of a world wide conflict which is rising higher and higher every day, will be all the more visible to the nations as the sole ark of salvation moving upon the face of the waters. For

this we will labor on in perfect confidence that God will accomplish His own works when and as He will.

It is thought that Dr. Ullathorne, of Birmingham, will be the new Archbishop, and that he will be made titular primate of the North of England. The two prelates will most likely receive the Cardinal's hat together next summer, when there is to be an immense assembly of Bishops from all parts of the world in Rome. Dr. Ullathorne is of an old Roman Catholic family; has been twenty years a Bishop, and was formerly a Benedictine monk, so that his elevation to an Archbishopric will no doubt be very popular amongst his co-religionists in England.

SCOTLAND.

Mr. Gladstone's farewell address, at the close of the period of his rectorship of the University of Edinburgh, is acknowledged to be the ablest he has ever delivered. He

gives a most comprehensive view of the preparation of the world for Christianity, and the part especially occupied in this preparation by the Greek nation. Mr. G. accepting the Scriptural account of the origin and division of the human family, attempted to trace the ancient traditions as moulded by the Greek mind, seeking especially to find a place for a Divine incarnation in the Greek Mythology. His conclusions have of course been much disputed, running counter as they do to the rationalistic position as to the origin and dissemination of the human race, and to the popular idea of Judaism as containing in ancient times the only elements of Divine truth.

Dr. Norman Macleod has startled the good people of Scotland by a speech before the Glasgow Presbytery on the Sabbath question. He denies the continual obligation of the fourth commandment, and bases the Christian Sabbath upon the authority of the Apostles, derived from our Lord, but intended, he considers, to be distinguished from the Jewish, and observed in a method adapted to Christian liberty. This view has been common in England, but has hitherto been little mooted in Scotland, where the continued obligation of the commandment, as such, has scarcely ever been denied; while by many such a denial would be considered as sacrilege. This attracts more attention, as at present the Sabbath question is exciting much discussion, on account of the recent opening of the Edinburgh and Glasgow Railway on Sundays. A large and influential meeting has been held in Edinburgh, to consider the best mode to put a stop, if possible, to this innovation. There is a great fear that the peace of the country will be soon disturbed by pleasure trains, and that much injury may ensue to the religious character and habits of the people.

IRELAND.

The Encyclical of the Pope has produced a curious result in Belfast. A Roman Catholic Institute and reading room were established there some years ago. The management has not lately been pleasing to the Bishop, whose proposed changes were pronounced by some shareholders to involve

a confiscation of their property. On receiving them the Bishop was out-voted, and immediately issued a mandate, resting on the authority of the 48th, 57th and 22d propositions of the Encyclical, and requiring four conditions from the directors; that he should decide on the constitution of the Institute, approve of the rules of management, have the right of excluding any member he pleased, and be the sole judge of the books, newspapers, and lecturers to be admitted. For any violation of these conditions, he would consider it his duty "to debar from the sacraments all and every one who may become a member, or aid in its construction."

FRANCE.

The Reformed Church is still planning campaigns against the Rationalists and Radicals, to which State assistance joins in awkward union. It has in Paris rejected a new pastor presented by A. Coquerel, sen., as his assistant, on account of his vague, evasive answers to plain questions on Christianity and the resurrection of our Lord.—He received only two votes in the Council, while nine voted against him. Pellissier of Bordeaux, who openly spoke against the miracles of the Bible in Calvin's pulpit in Geneva, has drawn down upon himself his exclusion from all the Genevan pulpits by the ruling Consistory. The Rationalist party however point to the future as theirs.

The Orthodox party are sorely irritated on account of the gliding of a chapel, near Paris, out of their hands into those of the Rationalists, whose committee have assumed the name of Evangelical Alliance.

BELGIUM.

A bill is now before the Chambers for the better administration of the temporalities of the Church, by reforming the vestries, which hitherto have been under the entire control of the clergy. Against this bill all the Bishops have protested as an unconstitutional interference with the independence of the Church, and a violation of the liberty of worship.

It is thought that the present King is strongly attached to the ultramontane party. Infidelity is making rapid progress among all classes of society, and anti-Christian

opinions are publicly professed. The clergy are to blame for this to a great extent. By their want of charity of toleration and disinterestedness, they throw contempt upon all religion. They trust to carnal weapons, and by these they are defeated. The rising generation is being formed on anti-Christian principles. Even girls' schools are being opened, from which all religious teaching is excluded, and it is not likely to be supplied at home.

RUSSIA,

A new step on the path of religious toleration has just been taken by the Government. A series of reforms, looking to the amelioration of the condition of the Jews of Poland and other parts of the Russian empire, is in course of execution. The poor Israelites have been shackled in their religious as well as other kinds of development. Among other things in their favor, an Imperial Ukase has just been published, conceding to all Jews occupied in any industrial pursuits the right of traveling and settling in all parts of the Russian empire. It is hoped that this liberty will soon be extended to all their co-religionists.

CANADA.

The following will show what a society, having for its object the conversion of Roman Catholics in Canada, are doing and accomplishing. We call especial attention to the article as we are sure it will not only reward those who read, but elicit their prayers, and we hope some of their money. Especially should our British brethren across the Atlantic aid this good Society by unstinted contributions.

FRENCH CANADIAN MISSIONARY SOCIETY. This Society has for its object the spiritual enlightenment of the million of French Canadian Romanists residing in Eastern Canada. It began its operations twenty-five years ago with four colporteurs brought from Switzerland, not a converted Canadian being available. Those acquainted with Eastern Canada and the strongholds of popery there, will be able to appreciate the formidable obstacles with which the Society had to contend in the prosecution of its work. The power of the numerous priesthood is immense. They are the possessors of enormous wealth, resulting from special privileges granted to them by the crown of

France when the province was first settled. These privileges were confirmed by Great Britain after the conquest of the country, in 1759, and with the growth of the province have made the Church of Rome one of the richest Ecclesiastical corporations in North America. Its power has been maintained over the masses through the confessional, and by either keeping the people in ignorance, or giving, in their educational institutions, a greater prominence to the teaching of the catechism, the use of the beads, genuflections, &c., than to anything else. Very few if any copies of the Scriptures were to be found in the houses of French Canadians. Twenty-five years ago but three or four papers in the French language were published, and their circulation was confined almost entirely to the cities of Montreal, Quebec, and Three Rivers. This arose mainly from the inability of the people to read. Ignorance, superstition, and priestly power have to all human appearance rendered hopeless any attempt toward the spiritual enlightenment of the people. Depending, however, upon the promised blessing of the Almighty, a few friends of the Redeemer resolved to make the attempt. The work was commenced as stated, continued until now, and crowned with a great measure of success. About twenty-five thousand copies of the Scriptures have been circulated by the agents of the Society, and many thousands of tracts. Six organized churches have been gathered. Of the three ordained ministers in the field, two are converted French Canadians, and two more of the same class are now being trained for the same office. Thirteen ministers and colporteurs were at work last year in the wide field of the Society. During the ten months ending Nov. 1st, 1865, 972 copies of the Word were distributed, and over seven thousand tracts, and over 8,000 interviews held with persons or families. The Society occupies twenty-one stations, at eighteen of which Divine service is regularly held. Owing to the ignorance of the people the Society has laid great stress on its educational department. Not fewer than 1,500 children, chiefly Romanists, have been trained in its schools. The principal of these are at Pointe aux Trembles, where from eighty to ninety are educated annually. The elements of a common education are given, and the children and youth are taught the Word of God. Many of them are converted during the course, and others carry away with them impressions and convictions which afterwards, under the blessing of God, ripen into conversions. These youth, scattered through various and widely separated parishes, become powerful auxiliaries to the missionaries, witnessing as they do for the truth. Some of these youth are patronized

by the Sabbath-schools and private individuals in Canada who pay the \$30 annually required for their support. About twenty-five are thus supported, chiefly by the former, out of their missionary funds. Many more could be trained if means were forthcoming.

The income of the Society in 1841 was \$2058; in 1842 it increased to \$2800; in 1846 it rose to \$3935; in 1858 it amounted to \$11,271, and between this sum and \$13,772 it has since fluctuated. Besides these amounts about \$35,000 has been spent on churches and schools. For several years past the income of the Society has been almost stationary, while the work of the Society has increased, requiring a corresponding increased expenditure. The field never presented a more favorable aspect than it does now. Prejudices have been allayed, a growing independence of the priests is being manifested, and more desire shown to become possessed of God's blessed Word. Difficulties and obstacles which at first appeared insuperable are rapidly disappearing. While much has been done, much more still requires to be accomplished. The centres of light created must be maintained, and

more vigorous efforts put forth. This year a special appeal has been made on behalf of the Society. For some years assistance was received from friends in the United States. From various causes, this for several years has failed. The American and Foreign Christian Union, although regarding the Society with favor, are not able for some months to give it a helping hand. The Rev. Alex. Macdonald, Corresponding Secretary of the Society, is now on a visit to this city to solicit pecuniary help from Christian friends here. May we not ask for the Society the moderate aid which it needs? A matter of two or three thousand dollars would not only strengthen the hearts of our Canadian brethren engaged in the good work, but relieve them from all financial anxiety. Some of our Sabbath-schools might bear a share in this good work by voting a portion of their missionary money towards the education of some of these virtually heathen children in Canada.

Communications may be addressed to James Conot, Esq., Montreal, or here to Rev. Alexander Macdonald, care of Robert Carter & Brothers.

ITEMS.—A gentleman on circuit, narrating to Lord Norbury some extravagant feat in sporting, mentioned that he had lately shot thirty-three hares before breakfast. "Thirty-three hares!" exclaimed Lord Norbury: "Zounds, sir, you must have been firing at a wig!"

LORD CLARE, who was much opposed to Curran, one day brought a Newfoundland dog upon the bench, and during Curran's speech turned himself aside and caressed the animal. Curran stopped. "Go on, go on, Mr. Curran," says Lord Clare. "Oh, I beg a thousand pardons," was the rejoinder; "I really thought your lordship was employed in *consultation*."

BOOK NOTICES.

WINIFRED BERTRAM, and the World we Live In. By the author of the Schonberg Cotta Family, Diary of Kitty Trevylan, &c. New-York: M. N. Dodd, 506 Broadway. 1866.

This beautiful bound volume, from the pen of the distinguished author above named, came to hand just as we were preparing to go to press. We have had no time to examine it. This we hope to do in time for the next number.

THE FAMILY TREASURE—a monthly publication of sixty-four pages, printed at Pittsburgh, Pa., and edited by the Rev. David McKinney, D.D.

This publication now enters upon its third year with favorable prospects. It is religious and literary in its character, and well calculated to be useful in the families where it circulates. We have uniformly read its articles with interest, and regard it as one of the few journals which we can most cordially commend.

THE NEW YORK EVANGELIST.—This good, old paper, which we have known and read and loved from its commencement, now enters upon its thirty-seventh year. It was started as the advocate of revivals, of universal freedom, and of every good cause tending to the advancement of Christ's kingdom in the earth, and nobly has it maintained its character. It is a most ably conducted journal. We would make no invidious comparisons between it and our other religious journals, for they all are under the direction of able and distinguished editors, and there is a field broad enough for their noblest energies, and therefore we can bid them all God-speed in their good work. But this we may say without any disparagement to other papers, that the Evangelist is a most excellent family paper, and as such we most cheerfully commend it to our readers.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
DECEMBER TO THE 1ST OF JANUARY 1866.

MAINE.

So. Paris. Cong. Chur., by Rev. J. Chap-
man.....10 00

NEW HAMPSHIRE.

Meriden. Deacon D. Morrill.....10 00
Hanover Centre. Col. by Rev. B. Smith.....3 00

VERMONT.

Burlington. Luther Clark.....10 00

MASSACHUSETTS.

— J. N. K.....1 00

Ashfield. Mrs. H. M. Sears to make her
daughter, Mrs. H. S. Jones a
L. M.....30 00

Worcester. A. A. Lovell.....1 00

Shrewsbury. Amasa Hyde.....5 00

Lenox. Deacon E. Osborn.....1 00

Monson. A. W. Porter, Esq.....10 00

E. Sheffield. J. N. Collar.....5 00

Oxford. Mrs. Abigail Marsh.....2 00

Boston. A. Friend.....5 00

Bridgewater. L. S. Hopkins.....15 00

Peperell. Cong. Ch.....1 00

Andover. Chapel Cong'n, of which \$30
each for L. M. of Mrs. Elizath
Humphrey, Miss Lucy A.
Emerson and Mrs. Elizabeth
M. Sweetser.....162 96

“ St. Parish, of which \$25 to com-
plete L. M. for Nathaniel J.
Bartlett, \$10 for L. M. of O. S.
Morse, and \$5 for L. M. of Geo.
S. Abbott.....100 50

Medfield. Cong. Chur. & Soc. for L. M. of
Rev. A. Bigelow.....12 00

Dracut. 1st Cong. Ch & Soc.....4 00

Boston. Captain A. Merrill.....2 00

“ Mount Vernon Ch. add.....8 00

“ Central Ch., 5 individuals.....105 00

Franklin. For L. M. of Rev. G. A. Felton
and M. Brown.....63 52

RHODE ISLAND.

Central Fall. J. A. Adams and Robert
Cushman, \$3 each.....6 00

CONNECTICUT.

So. Windsor. 1st Ch. to make Dr. Wm.
Wood a L. M.....39 00

Meriden. Mrs. Yale to make her grandson
J. H. Yale a L. M.....30 00

Middletown. Christian Offering from a
little girl.....75

A Friend in Connecticut.....10 00

Norwalk. 1st Cong. Ch.....86 30

Torrington. Harvey Watson.....1 00

“ Alpheus Hodges for Miss
Rankin's Mission.....4 00

Bolton. Rev. E. D. Kinney.....1 00

Stratford. Col. G. Loomis.....5 00

W. Killingly. Westfield Cong. Church, of
which \$10 by S. S. Benev.
Soc.....52 00

Bristol. Miss L. Beckwith.....1 00

NEW YORK.

Brooklyn. Central Cong. Ch., J. H. Pratt,
Tr.....15 00

Harpersfield. Mrs. M. Boles and Miss P.
Hotchkiss.....5 00

N. Y. City. H. H. Corning, to make E.
L. Corning a L. D.....100 00

“ R. H.....20 00

“ W. H. Aspinwall, for the
Spanish and Mexican Missn.....5 00

“ C. Milton Mather to make
himself a L. M.....30 00

“ Part of the Estate of Henry
Dwight for Colportage in
France, by Edmund Dwight
residuary Legatee.....350 00

“ From the children in Mc-
Dougal-st. School, for Miss
Rankin's Mission.....2 00

“ W. Brinkerhoff.....10 00

“ “H. I.” \$50 for So. Am. &
\$50 for Greece.....100 00

“ “P.” for France.....160 00

“ W. E. Dodge for helping
young men in Italy.....250 00

Coxsackie. D. R. (h.) to make Rev. Alex
McKelvey a L. M.....67 80

Albany. J. A. C.....25 00

Brooklyn. H. L. C. for Miss Rankin.....1 00

Upper Aquebogue. A friend for Italy.....5 00

Lenox. Dr. N. Hall, for Miss Rankin's
field.....10 00

Rhenbeck Station. Mrs. I. Schurz.....1 00

Guilford. Deacon D. Beebe.....1 00

Goshen. S. C. Hepburn.....10 00

Haverstraw. Pres. Ch. Rev. Mr. Freeman.....29 12

Utica. Union Col. in Dr. Fowler's Lecture
Room.....2 25

Salina. Union Col'n in Rev. Mr. Reeds'
Lecturn Room.....6 02

“ T. R. Porter \$10; Dr. H. D. Ada-
mar \$5.....15 00

Syracuse. Union Col'n in Rev. Mr. Dim-
icks' Ch.....2 50

Rochester. D. Corey to make himself a
L. M.....30 00

Auburn. Union Col. in Dr. Fowler's Lec-
ture Room.....16 00

“ H. I. Sartwell \$5; Dr. S. Willard
\$10; F. L. Griswold \$5; A. H.
Gossen \$5; S. L. Bradley \$5;
J. H. Hyde \$2; J. S. Seymour
\$5; Charles E. Avery \$1.....38 00

Batavia. Union Col. in part.....11 65

Palmyra. Union Col'n, \$3 92; Individuals
\$12 20.....21 12

Brockport. Union Col.....15 25

Albion. “ “ in Dr. Wisner's Ch.....4 25

Lockport. “ “ in Dr. Wisner's Ch.....43 14

Rochester. A Champion.....10 00

Chili. Pres. Ch.....14 47

Batavia. “ to make A. Cowdin a L. M.....34 02

Gosport. Cong. Ch.....3 81

Canandaigua. Union Col.....19 00

Enfield. Mr. Travis.....1 00

NEW JERSEY.

Whitehouse. Legacy of Martin Wycoff,
Sen., deceased.....100 00

Montclair. Presb. S. S. for S. S. work in
Italy, by T. B. Graham, Tr.....19 60

Amwell. 2d Pres. Ch.....10 74

PENNSYLVANIA.

New London. Pres. Chur. by Rev. R. P.
DuBois.....10 00

Washington. M. E. Ch. to constitute Rev.
J. S. Bracken a L. M.....43 30

“ U. P. Church to constitute
Rev. J. B. Johnston a L. M.....33 78

Philadelphia. Miss L. Boylan.....3 00

Lionville. S. Sentman.....5 00

Belle Valley. Rachel Russell.....6 00

Philadelphia. Rev. J. W. Dulles.....6 09

Bethlehem. Bishop Jacobson.....2 00

W. Alexander. U. P. Ch. add. for Italy.....20 75

Reading. Trinity Lutheran Chur., a few
friends to make Rev. J. Fry a
L. M.....20 00

“ Evan. Mission Ch. in part, which
makes Rev. Thomas Bowman a
L. M.....30 25

“ L. M.....1 00

“ Cash.....8 00

Hyde Park. Pres. Ch.....50 00

Philadelphia. S. Colwell, Esq.....30 00

“ Missy Soc of 1st Indepen-
dent Ch.....30 00

W. Phila. Mrs. Anson Rood.....5 00

DELAWARE.

Port Penn. Pres. Ch.	11 00
Delaware City. Pres. Ch.	10 58

DISTRICT OF COLUMBIA.

Washington. N. Y. Av. Pres. Ch. in part.	24 53
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ILLINOIS.

Chicago. R. B. Mason, S. Howe, Miss Mc-	
Chain \$5 each	15 00
Mendota. Ev. Luth. Ch.	1 50
Aurora. Wm. Russell.	2 00
" Free Meth. Chn., Mr. Gould \$1;	
Mrs. Cartwright 25c	1 25

INDIANA.

Moorfield. Walter Scott.	5 00
Valparaiso. Pres. Chr., of which \$5 each	
by Thomas Jewell and Wm.	
Powell to make H. A. Gil-	
lett a L. M.	32 25
" M. E. Chur. S. W. Smith \$5;	
others \$2 35	7 35

OHIO

Sugar Creek. U. Pres. Ch. add, G. Brad-	
ford and wife.	2 00
Xenia. Miss Ellen Ewing and pupils.	5 00
2d Pres. Ch. add.	25 89
Greenfield. 1st Pres. Ch., 3 Messrs. Doug-	
lass, McElroy and Mrs. Bon-	
ner, \$5 each; Mrs. Irwin and	
Hyer, \$3 ea; Mrs. Crothers,	
\$5; 2 Messrs. McConnell, Wil-	
son, Ghormley, Irwin, Col-	
lier, Duncan, Murray, Mrs.	
McMunn and McElroy, \$2	
each; Mrs. Irwin, \$1 25;	
Messrs. Sellers, Pearson, Col-	
lier, Lieb, Dunlap, McWil-	
liams, Stewart, Adams,	
Templeton, Devoss, Adams,	
Stewart, Waddle, Morrow,	
Smith, Wilson, McMurdy,	
Anderson, Beatty, Smith,	
Mead, Crothers, Adams,	
Martin, Wilson, Mrs. Cro-	
thers, Ellford, Devoss, Mc-	
Connell, Southard, Martin,	
\$1 ea; W. Murray, 70 cents;	
Mrs. Duncan, Young, Smith,	
Waddle Messrs. Blane, Mur-	
phy, Wilson, Devoss, Mur-	
ray, Clark, Lucas, Bonner,	
McWilliams and Long, 50c.	
ea; Messrs. Devoss, Bonner,	
Coffee, Murray, Misses Buck,	
Dunlap and Adams, 25c ea;	
Mrs. Devoss, 15c; J. Martin,	
60c; which makes Franklin	
H. Wilson & W. L. Ghorm-	
ley L. M.	98 45
" 1st Bapt. Chn., J. Smart, \$5;	
Mr. Leake, \$2; Messrs. Reed,	
Kinkard, Sperry, Mrs. Smart,	
Anderson, and Miss McClel-	
land, \$1 each; Mr. Pike, 50c.	
Greenfield. Free Pres. Ch., Messrs. Beatty,	
and McConnell, \$2 each;	
Messrs. Smith and Beatty,	
\$1 each.	6 00
" 1st U. P. Ch. in part, Messrs.	
McMillen and Wright, \$1 ea;	
D. Templeton, 50cents; Mrs.	
Wallace, 75cts; Mrs. Bender,	
35c; Mrs. Hutchins, 25 cts.	3 85
Misgah. Pres. Ch. in part.	12 15
Salmon Mrs. S. Hyer.	50
Cincinnati. Mrs. Baldwin, \$5; Prof. Bal-	
lantine, \$1; Mrs. Jones, \$2.	8 00
College Hill. Female College, to make	
Miss E. H. Allison a L. M.	30 00
" Pres. Ch.	11 13
Columbus. 23 Pres. Ch., C. N. Olds and	
Mrs. Hall, \$10; Messrs. Har-	
rington, Baker, Retson, Ford,	
Frisbee, Burr, Stage, Sarge,	
Mrs. Smith & Marple, \$5 ea;	
Rev. Doctor Morris, \$2 50;	
Messrs. Weed, Person, De-	

nig. and Miss Kenner, \$3 ea;
Messrs. White, Brown, and
Somers, \$2 each; D. S. Coit,
and Mrs. Blakesley \$1 each,
which makes Hon. E. E.
White and Ebenezer Mc-
Donald L. M.

" 1st Cong. Chn., Messrs. Sea-
sons, Ford Goodwin, Hub-
bard and Mrs. Dr. Ide, \$5
ea; Miss Porter, Signer &
Hooper, \$3.00 each;
Samuels, Seleck. Mrs.
Price, Kinman, \$2 ea; Smith,
Searls, Pares, Hayden, Jen-
kins, Bendell Fowler, Ham-
ilton, Mrs. Butler, Smith,
Twiss, and McNary, \$1 ea;
Welch M. C. Ch. in part.

Columbus. 1st Pres. Ch., Mr. Ferguson.
Westminster Pres. Church,
Messrs. Stryker, Blynn,
Wright, Noble, Taylor, and
Smith, \$5 each; S. S. Gallo-
way, \$3; Anderson, Her-
shozer and Moody, \$2 each,
Mrs. Sharp, \$1 50; Suydam,
Cook, Sailor, Taylor, Hut-
chinson, and Mrs. Vesey, \$1
each; E. J. Lewis, \$1 05;
Mrs. McGay, 5 c. in full to
make Rev. Henry McCracken
and Wm. Blynn L. M.

" Trinity P. E. Ch., H. T. Fay,
\$5; J. W. Andrews and Mrs.
Bates, \$3 each; Messrs.
Smythe, Coit, Stoner, and
Mrs. Randall, \$2 each; Mrs.
McClelland, \$2 50; Messrs.
Hurd, Noble, Talmadge,
Wheeler, Geiger, Fay, and
Mrs. Kelley, Perkins, But-
tles, Comstock, Slater, and
Miss Kelley, \$1 each; Judge
Thrall, 75cts., to make Rev.
Charles A. L. Richards a
L. M.

" Institution of the Blind, Offi-
cers, &c., in part L. M.

" Bapt. Chur., G. Roberts and
Mrs. Ball, \$1 each.

Lebanon. Children of Union Schools in
Penny Collections.

Pequa. 1st U. Presb. Church to make
Thos. Robeson L. M. in full.

" 2d Pres. Chur., bal. to make
Rev. Linus Blakely a L. M.

" St. James P. E. Ch., to make
Rev. Wyllis Hall a L. M.

Sago. Rev. J. P. Lytle.

New Concord. Rev. J. C. Murch in
part L. M.

Cleveland. 2d Bapt. Chur., add. from
Mrs. A. B. Stone.

" 1st Presb. Church, Monthly
Concert.

" 2d Presb. Ch., Wm. Hart,
\$20; O. M. Oviatt, \$10;
A. H. Stephens, Charles
Curtiss, T. S. Beckwith,
J. G. Hower, H. R. Hatch,
J. B. Merriam, S. H. Mat-
ther, E. F. Gaylord, E. P.
Morgan, \$5 ea.; Others,
\$3.

Canton. Simon Miller.

MICHIGAN.

Ann Arbor. A. Norton.

Flint. Presb. Ch., add. in full of L. M.
for Wm. A. Morrison.

WEST VIRGINIA.

Wheeling. 1st U. P. Church, for Mr.
Moorehead.

THE

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No. 3.

MEXICO—HER REVOLUTIONS.

A CONTEST FOR CIVIL AND RELIGIOUS LIBERTY.

THE social condition of the Mexican nation is one of more than ordinary interest at the present time. When we consider the anarchy pervading the whole country, except where the soldiers of Maximilian keep in subjection that restless people, and when the cause of that restlessness is recognized, we must, if we are close observers of society, form but one opinion—that God has taken that nation in hand to purify it from the effects of the gross corruption of religious belief to which it, in common with all Spanish America, has been subjected for centuries. The past experience of nations has proved that it is impossible to give to any people the higher grades of civilization, such as we see in Protestant countries, while their souls—their reasoning powers—the element so nearly divine—are debauched by false and puerile theories of the spirit of Christianity, and by the corresponding practice of their religious teachers.

If we look at the lower classes of Irish and German in the midst of us, we rarely see those displays of superstitious practice and belief, that are witnessed by travelers in Spanish countries; and the reason is plain. In the case of the former, we know that they are in frequent communication with Protestants of their own social position, by whom they are unconsciously but most inevitably influenced, and their spiritual guides are too shrewd not to be made cautious by that circumstance.

But the vast multitudes of Mexico and South America have never had companions or neighbors to show to them the social benefits of that simple faith which places no created being between the individual soul and the Judge of all the earth. For ages their souls have been given over most unreservedly to their teachers, whose teaching has been most disastrous. One might be in doubt whether most to pity those who have so implicitly and with child-like credulity believed every jot and tittle of the teachings they have received, or to be indignant that men can be found who, from any motive, could so abuse such confidence.—

Yet candor compels us to say that many of their teachers are also equally credulous.

The writer, a few years since, traveled in the West Indies with a Spanish priest from Central America, who believed that there was no salvation out of the Roman Catholic Church, even though the soul of the sinner were washed in the blood of Christ. Such precisely was his declaration, for, when told that true repentance and faith were the only requirements of Christ, he replied with emphasis, "*No basta, no basta*"—not enough, not enough—"that the blood of Christ could not save a soul out of the Catholic Church." While Spanish Americans have been so exceedingly credulous in past days, in some sense we may say that they have sinned ignorantly in following the example set before them. Such an apology could not apply to those of like faith in Europe, where Protestant communities are sprinkled through all Catholic countries, giving evidence of relative mental and moral superiority, especially among the lower classes, and setting a good example to all who are willing to be influenced by it.

Look at the masses of the Mexican people—warned from early childhood to avoid and despise all foreigners of a different faith; with their mothers' milk taking in superstition and blind credulity, to become, as it were, part of their very nature; their moral and reasoning powers so thoroughly permeated with the precepts and example of those who are their guides, what could they be other than what travelers find them to be? It has been the fortune of the writer to reside, at different periods, in various parts of Spanish America, and to be personally acquainted with many of the teachers referred to; but no where did he see such examples of open and glaring depravity as in some parts of Mexico. But thanks to God, who never loses sight of that immortal principle which He breathes into every living soul.

May it not be that, because they have been taught in error from infancy, with few if any opportunities to know better, God has of late years been working on their minds, and is now overturning the land to bring light and deliverance to the people? It is declared by the prophet that God will "reveal that Wicked whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming."

It does seem very evident to those who have had personal acquaintance with Spanish Americans of late years, that they are of a more inquiring mind than formerly. Christians who see them think that that blessed brightness of the Spirit of all grace has already begun to dawn on them—to give light to them to see, in some measure, how great is that darkness in which their souls have been enshrouded for ages. Let any Christian man who has been among them of late years

testify, and he will say that they are ready and glad to hear the sound of the Gospel. When they are told that they may go directly to Christ, without money, and with no necessity for others to plead for them—that Jesus, their only Saviour, devoted the most of His time when on earth to the instructing and comforting of the poor and the wretched—that He tells all such to come directly to Him for pardon and peace, their eyes glisten with joy and surprise. It is indeed ‘glad tidings’ to them. Often have we seen such an effect produced when recounting to them the simple story of the cross. Yes, they are indeed a “restless people”; and why should not such be the case with them when the Spirit of God is moving on their hearts, and the only light and comfort they get from their religious teachers is the command to trust to them and abide in the old paths?

In the providence of God the people of the Spanish race on our hemisphere have, in the past forty years, manifested a more energetic and progressive spirit than ever before; yet how common it is for friends of Spanish Americans, when presenting their claims upon us for moral and religious aid, to hear some one say, “What is the use of doing anything for those people—just look at the Mexicans, they are all the time in anarchy—one revolution succeeding another continually—they are a worthless race.”

Now every Christian philanthropist would object to such a view; and we Americans, of all nations, ought to have an instinctive pity for any people struggling for freedom. For our present purpose it will be sufficient to draw the attention of all who love human liberty and hate oppression, to a single fact in connection with these forty years of “anarchy” so called.

A nation of over eight millions will not indulge in revolutions for the pleasure of the thing. The great law of self-preservation and protection of social rights and happiness, has, in all ages, been a restraint upon the violent. The fact alluded to is simply this—that in all the civil commotions of Mexico, since their war against Spain for independence, scarcely any one—it is declared *that not one*—has occurred that was not caused by those who strove to keep the people in social and religious subjection. This assertion is capable of reasonable proof.

The very fact that the Mexicans, forty years ago, so strongly desired to be free that they submitted to every sacrifice, even of property and of life, to secure to themselves and to their children freedom from the yoke of Spain, shows a spirit in them which, if seen in any other people, would have been called noble.

Having secured their independence from Spain, they soon found themselves in conflict with the church; for freedom of conscience as well as civil liberty was a constant element of power and of progress in

their heart. The influence of the church party, with all its vast and landed wealth, was almost irresistible. That influence was soon felt in the corruption of the popular leaders. The people soon found themselves subject to as great a tyranny as ever. New leaders were raised up, a "revolution" was the consequence; success attended the efforts of the people, as is always the case where the popular heart beats in unison. But they were contending with a fearful power. They were again and again betrayed. Revolution followed revolution with longer or shorter intervals, till the unfortunate people have become thoroughly peeled; and the world looking on, not knowing the cause of their revolution, pronounces them a worthless race! Strange that the causes for such indomitable pertinacity in offering themselves up to perpetual slaughter, should not have been inquired into by our own liberty-loving race! Their cause is dear to the heart of God, and after He has thoroughly purified them, He will vindicate them, for He has declared that in due time all shall serve Him, every man under his own vine and fig tree, with none to molest or make afraid. His Spirit seems to have shown to this people, of late years, the true character of their priests; and so, by the "brightness of His coming," to have revealed to them, to some extent, that wicked power so hostile to their interests.

The revolution which brought Juarez into notice, was of the same character as all the others. In the battle of Calpulalpam, fought by Ortega, the general under Juarez in 1860, Miramon—that dashing general of the church party—was defeated. Previously Miramon had temporarily secured possession of the city of Mexico. He obtained from Jecker some two hundred thousand dollars, and gave for the same the obligations of the State for *fifteen millions of dollars*, which was largely distributed in France; and the Duke de Morny, half-brother of Louis Napoleon, is said to have received a liberal share. This claim was unlawfully created, and by one who was a rebel against the constitutional authorities, and Maximilian is to-day in Mexico to collect it. A perfectly parallel case would have been this.—If Jefferson Davis after the battle of Bull Run, had entered Washington during the brief moment he could have possibly remained there, had issued United States bonds to French subjects; with equal justice Napoleon might have sent a force to this country to collect them.

Juarez having thus defeated the church party, at once proceeded to destroy their dangerous power by secularizing their landed property, which comprised the bulk of all the choice realty of Mexico. It is evident that was the only safe course for the nation; but we see the storm it raised. The final issue is with God, who overrules the affairs of nations, and is righteous altogether.

Since then, and because of such conduct on the part of the church

party, hundreds of intelligent and influential men, among whom are more than one hundred educated priests, and many of the higher military chiefs, have been enlightened by God to recognize that Wicked, and to come out from her, and have established a "Reformed Church," utterly undenominational in character, but truly Catholic in spirit.— Besides this, many others of the same classes, who do not yet see their way sufficiently clear to join the new church, yet, in the horrors of the past and present, see the perilous condition of a people where Church and State are united. To break that union is the object of their desire.— To these ends both classes are now laboring, and they unite in expressing the strongest desire for the establishment of free education among their people, and full religious tolerance.

Are not these Mexicans, this "worthless race," so called, entitled to our warmest sympathies, and to our efforts for their evangelization? which alone can give them what, for forty years, they have suffered scorn and death to obtain—complete civil and religious liberty.



ROMANISM AN ENEMY TO NATIONAL PROSPERITY.

[WE have just received a very able and patriotic sermon, preached by the Rev. G. S. PLUMLEY, in the First Presbyterian Church, Metuchen, N. J., on the day of National Thanksgiving. The theme of the sermon is "True Piety will secure the Nation's prosperity, and deliver it from all the foes that may threaten its permanence or its peace."— One of the enemies which he enumerates is Romanism. On this point he thus speaks :]

"Rome is to-day more a temporal than a spiritual power. Her cardinals, bishops, and priests, form a vast secret society, having ramifications in every portion of the world, and rapidly acquiring by every method possessions in real estate and valuable securities worth uncounted millions.

The principles of Romanism are tyrannical. Each lay member of the church of Rome is part of a machine moved by the priests, these in turn by the bishops, and so upward until the will of the supreme pontiff is reached as the last moving power. Wonderfully truthful, as illustrating this spiritual tyranny of Rome, was a motto lately displayed in a popish cathedral, on the occasion of the funeral of a deceased American officer: 'I am a soldier, and I obey my general; I am a Roman Catholic, and I obey my bishop.' Yes, 'I obey'—not my Redeemer, Jesus Christ—but 'my bishop.' If there be any lesson which modern history has so taught that it may be considered as a proved law, it is this, that Romanism is the direct and the direst foe to free

institutions. This tyrannical power, with uncounted wealth, binding in iron chains the souls of its deluded subjects, and blinding by ignorance and superstition astonishing numbers of those whose suffrages are to create our law-makers, and under God to decide the destinies of our republic, can not fail to be to it a gigantic enemy.

This Roman power in the midst of us is not loyal to our government, nor can it be. Its oaths of allegiance must, by the very terms of prior oaths to the Roman See, contain a mental reservation that nothing shall be done or thought of to the hindrance or injury of the Pope's temporal and spiritual reign. Every priest is, and understands himself to be, a subject of the Pope, who alone is his rightfully constituted sovereign. In the language of the old monastic vows, he is pledged to 'be in the hands of his superior, as the staff in the hand of an old man.' If he seem to yield submission to another government, it is because he deems it a prop of support to the papacy.

The controlling influence of this hierarchy upon the minds of public men in our country may be estimated from facts well known and uncontested.

Why is it that certain laws, those, for example, requiring the registration by the clergy of marriages solemnized by them, can be ignored and their provisions disregarded by the Romish priesthood? Why, that valuable property given away by city councils or state legislatures, upon which Romish churches are reared, when appeals for similar grants to Protestant congregations are proverbially in vain? Why, that the Bible is to-day excluded from many public schools? And why is it that, during the late civil war, while numbers of Protestant clergymen were driven from their homes, their houses of worship closed or diverted to secular uses, and their flocks scattered—no Romish church has been touched, and no Romish priest, whether he favored or opposed the suppression of the rebellion, molested? Other clergymen were obliged, by the force of public opinion, or the interposition of the authorities, to declare their sentiments and to avow whether their convictions placed them on the side of the United States Government or of its adversaries; but no such ordeal confronted the Romish priest. On the border line between the union and the rebellion, to-day he celebrates the mass undisturbed under the flag of the United States. Tomorrow hostile armies join in mortal combat; he is undisturbed: the day following, the rebel flag waves in temporary defiance; he remains untouched: the next, the traitors driven out, the Union regains its legitimate power; yet he continues unmolested. In Charleston he sings his *Te Deum* over the fall of Sumter, in Boston for the overthrow of Vicksburg.

We all know what Papal Rome was in her days of mastery, when

emperors, kings, and princes paid their allegiance to the supreme pontiff and resigned their thrones at his command. We have not forgotten her persecutions when she made war upon the saints of God and was drunken with their blood, and we are ever asking—Is she to be feared as much to-day as she was to be dreaded in former centuries? would she, if she had the same supremacy, use the chain, the sword, and the faggot as she once used them? are her principles and her aims what they were when Luther, and Knox, and Calvin beheld in her THE MOTHER OF THE ABOMINATIONS OF THE EARTH?

To these questions the Pope's encyclical letter, so widely circulated during the past year, fully replies. In this document the Pope calls this century 'our sad age,' because of 'wicked men who, spreading their disturbing opinions like the waves of a raging sea, and promising liberty when they are slaves to corruption, endeavor by their pernicious writings to overturn the foundations of the Christian Catholic religion and of civil society.'

Such is the language of the Pope of Rome, when in A. D. 1865, he speaks of the Bible Christians of the Protestant world, the doctrines of whom he characterizes as the 'monstrous opinions which particularly predominate in the present day.'

We will quote but one other sentence from this document, remarkable for its unblushing avowal of sentiments and its declaration of the propriety of employing measures supposed to have died, and to have been buried in the dark ages of the past. The Pope thus describes the advocates of civil and religious liberty as they exist in our own country:—'There are a great number of men in the present day who do not hesitate to affirm "that the best condition of society is that in which the power of the laity is not compelled to inflict the penalties of the law upon violators of the Catholic religion"—they do not hesitate further to propagate this erroneous opinion, termed *delirium* by Gregory XVI., viz. "Liberty of conscience and of worship is the right of every man—a right which ought to be proclaimed and established by law in every well constituted state."'

Think of that, Protestant Americans of the nineteenth century, who cherish as a holy legacy and tradition from Christian forefathers, 'Freedom to worship God';—and, as you hear the Bishops of Rome call their principles as to this freedom '*delirium*,' will you hesitate to believe that Rome is now, as from its beginning, your deadly foe and the deadly foe of your country?

In this monstrous form of antichrist, do we not behold a vast secret society, composed on principles hostile to human development and religious progress; and as we witness its increasing wealth and daily augmenting power and resources, as we see how little true loyalty to

a government founded upon the principles of our nation it can possess, as we remember how it is everywhere present, and that its devotees among us number four millions, do we exaggerate when we affirm that the power for evil, even of those whose failure in their opposition to the Union now awakens our gratitude to God, can not for a moment be compared with that wielded by this hostile hierarchy !”

[But piety—true, simple-hearted piety, gushing forth in love to God and love to man—which goes forth in the spirit of Christ to bring them back from their wanderings, he regards as the appropriate remedy.]

He thus speaks : “ There was a time when the gospel was preached in its purity, and received with sincerity by those who dwelt at Rome. But the gold became dim and the fine gold changed, and, as centuries revolved, instead of following Christ in meekness and humbleness, the bishops of Rome added to their temporal power, gained authority over nations and kingdoms, and abandoned the simplicity of the gospel for splendid schemes of worldly ambition. It may have been that even in her most corrupt days there were those among her members who had not bowed the knee to the Baal of her pollutions, but rested upon the atonement of Jesus Christ as the only ground of their salvation. Such there may be even now, although borne down and overpowered by the gross heresies that have eaten out all the life of an apostate organization, having no element of a church save the name only.

What is Romanism ? It is opposition to God’s commands, all broken by her doctrines. It is opposition to God’s word, forbidden or set at naught. It is opposition to salvation by the atonement of Christ alone. It is a system of penances and indulgences. It is Sabbath breaking and licentiousness. It is gorgeous rites, tinselled robes, and the vanities of a pompous ritual. It is the tyranny of the priesthood and the slavery of the people. It is always and everywhere the foe of progress, of enlightened civilization, of Christian liberty.

And true piety, universally embraced, would slay this monster. True piety upholds God’s commands, true piety bases itself upon, and ever lives, by God’s holy word. True piety looks for eternal life only from the sacrifice, mediation, and intercession of God’s dear Son. True piety has no faith in penance, alms, or confession to priests to cleanse from sin. True piety sustains the sacredness of the Sabbath, and enforces the moral law. True piety teaches that all real believers in Jesus are God’s kings and priests ; and, elevating the masses of the nation, carries on the torch of knowledge and Christian civilization to illumine every dark corner of the earth.

Piety, then, is the great weapon to use against Romanism. If any one ask, how can I best oppose this national foe, the answer comes : by becoming more Christ-like yourself ; by recommending true piety

by your own life ; by increasing through your efforts the number of the truly pious.

Yes, true piety will dissipate the darkness of ignorance ; it will diffuse the Bible far and wide through the land ; it will gather into Sabbath-schools the children of those now ignorant, degraded and vicious ; and, by the aid of the Spirit poured out from on high, it will cause multitudes of the superstitious to abandon their vain idols and yield allegiance to Jesus Christ."

MORE AWFUL THAN THE JUDGMENT.—A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than any thing he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus :—"In one-quarter of an hour from this time the emotions which you have just now exhibited will be stifled ; the remembrance of the fearful truths which excited them will vanish ; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard 'as a tale that is told.'"

SIMPLICITY.—Fitz Greene Halleck relates the following incident :—"While in New-York, a letter fell into my hands which a Scotch servant girl had written to her lover. Its style charmed me. It was fairly inimitable. I wondered how, in her circumstances in life, she could have acquired so elegant and perfect a style. I showed the letter to some of my literary friends in New-York, and they unanimously agreed that it was a model of beauty and elegance. I then determined to solve the mystery, and I went to the house where she was employed, and asked her how it was that, in her humble circumstances in life, she had acquired a style so beautiful that the most cultivated minds could but admire it. 'Sir,' she said, 'I came to this country four years ago. Then I did not know how to read or write. But since then I have learned how to read and write, but I have not yet learned how to spell ; so always when I sit down to write a letter, *I choose those words which are so short and simple that I am sure I know how to spell them.*'—There was the whole secret. The reply of this simple-minded Scotch girl condenses a world of rhetoric into a nut-shell. **SIMPLICITY IS BEAUTY.—SIMPLICITY IS POWER.**"

A DIRGE.

"EARTH to earth and dust to dust!"
 Here the evil and the just,
 Here the youthful and the old,
 Here the fearful and the bold,
 Here the matron and the maid
 In one silent bed are laid;
 Here the vassal and the king
 Side by side lie withering;
 Here the sword and sceptre rust—
 "Earth to earth and dust to dust!"

Age on age shall roll along
 O'er this pale and mighty throng;
 Those that wept them, those that weep,
 All shall with these sleepers sleep.
 Brothers, sisters of the worm,
 Song of peace or battle's roar
 Ne'er shall break their slumbers more.
 Death shall keep his sullen trust—
 "Earth to earth and dust to dust."

But a day is coming fast,
 Earth, thy mightiest and thy last!
 It shall come in fear and wonder,
 Heralded by trump and thunder;
 It shall come in strife and toil,
 It shall come in blood and spoil,

It shall come in empires groans,
 Burning temples, trampled thrones:
 Then, ambition, rue thy lust!
 "Earth to earth and dust to dust!"
 Then shall come the Judgment sign;
 In the east the King shall shine;
 Flashing from Heaven's golden gate,
 Thousands, thousands round his state,
 Spirits with the crown and plume;
 Tremble then, thou sullen tomb!
 Heaven shall open on our sight,
 Earth be turned to living light,
 Kingdom of the ransom'd just—
 "Earth to earth and dust to dust!"

Then thy mount, Jerusalem,
 Shall be gorgeous as a gem!
 Then shall in the desert rise
 Fruits of more than Paradise;
 Earth by angel feet be trod,
 One great garden of her God!
 Till are dried the martyrs' tears
 Through a thousand glorious years!
 Now in hopes of Him we trust,
 "Earth to earth and dust to dust!"

REV. G. CROWLY.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. III.

LYING between Munich and Berlin via Stuttgart, Heidelberg, Frankfort, Cassel, Leipsic, Erfurt, Halle, and Dresden, there are some fifteen or twenty large towns or cities, in each of which we intend to hold meetings to explain the working of the Sunday-school system of America. The larger of these cities are the capitals of about as many kingdoms as there are States in this Union. In each of these kingdoms, different degrees of civil and religious liberty have been enjoyed ever since the reformation.—But it has not always happened that the most truly religious have been the most liberal.

STUTTGART is the capital of Wurtemberg. In this kingdom, but a few years before our present call, there had been an attempt to

establish a Sabbath-school, as novel as it was unsuccessful. In the revolutionary year of 1858, a young student in one of the Universities of Hungary, found himself in sympathy with the swelling numbers that throughout Europe gave brilliant but delusive promise of relief to the oppressed of nations.—In the speedy reaction which followed the popular movement, our young friend, who had enlisted in the army of progress, was compelled to fly for his life. He did not consider himself safe until he had crossed the ocean, and found an asylum in the interior of the United States. His slender resources were soon exhausted, and, unable to speak English, he made wretched work of begging his bread from house to house. In this forlorn situation, he fell in with the president of one of our New England institutions, who soon discovered and readily ap-

preciated his education. His bodily wants supplied, his moral wants were easily made apparent to him; and as his benefactor was an Episcopalian, it was most natural that his spiritual development should take an Episcopal bias. This soon after brought him into contact with the Rev. Dr. Tyng, who, imparting to him his own Sabbath-school zeal, placed him in one of his mission schools. About this time appeared 'Uncle Tom's Cabin,' which book he translated into German. So zealous was he in the prosecution of his work, that he nearly lost his eye sight, and he went to Paris for the best medical aid. Remaining here much longer than he expected, his money was exhausted; but when his story was told, and his credentials were shown, he was asked whether if means were provided he would go to Germany, and there resume his Sabbath-school labors. He was but too glad to undertake this, and in a fortnight more he was in Wurttemberg, trying to persuade some schoolmasters to commence religious instruction on the Sabbath. One of these teachers informed the minister that an *unauthorized teacher of religion* was in the community, trying to persuade himself and others to infringe upon his prerogative as a religious teacher. Before night, poor H. was in the hands of the constable and locked up in jail, with no means of being heard before the next morning. Even then, he was only released upon condition of leaving the kingdom, which he did, seeking refuge again with all speed in the United States.

But now we are in Stuttgart, with little fear of arrest. Having a letter of introduction to a friend, a German merchant, who had made his money in New York, we requested him to call together some men and women, that we might tell them how to organize and conduct Sabbath-schools. But, he asks, "is it contemplated to make *women* teachers of religion in Germany?" "Yes, certainly. In England and America, they do more, much more than half the work." "But this is not the way here. It would not be German to invite them." "But do invite them." "It would not be permitted." "Well, then, invite the men only, if it must be so."

At the appointed time and place, quite a group of intelligent men assemble to hear what was to be said about this foreign institution. We expected fruit, for these were religious men, and Stuttgart is the capital of one of the most religious kingdoms in Germany. Six months afterwards, not being able to hear that a single seed had germinated, we wrote to inquire if this could be so, and to ascertain the cause. No acknowledgment of the letter was ever received. But a year afterwards, an Americanized German minister, of the right stamp, preached on the subject of Sabbath-schools, in the church when the women were present. The Spirit attended the word. It lodged in good ground—men and women were ready to co-operate—and two months hardly elapsed, before two or three good Sabbath-schools were organized, with male and female teachers, and with four or five hundred pupils. Truly a bright day has dawned upon Stuttgart, and a brighter sun shall gild our way to Berlin. KNOX.

[The following letter is from one of our Sabbath-school missionaries in Germany.—It was not written in German and translated, but in English; and we give it to our readers as he has written it to us.]

HEIDELBERG, Dec. 16th, 1865.

DEAR BROTHER—Having sent off my last letter, I prepared to go to Heilbronn, where I had been twice before. I had worked the different Christians up to be Sabbath-school teachers, written down a list, and put it before the clergyman, who wondered there should be fourteen teachers. Two of these have a Sabbath-school, with 120 children, and are so pleased that they cannot make up their minds to let others partake of the blessing which arises out of the teaching. German Christians can be very amiable, but energy is very much wanted. These two teachers, (a man and a young woman,) are entirely dependent on the Rev. Mr. Schmid, an excellent young man and believer, who is so much respected that nothing can be done without him in the way of Sabbath-schools. I had him, another clergyman, and the young Vicar, so far persuaded, that I should come again; also these

fourteen teachers were informed and agreed. I even got Mr. Schmid so far as to inquire in his visit at Stuttgart how Sabbath-schools went on there. I met him, and he had received good accounts. But my hopes were destroyed, when just a little before my setting off again for Heilbronn, Rev. Mr. Schmid wrote that they wished I should leave them a little more leisure. The good which at present was produced might all be ruined by trying a new thing, and a number of excuses. I had to remain at home, and wrote a regretful but warm letter, binding down as much as possible the clergyman to provide me another meeting next spring. This is the disheartening result of two visits and a long correspondence in Heilbronn.

The next Saturday, Dec. 2, I traveled to Pforzheim, where friends had considered my case since my visit there, and invited me to come. A gold manufacturer, Mr. Murrle, is the sole and the head of a little Christian circle in the midst of this wicked place, which I think I have already described to you. They possess a little house of their own. In the lower hall, two paid teachers (female) employ every day in the week in teaching 120 children, six years old and younger, in playing, singing, learning Bible verses, and so on. Many unbelieving parents send their children here. On the upper floor they have a hall for their Bible and prayer meetings, containing room for one hundred persons.

At 5 o'clock I held the teachers' meeting, with five female, five male teachers, and four lookers on. All went off well. The following day I opened the school from 1 to 2. I took 73 children from the lower hall, where on Sunday the two females have one hour's voluntary, or I might say what Germans call a Sunday-school. To this many older children flock. These 73 could all read; so I formed

5 classes with 34 boys, under 5 male teachers
 5 " " 39 girls, " 1 male & 5 fem. "
 1 " " 100 infants " 1 female teacher
 in the lower hall. During the teaching time, I descended and addressed the infants. The two paid females were delighted to be Sabbath-school teachers in this new way on the Sunday. Mr. W. Murrle himself was one

of the teachers, and highly pleased with the good answers his boys had given him. He is to be the new superintendent, and is decided, though he has already to lead all the meetings and act in all serious cases. The other teachers were all married men except one, but they will carry the work on till they can get replaced by others, and these no doubt will be found. For instance, two young Dutchmen, very amiable, were highly pleased, and soon they will also be teachers. Besides this, I was present at Bible meetings of these Christians on Saturday and Sunday evenings, which were both held by the said Mr. Murrle with great ability. I myself held a meeting in the upper hall, which was quite full, about Sabbath-schools, dined with Mr. W. Murrle, and stayed with them on Sunday after service for the communion, which was administered by Rev. Mr. Riehm, one of our best Baden ministers and father of a missionary in East India, two clergymen in the grand-duchy, two booksellers in Bale and of the amiable Professor Riehm in Halle, whom we visited first, and who took us to Miss Wagner and Mr. Hall. To this clergyman I only went after the whole affair was arranged. I had told him already at two different meetings about Sabbath-schools, but I find that it is quite an exception if clergymen enter upon this work. In fact, it is better to be executed by laymen, only they must be men of energy. I now told him: "Sir, a Sunday-school in first rate style has been established in your own parish." He was pleased, and so I am, and I consider this one of the very best and most hopeful of all Sabbath-schools seen yet. I offered Mr. Murrle several times to come again next Saturday for the teachers' meeting, and for the following day's Sunday-school, but he would not listen to it. When home, I wrote him at once a letter, thanking and encouraging him, sending several papers and little books, and one of Dr. Schaff's books.

Altogether I remain in continual correspondence with the superintendents and teachers of Sabbath-schools as much as I can. Young Heckler, one of the teachers in Carlsruhe, gives me regular accounts of the Sabbath-school there, and copies of the

Protocol. His superintendent had, on the 10th December—

8 classes with 56 boys and 8 teachers

2 “ “ 19 girls and 2 female teachers

1 “ “ 24 infants.

Guests—Five members of the Young Men's Association. That day I myself opened a new Sabbath-school in Mannheim,—31,000 inhabitants, one-half Protestants, one-half Roman Catholics, and a good many rich Jews. Rich, flourishing place, increasing in commerce and industry very fast,—great materialism and infidelity. I went there Dec. 7, to bespeak a meeting—8th, held it before 13 teachers, about Sabbath-schools—9th, Teachers' meeting, 8 present—10th, Sunday-school following day, contained 3 classes with 6 boys and 3 teachers

4 “ “ 15 girls, 3 male 1 fem. teachers

1 “ “ 8 infants, and 1 “ “

I proposed that each child should, next Sunday, bring one or two more children, which some promised. The owner of the house, which contains a large hall, was a teacher, and is to be superintendent. Perhaps no Christian in the grand-duchy has had to suffer so much persecution and trouble on account of his preaching the Gospel night and day, so that he was in prison and lost his place as a military man. He has bought the house in faith, but unwisely, as it costs him 30,000 florins, hoping to help on the Christian work by the great hall.

[From the last January number of the "Sunday-school Continental Record," London, we take the following statement to show its connection with our present Sunday-school work:]

GENERAL SUNDAY-SCHOOL CONVENTION IN LONDON.

"Among the delegates from America to the General Sunday-school Convention, held in London in September, 1862, was Mr. A. Woodruff, of Brooklyn, New York, who, at the close of that memorable gathering of Sunday-school teachers and friends, went to France and Switzerland with the view to the extension of Sunday-schools in those countries. After visiting Italy and Germany, to introduce and establish Sunday-schools, he returned to London in July,

1864, after an absence of nearly two years, which had been spent in continuous efforts to make the Sunday-school system, as it is in England and America, known on the continent, and to induce Christian people to open and conduct Sunday-schools wherever needed.

While in London, Mr. Woodruff attended several meetings of the Committee of the Sunday-school Union, and on the 18th of July, 1864, a special meeting was held to hear what God had done on the continent by his labors in promoting the religious instruction of the young. At this meeting, Mr. Woodruff at great length described his successes and his difficulties in establishing and maintaining Sunday-schools in France, Switzerland, Italy and Germany.

After some conversation, a resolution was adopted, expressing the pleasure of the Committee at the success which, under the Divine blessing, had accompanied those labors, and pledging themselves to the adoption of such measures as appeared desirable and practicable, for extending and improving the Sunday-school system throughout the continent of Europe."

FRANCE.—"In this kingdom, there are upwards of seven hundred Protestant Sunday-schools; but many of them are very feeble and crude in their organization, needing suitable books and appliances."

GERMANY.—"One of our esteemed correspondents at Berlin in a recent communication says: 'the existing schools are getting consolidated into a body; the interest of the pastors and teachers who have begun is deepening; numbers are growing; and our monthly meetings are better attended than ever.'

If Mr. Woodruff could be with us one of these evenings, he would feel that he was rewarded. Of course there is lukewarmness and opposition enough still—"and yet it moves," as Galileo said.'

Another friend writes: 'I have of late traveled fifty-one days in connection with Sunday-schools, having visited Stuttgart, where there are three schools, Carlsruhe also three, Ettingen one school, Pforzheim, Wiesbaden, Bonn, Cologne, Elberfeld, and other places. At Stuttgart, the schools

promise well, and are conducted with great pleasure and energy.

At E—— the Sunday-school is held in the castle of the Baron ——, who with his wife, a countess in her own right, is a teacher. The school though small is excellent. The Baron has a depot of the English Bible Society in his own castle. The children all have Bibles, and read alternately; there is a small library, and the Berlin Sunday school paper is taken.

No German can imagine how it is possible that laymen can conduct such schools, nor that several teachers can teach at the same time; and many more such objections. But trying as it is to find innumerable objections raised to our efforts to promote their happiness, when I see a Sunday-school in action here in this my native country, and people smiling and agreeing them to be good things, then I thank God, who has given us the victory through Jesus Christ.

The Committee have had much pleasure in contributing £10 towards the expenses of these journeys."

HOLLAND.—"The Committee of the Sunday-school Union writes: in Amsterdam an awakening interest in the cause is manifested by the young ladies of the wealthier families, who are gathering the children living around them, and teaching them at home.

A few months since, a shoemaker in a humble station in life, believing in the advantages of Sunday-schools, sought the assistance of Mr. Hoedemaker in overcoming the objections of his minister, and establishing a school. Mr. Hoedemaker readily consented, and was successful in starting a Sunday-school with twenty-five scholars and two or three teachers. About three months afterwards, the attention of Mr. Hoedemaker was one day arrested by the voices of children singing a hymn. On going into the street to ascertain who were the singers, he saw a large boat on the canal which flows past his residence, containing from 500 to 600 children, who, as they saw him, suspended their singing and broke out into hearty cheers. These were the scholars in the little school he had so recently founded, already increased to more

than 500, who were on their way to spend a day in the country.

At their request, Mr. Hoedemaker went with them, and had the pleasure of addressing them as they assembled for their return home in the evening."

ITALY.—"The Secretary of the Sunday-school Society, established at Florence, writes: 'we have great hope with the next generation. The priests are always and everywhere opposing, and take advantage of their ascendancy over the consciences of the women, who are opposing our day and Sunday-schools.'

Nevertheless, I hope by the grace of God and the help of Christian brethren, to succeed in our enterprise of evangelizing the children, who, if not converted to God, will, as they grow up, be at least favorable to our work. Many thanks to your Committee for the help they have granted to our Sunday-school paper.'

In Naples, prior to the advent of Garibaldi, Sunday-schools were altogether unknown, and indeed impossible, but now that religious liberty is established, Sunday-schools have been introduced, and there are at present four in the city."

SWITZERLAND.—"The report of 'La Société des Ecoles du Dimanche pour le Canton de Vaud,' reports that there are in that Canton about 300 schools, containing about 12,000 scholars."

In our receipts of money this month, may be seen \$10 from the Navy Mission Sunday-school, Brooklyn, to send a Sabbath-school Library to Italy. This is but a mere shred of a Mission Sunday-school, located near the Navy-yard in Brooklyn, and composed of children who would be the last expected to gratify any desires beyond those springing from their own immediate necessities. But, in this school is one pretty large class of boys, from fourteen to seventeen years of age, who for many months have held together without any teacher, (although now taught by a female). Meanwhile they have done considerable to sustain the school by giving concerts, and in several ways promoting the interest of this little organization.

THE FOREIGN FIELD.

SOUTH AMERICA.

CHILI.—In all Catholic countries, the progress of the Gospel is slow. Such is the conduct of the priests, and their system of instruction grafted on the mind from infancy, that Christianity exists to a great extent only in name. Mere rites and ceremonies and forms of worship have taken the place of repentance towards God and faith in the Lord Jesus Christ; and yet where we have stationed a faithful evangelical minister, the work has made advances. This is true of Santiago in Chili. Our missionary there, the Rev. Mr. Gilbert, has had many difficulties to encounter, and yet after all there is an improvement. He has been laying the foundation for a good work. By recent intelligence from that place, we learn that the congregation are disposed to do more than they have hitherto done. They have fitted up a hall for religious services, and the Rev. Mr. Trumbull, of Valparaiso, was to go down on the 7th of January and formally open it for the public worship of God.

Mr. Trumbull writes encouragingly of his own field; and the urgent demand existing for more laborers. Three or four young men could be employed to great advantage. He says:

"If you can send two or four laborers to Chili, you will find it a wiser bestowment of force than to send them to four different countries. Work out from a centre is the wise plan. Raise up native laborers, and so let the work extend and amplify. I am confident that your Society may reap as rich a harvest in this section as the American Board has in Turkey, if the work shall be taken up; and the true way to interest the home churches will be to show work done and results obtained.

The idea should be to commence with natives; to print here on the spot, translating new works; to set up an evangelical publication, weekly or monthly; to educate converted native laborers. To this end, brethren must come here just as they would go to Constantinople or to China—as missionaries. The progress we seek is not to be obtained without discussion. We are to con-

tend if we would see the faith once delivered to the saints making triumphs. We must not go softly, but loudly. Our colporteur from Santiago writes that his great want is of controversial works to meet superstitious and infidel objections. Rudeness of controversy is not to be desired, but Christian discussion is so necessary that we shall see no signs of real life without it.

You would be surprised to see the good impression that has always been produced by published discussions here. I never have had a debate in the papers without having persons bow to me on the street, who had never done so before. Again and again have natives thanked me for what I have written, and urged me to keep on."

In another letter he writes: "It is gratifying that young students in the seminaries are turning their attention to these fields.—They are as truly missionary as any on the face of the round world, while increased results may be looked for, more than in any heathen field."

MEXICO.

MONTEREY.—In a previous number, the statement was made that there were three or four individuals in the little church just organized at Monterey, who were anxious to go forth and labor as colporteurs among their own countrymen. Miss Rankin had frequent conversations with them respecting their own personal interest in the great salvation, which were very satisfactory to her. Since she has been here, she has addressed a number of Sabbath-schools, and money, nearly if not quite sufficient, has been raised or pledged for their support; and word has been sent to them to go out and begin their work. She is also greatly encouraged in reference to procuring a sufficient amount of funds to erect her Seminary building at Monterey, and a chapel for the little church.

We have little doubt but a glorious future is before the people of Mexico. They may justly claim a special interest at our hands. They are here at our very doors, struggling for civil and religious freedom.

In this good work of labor for Mexico, we are most happy to acknowledge our obligations to the American Tract Society of New York. They have generously appropriated five hundred dollars for issuing publications in Spanish. They are now engaged in the printing of the Child's Paper for Sunday-schools; also the first volume of Questions, on the Gospel of St. Matthew; and other works of great interest.

From all parts of South America, we have constant application for a religious literature, suited to the wants of the people. We earnestly call on all Christian people, as well as patriots, for aid in this work. We hope they will not turn away from this field, saying these Mexicans are in a constant state of revolution. We ask all such to read our first article, and it is our firm conviction they will rise from its perusal with the truth established that these people are struggling for civil and religious liberty, and ask our sympathy and our prayers.

PERU.

LIMA.—Our work here, under the labors of Rev. Mr. McKim, is going forward pleasantly and successfully. Thus far he has preached in English, but he hopes to be able in the course of a year to preach fluently in Spanish. He says there are three or four fields of labor already open, which ought to be immediately occupied. He names, especially, three—Guayaquil, Copiapo, and Coquimbo. He further states, that there are only seven missionaries on a coast of four thousand miles, yet there are three millions and a half of people, and nearly twenty-five thousand English and American.

ITALY.

Mr. Clark, of Milan, writes that he has just rented a large hall for public worship. He also says: "That the hall where Prof. Oddo and Mr. Peccinini preaches is so crowded that the people have to go away."

His evening school, he writes, numbers seventy, and if the room were large enough he could have three hundred. He also writes:

"The good work here in Milan is influencing more and more the higher classes."

The true heaven is working; and would

that we could second the kind and favoring indications of God's providence.

THE AMERICAN CHAPEL IN PARIS.

The Rev. Dr. Sunderland, who, for the last year and a half, has officiated as the Pastor of the American Chapel in Paris, has returned to his former charge in the City of Washington. His church had granted him leave of absence for two years; but the congregation, finding it difficult to secure an acceptable temporary supply and without pastoral care, became distracted, and they requested of the Board of Directors permission for him to return. This request, the Board left to the decision of Dr. Sunderland, who, after a full examination of the matter, deemed it advisable to comply with their wishes. Before he left Paris, he invited the Rev. Dr. Burlingham, formerly of this city, who was in Paris, to take charge of the chapel until a successor should be appointed by the Board.

In the meantime, the Rev. Dr. Vannest had been appointed to the chapel at Florence, Italy; and, wishing to spend a few weeks in England and France before entering on his labors—the Board, not knowing of the arrangements made by Dr. Sunderland, requested him to take charge of the chapel in Paris. This will account for the different statements that have appeared in the religious papers. The affairs of the chapel, financially, are very prosperous. From a recent letter from the Treasurer, we learn that all the seats are rented, and the church filled every Sabbath by a very intelligent congregation.

An American correspondent of the "Examiner" and "Chronicle," who has spent some time in Paris, thus writes: "I desire to express my conviction of the great worth of the Rev. Dr. Sunderland, in connection with the American Chapel there. He has done a noble work. He is universally beloved and honored by the Americans, and by the French Protestants of Paris. His return to his church in Washington is deeply regretted by all. And well may it be, for an abler preacher, a better pastor, or a nobler man, the American and Foreign Christian Union will not soon put in his place."

GREECE.

ATHENS, 13th January, 1866.

MY DEAR SIR—Enclosed I send you a copy of a brief history of the Evangelical movement at Demerdesh, and the subsequent formation of a church thereat, drawn up by the young man who preaches for that little flock. He was educated in the Protestant colleges of Bebek and Malta. I hope you will find it interesting enough to publish it in the "Christian World," with this addition, that the New Testament spoken of in the beginning of this narrative as being in the hands of that woman was left to her by her eldest son, who received it from that school-master of whom I spoke in my letter published in the Christian World some time ago. This copy of the New Testament came into the possession of the mother after his death, and she used it as a phylactery.

Yours, very truly,

M. D. KALOPOTHAKES.

"It is reasonable that they who are going to contribute towards a church, should know something about it; and as you are asking information about our church, we give the following brief account, by which you will be informed of all you wish to know.

When one of the brethren, named D. Reuchper, then a young man, was taken ill, his mother used to put under his pillow the Gospel as a phylacter, which she never allowed him to touch, saying 'it was a great sin to take it in his hand and read it;' but being of an inquiring mind, contrary to his mother's order, he often took it secretly; and as soon as he began to read it, his eyes were opened—he perceived a difference between the teachings of Christ and the conduct of the Greek priests. He then felt an aversion to them, and began to search more for the truth. While in this state of mind, he was told by a friend that there is a class of Christians called Evangelicals, who receive the Gospel alone as their rule of conduct. On hearing this he was glad, and longed for an opportunity to converse with them, that he might learn more fully. Not long after, he became acquainted with the Rev. Mr. Schneider, and conversed with him on religious subjects. He was so much impressed by the conversation, of the truth of

what he heard, that he resolved to obtain the entire Bible. After obtaining it he began to search and compare it with the prayer book and rituals of the Greek Church. On making this comparison he perceived that the Greek Church in many points differs from the Word of God. He subsequently visited Mr. Schneider, as opportunity offered, and conversed more and learned more of the truth. Though our brother D. Reuchper was now quite well enlightened, and endeavoring to enlighten others, he still continued to attend the old church. But in the year 1851 he, together with another brother named A. Derehy, declared themselves Protestants. The brother Derehy was enlightened by the Rev. Mr. Ladd, who at that time resided at Brousa. As soon as he was convinced that salvation is only to be found through Jesus Christ, he, together with the brother previously mentioned and another young man, began to talk openly on religious subjects in the market-place and coffee-shops. Thus at this time many began to learn the truth as it is in Jesus, but few Greeks joined them and declared themselves Protestants. A few months after this, Mr. Panagiotes, a Greek Protestant, visited the village, and for the space of three months taught the brethren. During this time the parents of the writer of this narrative and another family joined them. Some considerable time after the return of Mr. Panagiotes, Rev. Mr. Van Lennep visited them, and subsequently Rev. Dr. Riggs. Through the visits of these missionaries many became enlightened, but there were now but five Protestant families. Then they desired a teacher, to teach their children and preach, and the missionaries at Constantinople sent a Greek Protestant, educated at the Bebek Seminary. At this time the people, instigated by the Greek teacher and the priests, began to annoy and ridicule the brethren. The Bishop sent a message that 'whosoever kills a Protestant does God service.' The people now rose up, and some cried out 'the Protestants deserve death,' and some 'they must be sent into exile.' Consequently a letter was written to the Greek Patriarch at Constantinople, in reference to the brethren. One night the people assaulted their

houses, and entering into them, dragged some of them and beat them and bound them with chains till morning, and the next day brought them bound to Brousa, that they might send them into exile,—the rest that night escaped into the neighboring woods, where they hid themselves till morning; and as all the roads to Brouza were watched by men, they by a bye-way went there for safety. Their children were concealed by some friends in their houses. Our lives were in imminent danger, and nothing belonging to us was in safety. But our heavenly Father delivered us from that night's dangers, and the next day the brethren who had been carried in chains to Brousa, were released, through the interposition of the English Consul. The people now began to destroy their property; no brother could go out to cultivate his gardens without being stoned and beaten; they lived four whole years in continued fear and anxiety. Notwithstanding this persecution, their action and repeated attempts, the Word of God increased and was glorified. A year after, the persecution was again renewed on account of two new converts; one was caught and put in prison, and after he was released some young men, together with his brothers, tried to kill him on his bed while he slept; the other was thrice beaten, and one day the headman of the village put him in prison, and at midnight, after they were drunk, took him to a secret place, and by beating him they would have killed him had not another man interfered and delivered him. Two others were almost beaten to death while they were returning from their gardens. All these things they did that no man might dare to join the brethren.

Up to the year 1859 they had no pastor, but several young Greek Protestants, educated at the Bebek Seminary, visited them successfully, and preached to them; and when there was no one to preach, they met together and one of them read a chapter, made a few remarks and prayed, or sometimes they went to Brousa to attend Divine service.

Their school up to this time was supported by the American Board. But at this time Mr. Petros Constantinides, connected

with the Scotch society, and sent by it as a missionary to the Greeks, came here and made this place the field of his labors; the American Board having resigned the field to him. He opened two schools with 70 pupils, girls and boys. Feeling the want of a permanent place for worship and school, and urged by the enlightened part of the people, he together with the brethren conceived the idea of building a church and a school room and began to raise funds. During this time two other families joined the brethren. A year after he appointed the writer of this narrative in his place, and he himself returned to Constantinople to labor there, but the next year he abandoned his field here; he informed the brethren that he could no longer take upon himself the responsibility of supporting the school and the teacher, and that he could not do anything for them. Consequently the school was shut up, and the brethren were left as sheep without a shepherd. At last, Rev. Mr. Greene, having at that time come to reside at Brousa, undertook to assist them in supporting a teacher. Now the idea of erecting a church and a school-room could not be realized, for it was felt that it was impossible at that time to secure the funds. Mr. Greene, however, resolved with \$140 to prepare a school-room which might also be used for public worship. At that time, now about a year and a half since, Mr. Kalopothakes visited the brethren, and they told him their idea, and what they proposed now to do. He asked how much money was needed for such a work—how much Mr. Greene and they could contribute, and he promised to fill up the balance. The money collected from all sources amounts to \$620, and we want about \$350 more. The church numbers eight families, and 42 persons large and small. Its increase, as you see from its commencement to the present day, is slow. The last year one more was added to our small community. In regard to its future prospects, we can say that it will be glorious. We are in great hopes that many will join us hereafter; the seed that was sown during all this time has begun to bud; half of the people are enlightened, and almost all the obstacles that were in the way between them and us are greatly diminished. The only thing we want and by which we can reach the people, is to be assisted the next year,

ΑΠΟΣΤΟΛΟΣ ΑΓΥΠΤΙΑΔΕΣ."

MISSIONARY INTELLIGENCE.

CHINA.

Few individuals are aware of the large number of missionaries in China. In Canton there are 30, Hong Kong 22, Suatow 7, Amoy 14, Fuhchau 20, Ningpo 21, Shanghai 25, Hanhow 5, Chufoo 9, Tungchow 7, Tienstin 11, Pekin 16. Of these 92 are American, 78 English, and 18 German.—Here are nearly two hundred men and women actively engaged in making known the unsearchable riches of Christ. At Suatow on the first Sabbath in November, six converts were baptized, and sixty-two communicants, besides the missionary, sat down at the Lord's table. The accounts from Pekin are also encouraging. The missionaries are procuring new places for preaching, and the Chinese are from time to time receiving baptism and entering the church. Mr. Corbet, writing from Chefoo, in Northern China, says that he lately made a missionary tour occupying thirty-six days, preaching and distributing Bibles and tracts. Thousands heard the Gospel who had never heard it before, and he distributed and sold twenty-seven thousand and seven hundred pages.—But these are not the only things indicating progress in that land so long closed against the Gospel. English civilization is beginning to make progress in China, as it has done in India. An English school has been opened in Pekin for Chinese youth, sustained by the imperial authorities, and a Chinese official in Shanghai pays an American missionary \$2,500 a year for the same purpose. The missionaries in Canton have established a weekly paper for the people in Chinese. An agent of the Scottish Bible Society and his brother, a missionary, in a recent journey into the interior of Mongolia, met a remarkable success in the sale of Bibles, of tracts, and books.

INDIA.

MAHRATTAS.—Mr. Harding, of Sholapoor, mentions (November 25,) the recent addition of two persons to the church at that place. One was "the father of the first convert of last year," more than seventy years of age. The other, a young man, had met with strong opposition from all his re-

latives; at times violence, with threats of taking his life; at other times, offers of great worldly inducements, if he would renounce his belief in Christianity; and again, the most touching appeals from his mother. But though they repeatedly declared he should never again live with them if he became a Christian, within a few days after his baptism, parental love overcame prejudice, and he went home at their earnest request, assured that he might live as a Christian, without molestation. Mr. Harding hopes he may become a useful helper in the mission work.

AHMEDNUGGUR (about 140 miles east of Bombay).—Mr. HAZEN writes: "On the 22d of October, five men were admitted to the first church here, and one man and one woman to the second church; and on the 29th again, one young man to the first church—eight in all. Of these, one was a baptized child of Christian parents, two were of Mohammedan parentage, and the others were from the heathen. One of these, the young man admitted to the 2d church, was of the Mang caste, and the other four were Mahars originally. Four of these were connected with the school, two of them having been here for two or three years, and the other two about three months.

A young man from Rahoori.—The youth from the Mang caste belongs to a village about twenty miles north of this, in the Rahoori district. He had a strong desire to learn, and as he was not allowed to attend the government school in the place, he used to ask the boys who did attend, to tell him the letters. In this way he learned to read, read the New Testament, and determined to be a Christian.

A Mohammedan from Seroor.—The young man who was received to the first church on the 29th, was a Mohammedan youth from Seroor. His doubts in regard to Mohammedanism began about two years ago, in consequence of something in the conduct of Mohammed which he considered wrong; but it was long before he was convinced of the truth of Christianity. He read all the books on the controversy that he could find,

and was especially aided in his search by the perusal of the works of Dr. Pfander.—His convictions of the truth of Christianity deepened, and five or six months since he began to pray to Christ.”

CEYLON.—Mr. Spaulding, reporting the Oodooville station for six months previous to October 1, notices the admission of three persons to the church by profession, and the death of one female, a graduate of the boarding school, who had been for thirteen years a member of the church, adorning her profession, and for nine years a teacher in the school. The annual ‘convocation’ was held at Batticotta, October 5, at the time of the meeting of the American Board at Chicago. About three hundred church members were present, “and nearly the same number of other persons, from the schools and villages;” addresses were made by several of the missionaries and native pastors; the Lord’s supper was administered; and the day was one of much interest.

MADURA.—Mr. Randall mentions some cheering facts about his work. On the first Sabbath of October, he had the satisfaction of receiving six of the pupils in the girls’ boarding school to the church. There were three other candidates, who were “deferred.” A young Mohammedan, who formerly studied the Bible, in the English school of the mission, had recently called on him for private, religious conversation, and expressed his full conviction that Christ was the Son of God and the Saviour of sinners, and his determination to worship him, and to read the Scriptures in private; though he “could not join the Christians, as it would cost him his life.” A former heathen teacher in one of the mission village schools, recently, when Mr. Randall visited a village, and engaged in public conversation with the people, took the lead in the conversation, and not only renounced all idolatry, but avowed himself in favor of Christianity. Another very interesting fact is noticed as follows: “One of our catechists has just brought me a small Tamil book, printed in their poetic form, and in it I find a summary of the ten commandments, and an allusion to the judgment, where we must give an account for all our thoughts and words, as well as deeds. I have long known that our Catechisms and brief Expositions had made an impression on the minds of the people; but I was not prepared, yet, to see such truth published by the heathen, for circulation among themselves.”

Rev. J. Thomas, of the English Church Missionary Society, in Tinnevely, writes: “The number of Christians under my care

is 10,751, of whom 1445 are communicants. They are orderly for the most part; and I think the signs of stability in general are more visible than ever, and the instances of true piety are more numerous.”

TURKEY.

KHARPOOT (about 175 miles south of Trebizond.)—*Churches organized—Houses of worship and parsonages built.*

Mr. Barnum returned after an absence of six months, spent mostly at Constantinople. He writes, during my absence there has been substantial progress in the direction of establishing the institutions of the gospel on a firm basis. Two churches have been organized, and pastors ordained over them, one half of whose support comes from the people on the start, with the promise that the whole shall be assumed within five years; three houses of worship, and four parsonages have been built, the chief expense being borne by the people; in several other places, preparatory measures have been taken for doing the same thing next year.

AINTAB (about 90 m. E. N. E. from Scanderoon.)—Mr. SCHNEIDER. For three years there have been two pastors in this church. Pastor Kara Krikore, and Pastor Avedis. This church has lately been formally divided. One hundred and forty seven members have been set off to each church, besides about forty not yet distributed. The whole number of souls in each congregation, including old and young, is between eight and nine hundred. This is a most interesting event in their history, and we would fain hope that all the members may go forward, each like the primitive disciples when they were scattered abroad, “preaching the word.”

A movement has lately been made to instruct and enlighten Turkish females. A hundred or more met in a chapel and listened for an hour to one of their own sex, explaining to them the Gospel.

A missionary went to one of the Koorish villages, where the people came to his room, and for five hours listened while he read and expounded to them the Scriptures,

Mr. Farnsworth gives a most interesting account of the ordination of a native pastor over the church in Caesarea.

The Sultan of Turkey has ordered the Koran to be translated into Turkish, saying that because the Christians are translating their sacred books into Turkish and circulating them, it is necessary that the Mohammedans should be fortified against the New Testament by being able to read the Koran in their own tongue. Hitherto it has been deemed by Mohammedans sacrilegious to render the Koran in any tongue but the original Arabic.

On the whole, the general aspect of the missionary work in Turkey is more favorable than it has been for many years. The congregations in Constantinople are much larger than they have been. The Porte has granted an unprecedented concession to Bulgaria, allowing Christians and Mohammedans to be represented in equal proportions and with equal rights in the Department and Communal councils. Six of the principal judges in the chief judicial tribunal are Christians.

BELGIUM.

In 1830 Belgium proclaimed religious toleration. Since that time the progress of true Christianity has been onward. There are about sixty Protestant laborers at work, of whom thirteen preachers receive salaries from the government, twenty-three from the Evangelical Society, ten being converts from Popery, and the remainder are colporteurs, Scripture readers, and school-teachers. Nearly all the church members are converts from Romanism, in some churches there not being a born Protestant, and in several only one. The Evangelical Society has added a church a year for the last eight years to the number of its churches.

FRANCE.

The new church, the first built expressly for Protestants by the Paris municipality, was opened on the 3d of December in presence of the authorities, of pastors of various denominations, and a vast crowd of hearers. It is called the Church of the Holy Spirit. A rationalistic speech from Mr. Coquerel and an orthodox discourse from Dr. Grandpierre, were delivered on the occasion, both pastors having the joint charge of the parish. This is the eighth Reformed national Church

in Paris. The number of churches (Protestant) is thirty-seven, with fifty-four pastors. Sixty-five years ago there was not a single Protestant church or pastor to be found in the capital.

DENMARK.

RELIGIOUS FREEDOM EXTENDING.—Entire freedom has been granted to the Methodist Episcopal Church to carry on its missionary operations in the kingdom of Denmark.—The significance of this permission appears from the fact stated by the American Minister in congratulating the Missionary Society upon having secured it, that "the like of it has not been done before in behalf of any foreign church since 1748."

AFRICA.

The Foreign Missionary Board of the Protestant Episcopal Church in this country, have prosecuted the work of Missions in Africa with great zeal and earnestness. They have twenty-one stations, and operate among seven native tribes, having access to 150,000 people. The mission has existed twenty-eight years, and the number of communicants is about 600. It reaches along 250 miles of coast, and stretches 80 miles into the interior, and employs six missionaries and four ordained Liberian ministers.

An African Christian king was crowned lately at Cape Coast, and on the evening of his coronation attended a missionary meeting, where he made an earnest speech, in which he declared that on that day, when the Lord had declared him to be their ruler, it was his greatest glory to find himself among them as one of themselves—a Christian. He said that after his father's death, nearly twenty years ago, he had been excluded from the succession because he preferred the service of the true God. "The time is now come," he said, "when, with the blessing of God and your co-operation, the worship of idols shall triumph no more in this land. Every effort shall be made by me that shall tend to subvert superstition and build up the edifice of Christianity, that all may know the true God, and bow the knee only at his altar."

Dr. Livingstone, the celebrated mission-

any explorer, has returned to Africa by the way of Bombay, it being his present object to find a path by which commerce and Christianity may enter that continent from the eastern coast, thus being independent of the Portuguese government, who claim 1,360 miles of the sea-board, and use it for slave-trading purposes.

MADAGASCAR.

Rev. William Ellis, who has been half a century in the service of the London Missionary Society, has recently returned from a four years' sojourn in Madagascar. When he went there, there were only three small Christian congregations. Now there are seven large churches in and around the capital, and between 1,200 and 1,300 church-

members; while at least 10,000 of its inhabitants, and very many in the suburbs and adjacent villages, are Christians, comprising the most respectable part of the population.

THE JEWS.—A Jew in Amsterdam has lately made a public profession of religion, who has held a high position among his brethren, was well acquainted with rabbinical traditions, and seems to have been, like Paul, of "the strictest sect" of that religion. In Cairo, in Egypt, where there are three thousand Jews, the London Society has a mission, with faithful laborers and some converts. In the city of Jerusalem, eight converts have recently embraced Christianity in heart, all of them men of education and position. One of them was led to the missionary, and then to the Saviour, simply by reading the Bible.

NEWS OF THE CHURCHES.

ENGLAND.

In 1862, a mission was projected from the most ultra wing of the Puseyite branch of the Church of England, to the Sandwich Islands; to a community, perhaps, as thoroughly evangelized as any of equal numbers on the face of the earth—among whom our missionaries had lived and labored with the most signal success for forty years, and where there was every evidence of intellectual and moral progress, and all the usual and accredited institutions for civil and religious prosperity.

Such an outrage on the courtesies of Christian society has seldom if ever been perpetrated. Not only so, but Bishop Staley, the leader of this mission, is now in this country, soliciting means to erect a splendid cathedral at Honolulu, where he is to inaugurate the usual ceremonies of the semi-papal system. His only pretence for this strange measure we find in his description of the Sandwich Islands, in the following language: "I am bound to record what is the result of my intercourse with Hawaiians. They have anything but an intelligent acquaintance with Holy Scripture; of its composite character; of the times and circumstances of its authors; when they wrote the various books; they know nothing—

They do not, in fact, possess that historical and common information which can alone render its perusal profitable or even safe. No attempt seems to have been made to teach them how to distinguish the human from the divine in the inspired volume—eternal principles from what is temporal and incidental."

How long before they will be able to do all this under the sublime teachings of this semi-papal prelate?

We can regard this only as the entrance of the Papal church on another crusade against the advances of evangelical religion for the education and permanent liberty of men. And it is a remarkable fact, that while the Church and Parliament of England are condemning and frowning on the course of Bishop Colenso, we hear no remonstrance to the course of Bishop Staley from any of the prelates of the American Episcopal Church, but on the contrary, his claims to patronage seem to be met and his course sanctioned.

If Popery is to be surreptitiously introduced in this way, and if we are to regard it as the "Man of Sin," the "Anti-Christ," the "Scarlet beast of the seven hills;" that malign power, hoary with the oppression of ages, and red with the blood of millions

martyred; that which the Lord is to destroy "by the breath of his mouth"; then does it become all believers in the Word of God, and lovers of truth and grace, to be vigilant and active to meet all these sad retrogressions of intellect and morals, and seek to advance the cause of a pure and Scriptural piety. The only remedy is the Word of God, with the charities and services it would enjoin and bless.

PUSEYISM.—We heard Daniel Webster say, when Puseyism was first introduced, that "it was the greatest intellectual retrogression that the world had ever seen."—And what and where is Puseyism now? Through its influence, multitudes have gone from the Church of England to the Roman Catholic communion, and it is now proposed that there shall be a formal reunion of the two churches. The Rev. T. W. Massman, of Lancaster, says: "I have reason to know that hundreds at least of English parish priests are willing to give a favorable consideration to the question of reunion on the basis of Dr. Pusey's proposal."

Intelligent and evangelical Protestants have a work to do of infinite moment to the welfare of the world, the cause of liberty, and the salvation of souls.

SCOTLAND.

Scotland continues to be very much excited on the subject of the Sabbath question, caused by the speech of the Rev. Dr. Norman McLeod. At various public meetings and at different sessions of the Presbyteries, his views have been assailed in the most denunciatory terms. This has led Dr. McLeod to come out and publish his speech, accompanied with notes and quotations from various authorities. The speeches also of Dr. Jamieson, Dr. McDuff, Mr. Taggart, and others, have also been published in a separate pamphlet. There is scarcely any other subject that could more deeply agitate the Scotch churches than this. As a people, they have ever been strongly attached to their own forms of worship. They have been tenacious about little things. Hence it is not strange that they should resist every thing in the churches that appear like innovations.

Among other subjects beside the Sabbath, eliciting warm discussion in their churches and Presbyteries, has been the introduction of hymn books and organs. In the Free Church Presbytery of Glasgow, Professor Gibson made a strong speech against these innovations, and endeavored to induce the Presbytery to overturn the General Assembly on the subject. His motion, however, was defeated by a majority of one vote.

IRELAND.

The Papacy is the same every where.—Every where it is opposed to popular education, and seeks to separate its subjects from all contact with the liberalizing habits of Protestant communities. It will educate only in the dogmas and absurdities of its own restricted system, and war vigorously against the advances of all extraneous teachings. It dares not to come in contact with liberal and popular principles. Hence while the liberal and Protestant parties in Ireland are petitioning the Parliament for the continuance of the system of popular education, on the other hand the Roman Catholic Bishops and Dr. Wooklock, principal of the Roman Catholic University, are seeking to have all educational interests based on the Pope's "Encyclical," which would secure monks, nuns, and "Brothers and Sisters" as the sole educators in all Roman Catholic countries. In fact, there has just been held a council of Roman Catholic priests at St. Kevin's Chapel, Dublin, for the purpose of receiving from the Government the endowment of the Roman Catholic University; and it is expected to demand that the hierarchy shall have the sole power to regulate education in all schools and colleges, and thus while Catholic provinces on the continent are freeing themselves from intellectual thralldom, poor Ireland is destined to suffer on under the power of a corrupt priesthood and in the midnight of the dark ages.

A similar spirit actuates the Papacy in this country. The Roman Catholic priests are demanding a separation of their people from all educational intercourse with Protestants, and claiming the patronage of the State, and the endowment of their institutions for the exclusive education and separate control of their people. And as the

Papacy in Ireland is seeking at this moment to bribe to their interests the Irish members of Parliament, the Papacy in this country are adroitly bringing their political and partizan power to secure legislative patronage for their peculiar denominational interests. We are not without serious apprehension that they may succeed in both cases. And it is in view of this vast political power, wielded by the Roman Catholic suffrage; that we would be stimulated to provide for, and seek the education and evangelization of the millions of Papists among us, and the millions more crowding to our shores.

BELGIUM.

For thirty-five years the people of Belgium have enjoyed the blessing of a constitution, guaranteeing civil and religious freedom. King Leopold the first, who has lately deceased, was nominally a Protestant, though not a religious man. A Protestant King, in a Catholic country, from matters of policy he abstained from showing any interest in the progress of Protestantism.—Still, under his administration the Protestant pastors have enjoyed full religious toleration—churches have been opened, and colporteurs distribute Bibles and tracts without let or hindrance.

This liberty grew out of the institutions of the country, and not from any patronage of the King. In his last moments he was attended by Dr. Becket, his chaplain, and ministers of the German Lutheran Church. Among the last words which he uttered was the prayer, "O God, forgive all my sins."

He is succeeded by his son, Leopold the II. In conformity with the constitution, he has received a Catholic education, and it has been surmised that he is under the influence of the Jesuits. Be this, however, as it may be, he is not a bigot, and there is every reason to believe that he will faithfully carry out the promise he made to the Chambers, to continue the wise and impartial policy of his father.

SPAIN.

Beyond the Pyrenees, on the Iberian peninsula, there are multitudes of the priests and of the laymen, among whom are found

the most absurd superstitions of the middle ages. All modern civilization, says a correspondent of the New-York Observer, they regard as the work of Satan, and oppose every species of liberty. "They believe in miracles performed by the images of the Virgin Mary, and in prophecies made by nuns."

Desperate is the government of Spain; and clinging to her infatuated priesthood, and warring against all popular improvement, she is seeking to subdue to her merciless control the struggling Republics of Peru, Chili, &c., and would entail on all South America the crushing empire of Rome. Strange that the Queen and the government of Spain cannot perceive their only safety to be found in the liberal policy of the times, and relax at once their oppressive severity. They surely might and must read, by the light of their inquisitorial fires in ages past, and the uniform history of their conflicts and failures and relative retrogression, that the Papacy and priesthood are directly in the way of popular education and national honor.

FATHERS OBLATS IN THE QUEBEC SUBURBS.

The protracted meetings held by the Fathers Oblats in the Quebec Suburbs, have just closed, having lasted nearly a whole month. The large and fine church of St. Peter had been selected as the headquarters of their mission, and there they preached day by day, to large crowds. A communication to the "Minerve" supplies statistical information, showing great success. The mission was characterized by the separation of the sexes, each having its special services so as to constitute virtually two distinct missions in the same church. Some of the fathers were appointed to the female, and others to the male mission; and, occasionally, there were further subdivisions, according to age. Sometimes the church could not hold the crowd of hearers eagerly seeking admittance. At the close of the mission the communion was given, and no less than 4,400 females and 3,200 males partook of the holy sacrament. This gives a total number of 7,600 adults who, in the Quebec Suburbs, came under the influence of the mission.

MISCELLANEOUS.

For several weeks past, the Rev. Mr. SCUDDER, Corresponding Secretary of the Union, with Mr. RILEY and Mr. ORESTES, have been traveling at the North and West, visiting churches and attending the anniversaries of several benevolent associations, before whom they have been requested to speak in behalf of our Society, and give information respecting its operations. These brethren have been every where very kindly received, and the result of their mission promises rich resources and many friends to our institution. We have evidence that much interest has been created, by their appeals, in behalf of Mexico and South America especially, with which portions of this continent Messrs. Riley and Orestes are intimately acquainted. At Potsdam, Ogdensburg, Montreal, and Detroit, large congregations were addressed, and much interest was manifested.

We are gratified at the reception our Secretary has met, and the attentions extended to him, as the successor in the cause of his Master of a venerable and beloved father, whose life was so usefully expended in the foreign missionary enterprise. These occasional visits to the Churches and attendance at the annual meetings of ecclesiastical and benevolent associations, have proved exceedingly beneficial to our Society. We are happy to welcome Mr. Scudder back in greatly improved health.

EVANGELICAL ALLIANCE.—In a correspondence with the Rev. Mr. Stuart, of Rotterdam, Secretary of the Evangelical Alliance, we proposed to him the question, whether it would not be expedient to hold the next meeting of the Alliance subsequent to the one to be held in Amsterdam this fall, in this city. The suggestion, it will be seen, meets with the hearty approval of Mr. Stuart, who assigns the following reasons why it is desirable that the Old World should become better acquainted with the institutions of the New:—

“I cannot express how happy we feel at experiencing the warm and benevolent reception with which our invitation seems to meet in America from the very beginning. Now I think, dear sir, this sympathy from your side is of the very greatest importance. I do not only say for the success of our enterprise, though this is by no means rejectable, nor merely for uniting American and Dutch, and bringing them nearer together, which has its value indeed, but for other interests far more important. I am quite sure the greatest benefits for the whole Church of Christ throughout the world might result from a nearer spiritual acquaintance of American and European Christians with one another, and that this would undoubtedly be a blessing to both. As to us, Christians of old Europe, I feel that we want the refreshing and strengthening influence of that enlivening breath of liberty that pervades your mighty Commonwealth, and the whole sphere of your religious life. More than ever the eyes of Europe are turned to the New World. Even more, perhaps, than during the great struggle of your civil war. The event of it did not surprise us, at least not us Dutchmen. Seeing on what side was the right cause, we trusted that the final result would be nothing else than the triumph of liberty and patriotism. But the manner in which this has been brought to an end, still more the magnanimity and true greatness of mind, with which peace and union are restored, has astonished Europe, and fills us with respect and admiration for the constitution and the character of your people. As once in the fullness of time the eyes of mankind were turned Eastward, whence the light was to break forth, so now a-days, we feel that we must look to the West, trusting a new vitality may come thence to enliven Christ's Church amongst us with your youthful vigor and freshness. But in the meantime I think a nearer acquaintance with the Christians here might prove a blessing to you. Happily emerged from great dangers, by God's blessing, you have other and great dangers still to overcome. The feeling of your strength and power, of the true and sound principles of your constitution, must not bring you to a naughty self-sufficiency. The new era now opening

for your Republic must be entered with new and earnest designs, dictated by Christian faith. Great and heavy is the responsibility, now more than ever, of your truly great nation.

"And so I believe I have answered your question about my opinion, whether it would be desirable to have the next General Conference of Evangelical Christians in New York. I feel sure, this indeed would be of the highest importance, and a most happy occurrence in the Church of Christ. But, therefore, let your interest in the ensuing meeting be speedily shown. I have no doubt this will be the case, when such men as you and Dr. Wood—whom I should like to know—and who amplified our cause with so much earnestness and fervor, (I could mention Dr. Ferris and others, too,) use their individual influence, and combine their efforts. So let it be!

"With kind regard and true respect, I remain, dear sir, yours truly,

"ROTTERDAM, Jan. 10th, 1866.

M. COHEN STUART."

FORMULA.—The inquiry has been frequently made of late, "What is the formula of doctrine adopted by the Evangelical Alliance as the basis of their union?" We give below the articles as agreed upon at their sessions in Exeter Hall in London, in the summer of 1846 :

"The inspiration, authority, and sufficiency of the Holy Scriptures.	The work of the Holy Spirit in the conversion and sanctification of the sinner.
The right and duty of private judgment in the interpretation of the Scriptures.	The immortality of the soul.
The unity of the Godhead and the Trinity of the persons therein.	The resurrection of the body.
The utter depravity of human nature in consequence of the fall.	The judgment of the world by the Lord Jesus Christ, with the blessedness of the righteous, and the eternal punishment of the wicked.
The incarnation of the Son of God, and his work of atonement for <i>all</i> mankind, and his mediatorial reign and intercession.	The divine institution of the Christian ministry, and the authority, obligation and perpetuity of the ordinances of baptism and the Lord's supper.
The justification of the sinner by faith alone.	

A SIGNIFICANT FACT.—In view of the embarrassed state of the Italian finances, it is said that necessity, the mother of all inventions, is driving on the rulers to a step which otherwise would have required a generation to accomplish. This great measure is the total suppression of convents of all kinds, and the seizure of all ecclesiastical property, and the redistribution of its proceeds has been declared "urgent" in the councils of the nation, and will speedily become a law. This bill, we are informed, includes many excellent items, such as the application of some part of these funds for the maintenance of parochial schools, and the support of the clergy, who are thus to be liberated from hierarchical control and insured a minimum salary of thirty-two pounds sterling.

ANOTHER FACT, equally significant, is the scene recently enacted in the Cathedral at Milan.

MEXICO.—The year and a half of disagreement between the powers of the Catholic Church at Rome and the Bishops of Mexico has at last been settled, the Bishops and Mexican branch of Catholicism coming off victors, as usual, on account of the great wealth at their command. Every concession they asked for has been extended them by Pope Pius IX. There remains yet a serious church question for future settlement, unless the stronger power—that is, the army of usurpation—consider it already settled. The compact of intervention between the priesthood and Napoleon stipulated, among other things, the return of the vast amount of church property confiscated for Government support by Juarez. Instead of returning such property according to the agreement, Maximilian is confirming all the purchasers' titles to the same.

MR. EDITOR—Your notice of the Irish Bible-reader and Milkman, in your last number, reminds me of a little incident of travel at the West. Passing down the Illinois Central Rail-road, we fell in with the excellent Rev. Mr. Osborn, of the Episcopal church, who was employed by the rail-road company as a colporteur and missionary on the roads. He had established stated service at one of the stations, where several of the Roman Catholic laborers were congregated, many of whom attended his religious exercises. One of these Irishmen was reminded that the priest had forbidden their attendance on these meetings. He quickly replied, "The priest forbids us going to the mating, and surely we have not gone to the mating—the mating has come to us."

How true it is that these poor laborers are denied the means of grace and of common instruction; and the only way for us to reach them is by carrying the Gospel to them, wherever we may gain access. These persons can and must be reached, or they never will be redeemed from the fatal control of an ignorant and corrupt priesthood. As they are beginning in this country, to see and understand from what sources of knowledge and social education they are effectually excluded, they will the more readily welcome our approaches, and if we kindly interest them in the ways of righteousness, we may look confidently for success and the Divine blessing.

FUNERAL OF DR. NOTT.—The funeral of Dr. Nott took place Friday, Feb. 2d., from the Presbyterian Church in Schenectady. The body was escorted from the residence at the college to the church, by a procession of the students and graduates, headed by the Faculty. The ceremonies were impressive; and the funeral sermon, by the Rev. Dr. Backus, was an eloquent tribute to the religious character, the influence, and the works of the deceased. It left aside much of his worldly career, and spoke mainly of his Christian life and death, and the lessons they taught. From the church the procession moved in the following order to the cemetery: Students. Officiating Clergymen. Bearers and Carriers. Hearse—Moses, the body-servant of the Doctor, following. Mourners. Trustees. Faculty. Regents of University. Presidents of Colleges. Common Council of Albany. Common Council of Schenectady. Graduates. Citizens.

The selected bearers were: Gov. Fenton, Comptroller Hillhouse, Ex-Chancellor Walworth, E. C. Delevan, Rev. Dr. Halley, Hon. R. M. Blatchford, Hon. W. W. Campbell, Rev. I. P. Hickock, D. D., Tayler Lewis, LL. D., Isaac Jackson, LL. D., Prof. John Foster. The two first named, Gov. Fenton and Comptroller Hillhouse, were detained at the Capitol by official business, but others were present.

Among the mourners who accompanied the remains were the four sons of the deceased, Joel B. Nott, of New-York; Judge Benjamin C. Nott, of Albany; John Nott and Howard Nott; his grandsons (sons of the late Bishop Alonzo Potter, of Pennsylvania,) Major-Gen. David P. Potter, Clarkson S. Potter, Henry C. Potter, Eliphalet Potter, and Edward Potter; Gen. John Tayler Cooper, Erastus Cooper, Jr., Bleecker Tibbits, of Albany, and the ladies of their families. Mrs. Gov. Seymour, Gen. W. B. Tibbits, of Troy, and others. Graduates from all parts of the State gathered to pay the last tribute to the deceased. The oldest, we believe, was Mr. Low, of Charlton, Saratoga county, of the class of 1809. Gen. John S. Van Rensselaer, of the Class of 1810, and Gen. G. V. Denniston, of the Class of 1811, both of Albany, among the oldest.

Everything was done to honor the occasion. The citizens closed their places of business during the procession. The Common Council of Albany, headed by Mayor Perry, attended, as did the Regents of the University with their Chancellor, Hon. John V. L. Pruyn, and Secretary Woolworth. A special train was needed to carry the numbers who attended, from this city.

Wm. H. Seward will be asked to pronounce his eulogium at the next College Anniversary. A career reaching from the colonial days, when he was born, a subject of King George the Third, to this era of the restored Union, furnishes a theme for eloquence, and the Secretary of State will not fail to do justice to it.—*Albany Argus, Feb. 3.*

THE CHURCH IN MEXICO.—It is stated in an exchange paper, that “the Church in Mexico has one archbishop, eight bishops, ten thousand infirm clergy of all orders. It is the richest Church in the world, and has an income of \$56,000,000 a year, and millions in cathedrals, churches, etc., valued at \$56,000,000. The income of the archbishop is \$130,000, and that of the eight bishops united is \$400,000. The archbishop is the financial as well as the ecclesiastical head of the Church, and subordinate to him there is a single person in each diocese, by whom the vast property is controlled.”

THE MARTYRDOM OF JOHN HUSS.—“Recant! recant!” cried every voice, the Emperor Sigismund with the rest: adding, that if Huss would do so, he would be set free under a very slight penalty. But Huss was steadfast; and the Emperor, annoyed at such persistent obstinacy, commanded his removal to prison. Then followed a long pause.—Though the princes of the church had resolved on the prisoner’s doom, Sigismund yet hesitated to subscribe sentence of death, after giving the royal word he should be suffered to return free and uninjured to Bohemia. Twice again on the 1st and 5th of July, 1415, the prisoner was summoned before the court, and every means tried to bring him to submission; but as all alike failed, on the following day, the 6th, final sentence of condemnation was recorded, alike against his person and his writings. When the proceedings had closed, Huss fell on his knees, and besought God that he might have strength to pardon the injustice of his foes. Then seven bishops approached, and tore the priestly vestments from his person, cut away the tonsure,* and placed a high paper cap, painted with devils, on his head. Then the usual maledictory formula commenced; and when the soul of the martyr had been thrice devoted to the devil, under the bitterest imprecations, he was handed over to the temporal power for the consummation of the sentence.—*Mysteries of the Vatican*, vol. ii. p. 74.

* Whilst preparing for this part of the ceremony, the seven fell into an angry discussion whether it should be done by the scissors or a razor, so that Huss at length exclaimed: “In the name of cruelty make up your minds, why not in the manner in which it was originally made?” The scissors were at length victorious, and the dispute ended.

IREMS.—Chambersburg, Pennsylvania, is rapidly recovering from the severe blow it sustained during the war. New and beautiful buildings, stores, dwellings, factories, etc., have been and are being built in all parts of the burned district. Some of them are exceedingly tasteful, and quite costly:

The Pacific Railroad California directors report that they have now about five thousand Coolies (Chinese) at work on the road, and they expect to have soon fifteen thousand of them. They are going over the mountains 120 miles from Sacramento, 7,000 feet above tide-water, and they expect to be at Salt Lake in 1868, where they hope to meet the road from the east.

Hon. Amos Kendall has erected a house of worship for a Baptist Church in Washington, D. C., at a cost of \$60,000, and generously donated it to the church. Rev. Mr. Howlett, formerly of Trenton, N. J., is the pastor.

The telegraph cable arrived at San Francisco for the Western Union Russian line, to connect the American shore with Vancouver Island, is thirty-four miles in length, and constructed like the original Atlantic cable.

Jay Cooke, Esq., of Philadelphia, has given \$50,000 recently to endow an Episcopal institution near that city.

The London “Church Missionary Recorder” announces the death of Rev. Dr. Pfander, after a severe illness of several weeks. He had recently returned from England to Constantinople, where he had been employed in translating into the Turkish various books of which he was the author. He had previously spent many years in missionary labors in Turkey and in the north-western provinces of India.

A SHARP REPARTÉE.—Mr. Wendell Phillips was riding in a rail-road car, when he was addressed by a man of such rotundity that he seemed to carry every thing before him. The man asked Mr. Phillips what was the object of his life. "To benefit the negro," was the bland reply. "Then why do you not go South to do it?" "That is worth thinking of. I see a white cravat around your neck; pray what is the object of your life?" "To save souls from hell." "May I ask whether you propose to go there to do it?"

THE REV. DR. JOHN MCCLINTOCK, the distinguished scholar and Methodist divine, has purchased a farm in the neighborhood of New Brunswick, on which he intends to settle, having retired from the regular work of the ministry on account of ill health.

GOING TO PALESTINE.—A Maine paper states that a colony of fifty families, principally from that State, is to embark for Palestine in July next. They propose to settle at Jaffa, the ancient Joppa, building lots have been purchased, and will carry out with them Yankee improvements.

LARGE BEQUESTS.—Mrs. Sylvia Ann Howland, of New Bedford, Mass., lately deceased, left an estate of two and a half millions of dollars. She bequeathed \$20,000 to the Orphans' Home; \$100,000 to the city of New Bedford, to be expended towards the introduction of pure water into the city and the encouragement of manufactures requiring steam power; and a further sum of \$100,000 to be invested by the city government, and the income appropriated to the encouragement of liberal education and the enlargement of the Free Public Library.

TOLERATION.—Italy has several times during the past year furnished cheering accounts of the progress of Protestantism. A meeting of delegates from the native Protestant congregations was the largest one ever held in Italy. The Government not only continues to be liberal and tolerant, but, on the opening of the Italian parliament, announced a bill for the complete separation between Church and State—a measure which, if carried through, must be, of course, of incalculable importance for Protestantism.

The Government of Spain has mitigated its rigor against Protestantism. It has, in particular, allowed the Anglican bishop of Gibraltar to visit the English residents of the large cities and perform the rites of his Church.

In Germany, the Gustavus Adolphus Society, the centre of all the efforts for organizing German Protestant congregations in the Catholic States and districts of Germany, and in the other Catholic countries of Europe, held last year the most successful of all its anniversaries. Its receipts during the last year have risen to 195,634 thalers, and the number of supported congregations show an increase of fifty-three.

Taking all the facts above enumerated together, the year of 1865 appears as one of great success in the history of Protestantism.

Chili has, in practice, long been the most liberal State of South America. Last year it has also liberalized the letter of the law, which henceforth will permit the establishment of Protestant churches and schools. This will, of course, greatly facilitate the success of Protestant missions, which have warm friends among the liberal papers of the country.

In the United States of Colombia the liberal papers go farther in the war upon the Church of Rome than anywhere else in South America. They frequently give articles on religious subjects, dwell upon the incompatibility between Roman Catholicism and republican institutions, and urge the people to openly break with Rome.

In San Domingo religious liberty has been restored with the expulsion of the Spaniards. The missionary reports from Hayti indicate that the regular members of the Protestant denominations are more numerous than has heretofore been known.—*Methodist.*

A MONKISH REBELLION ON MOUNT SINAI.—An Alexandrian letter reports a monkish Rebellion on Mount Sinai. It appears that Archbishop Cyrille, of the Convent of St. Catherine, having given some cause of offence to his monks, they mutinied in a body, seized his Grace, and shut him up in the black hole of the Convent. News of the affair having been sent by an adherent of the Archbishop to Cairo, the Viceroy has dispatched a company of troops to effect the release of the Prelate and restore his authority in the convent.—*Levant Herald, Jan. 3.*

RELIGIOUS LIBERTY IN AUSTRIA.—Recently there was a highly interesting debate in the Upper Austrian Diet, which was brought on by an assertion on the part of Dr. Rudigier, the Bishop of Linz, that all the children born in the provincial lying-in-hospital must be christened by Roman Catholic priests. The Diet manfully upheld the rights of the non-Catholic mothers, and forty-three deputies out of fifty voted in favor of the motion made by Dr. Von Figuly, "That all the children of Protestant women delivered in the Upper Austrian lying-in hospital shall be baptized by Protestant clergymen."—*Vienna Letter.*

RE-UNION.—The *Free Christian Commonwealth* gives up all hope of re-uniting the Presbyterian Church North and South. In the last issue of the paper the editors say: "We recognize the separation which has resulted as the wise purpose of the Great Head of the Church, and shall cease all further struggle for the re-union of the severed parts." To this conclusion we suppose all parties in the Church have by this time fully come. The two portions of what was once a widely extended and happy communion, must now agree to live and work side by side as separate bodies. We hope little time will be given to controversy, and all hearts and hands be joined in spreading the glorious Gospel throughout the land in which we dwell.

THE NESTORIANS IN PERSIA.—The Christian community of the Nestorians in Persia have for many years been subject to great oppression from their Mohammedan neighbors; but all who value civil and religious liberty will be glad to learn that the efforts repeatedly made to obtain for them not only protection in their social rights but also entire freedom in regard to religion, are now likely to be crowned with success.

THIBET.—The Moravians in the Western Himalayas, after twelve years of unfruitful labor, report their first two converts—a father and son. They confessed that they had found nothing in Buddhism which could give life to the soul, and believed that Jesus is the only Saviour. Others are candidates for admission. A second station has been commenced, and a majority of the workmen, engaged in erecting a necessary building, attend the preaching of the Gospel every evening.

A GROWING POWER.—Since the days of Peter the Great, Russia has advanced her frontier 700 miles towards Vienna and Berlin, 500 miles towards Constantinople, and 1,200 towards Lahore and Kurrachee in India. She has taken from Sweden more than half her territory; from Poland, territory more extensive than Austria; from Turkey, provinces equal to Prussia and the Rhine provinces, Belgium, and Holland; from Persia, provinces as large as Great Britain; and from Tartary and China, countries greater than the whole of Europe. Her population in the same time has increased sixfold.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
JANUARY TO THE 1ST OF FEBRUARY 1866.

MAINE.

Buxboro'. J. K. Blanchard.....1 00
Hallowell. Mrs. Lucy Emmons for L.M.....5 00

NEW HAMPSHIRE.

Exeter. Sarah A. Rowland.....5 00
Temple. Warren Keyes\$4; N'n Wheeler\$6.....9 00

Nashua. Pearl-st. Cong'n.48 63
So. Merrimack. Daniel Sawyer.....2 00

VERMONT.

Vershire. Rev. Charles Duren.2 00
Middlebury. Cong. Ch. to make Prof. W.
N. Parker L. M.33 75
Williamstown. P. F. Barnard.....3 00
White River Junction. W. A. Chapin.....1 00
Brattleboro'. A. Van Dorn for Italy.....4 60

MASSACHUSETTS.

Taunton. Nathan Rand.2 00
Lenox. Mrs. Laura Blossom.....70 00
Deerfield. Orthodox Cong. Ch.17 00
Worcester. Union Col., of which \$20 from
Mrs. Charles Washburn.....78 65
" Old South Ch.70 00
Amherst. East-st. Ch. add.11 00
So. Hadley Falls. 1st Cong. Ch. & Soc. in
full of L.D. for Rev. R.
Knight.....24 00
E. Braintree. Young Ladies' School.....5 00
Auburndale. C. C. Burr for S. S. work in
Europe.....200 00
Cambridgeport. E. D. Goodrich 1st in-
stallment for S. S. work
in Germany.....100 00
Worcester. Thomas Edwards.....1 50
Enfield. J. J. Miller.....1 00
So. Deerfield. Mrs. S. H. Smith \$3; J. R.
Smith \$2.....5 00
Lawrence. Central Ch.20 00
Granby. Cong.33 50
Long Meadow. Gents' Benev. Asso.....12 00
E. Granville. Cong. Ch.20 00
So. Wilbraham.....16 41
Springfield. Olivet Ch.46 27
" North Ch.70 00
" First Ch.71 00
Medway. First Ch. & Soc.24 33
Lowell. John-st. Ch. & Soc.34 60
Chelsea. Charles Temple.....1 00
Randolph. First Ch. & Soc. for L. M. of
Rev. J. C. Labares.....38 19
Groton. Union Orthodox Ch.28 30
So. Weymouth. Rev. Mr. Terry's Cong.17 50
" Union Cong.11 50
Lancaster. For L. M. of Rev. George R.
Leavitt.....30 25
E. Randolph. Cong. Ch. & Soc. for L.M.
of Rev. E. Russell, D.D.36 69
Boston. T. R. Marvin.....6 00
Wilmington. James Skilton.....60 00
Littleton. Cong. Ch. & Soc.9 00
Boston. For Miss Rankin's Mission in
Mexico, S. D. Warren \$200; E.
S. Toly \$50; A. Hardy \$50; A.
E. Sanford \$50; Mrs. Lucy Da-
vis \$40; Mrs. Williams \$20; E.
Crosby \$10; J. Field \$200.....620 00
E. Randolph. Individuals of the Cong'l.
Ch. for Miss Rankin.....19 00
Charlestown. Ladies' Miss. Soc. for Miss
Rankin.....15 00
" William Carlton for Miss
Rankin.....50 00
Lawrence. W. C. Chapin for S. School
work.....200 00
E. Taunton. Levi Andrews.....1 00

CONNECTICUT.

Old Saybrook. Rev. S. Griswold and wife.....5 00
New Haven. Mrs. Russell Hotchkiss.....5 00
Monroe. Cong. Ch. by Rev. T. T. Water-
man.....8 00
E. Hartford. Rev. A. S. Atwood.....3 00
Fairfield. Mrs. A. H. Kellogg.....5 00
Windsor Locks. Cong. Church by J. H.
Haven.....25 07
E. Bridgeport. M. E. Ch. to make Rev. J.
L. Peck a L. M.41 00
Bridgeport. M. E. Ch. to make Rev. I.
Simmons a L. M.32 52
Hartford. Centre Ch.470 18
Wilton. Cong. Ch.5 00

NEW YORK.

Kinderhook. R. D. Chr. to make Rev. E.
A. Collier L. D.100 00
Troy. Miss C. A. Brinkerhoff.....1 00
Haverstraw. Pres. Ch. in full of L. M. for
Amos Briggs.....88
Phelps. Part of Bequest of the late Mrs.
I. Fulton, by George Hubbard,
Ex.....100 00
New York. Daniel Hoadley for So. Am.100 00
N. White Creek. A. Eldridge.....1 00
New York. John Rohrer.....75 00
Schenectady. M. E. Ch.16 00
Shelter Island. Pres. Ch.6 00
Florida. 1st Pres. Ch.40 00
Poughkeepsie. Prof. S. F. B. Morse for
Greece.....100 00
N. Y. A. J. H.20 00
Brooklyn. Navy Yard Mission S. S. for
Italy.....10 00
Ithaca. R. D. Ch.16 00
New York. Women's Union Mission Soc.
for Miss Rankin.....150 00
" A. K. Corning for Greece.....100 00
Poughkeepsie. 1st Pres. Ch., of which
\$50 from John P. Crosby
for L. M.150 39
Ithaca. L. M. H. for Italy.....5 00
New York. Geo. C. Blanke for L. M.30 00
" Mr. & Mrs. Stokes \$100 each
for Greece.....200 00
Hopkinton. Cong. Chu. for S. S. work in
So. Am. and to make J. A.
Brush a L. M.30 00
New York. James A. Raynor.....5 00
" 44th St. M. E. Ch.3 60
" Rev. H. Crosby, D.D., for
Greece.....100 00
Malone. Mrs. S. C. Weed to make Chas.
K. Weed a L. M.30 00
Peekskill. 2d Pres. Ch.28 14
Geneseo. 1st Pres. Ch. to make R. A.
Riley a L. M.31 00
Gouverneur. Pres. Ch. to make Mrs. E.
Dodge and Deacon White
L. Ms.60 50
" For Miss Rankin's Mission
and to make James H.
Rutherford a L. M., Mrs.
H. D. Smith, Mrs. J. R.
Crane, Mrs. M. E. S.
Beckwith \$5 each; Mrs. S.
B. Parsons and Grand-
children \$10; Mrs. Ster-
ling and family \$6.....31 00
Stockholm. Cong. Ch. \$15; H. Hubbard
for Miss Rankin \$10.....25 00
Brasher's Falls. Pres. Ch.12 25
Parishville. Cong. Ch. \$7; Rev. B. Burnap
for Miss Rankin \$10.....17 00
North Potsdam. Cong. Ch. for Miss Ran-
kin and to make Rev. J.
W. Grush and N. Ash-
ley L. Ms., J. W. Grush &
J. M. Kinsman \$5 each;
Miss H. Lanphere \$10;
N. Ashley \$4; W. Rey-
nolds and B. G. Baldwin
\$2 each; Mrs. N.
Ashley \$1 19; others
\$20 61.....50 00
Potsdam. Pres. Church for Miss Rankin.
Hon. H. L. Knowles \$10; Hon.
H. Allen \$10; H. Watkins \$5;
J. R. Reynolds \$2; A. M.
Smith \$1; others \$2.....30 60
Canandaigua. Miss B. Chapin for Miss
Rankin.....10 00
Ogdensburgh. 1st Oswegatchie Pres. Ch.
to make Mrs. L. S. Ros-
seel and Messrs. Col. J. C.
O. Redington, Allen,
Chaney and Geo. R. Bell
L. Ms. Col. in Ch. \$67, for
Miss Rankin, viz. Bell
Bros. J. C. O. Redington
\$10 each; Rev. L. M. Mil-
ler, D. D., A. Sykes, C. W.

Gibbs, Mrs. E. S. Egert,	
Mrs. E. Sykes, Mrs. L. S.	
Roscel \$5 each; Mrs. J.	
Roscel \$3, and four others	
\$1 each.....	124 00
Ogdensburgh. Erastus Vilas.....	50
Chili, Mrs. Hannah.....	50
Batavia. Pres. Chr. add. and in part of L.	
M. for G. W. Hull.....	12 00
New York. "P." for Mr. Bonifas in	
France.....	100 00
Port Richmond. R. D. Ch. by Miss E. F.	
Libbey, Tr.....	26 86

NEW JERSEY.

Jersey City. 3d R. D. Chur., Rev. J. Ro-	
meyn Berry.....	122 65
Tuckahoe. P. Harris.....	1 00
W. Hoboken. Pres. Ch. Missy Socy for	
Greece and towards L.D.	
for Rev Mr. Egbert.....	30 00
Carlstadt. Mrs. J. H. Blauvelt.....	1 00
Paterson. A. Friend.....	3 00
Millington. Alex McEwen.....	10 00
Jersey City. 2d R. D. Ch.....	65 20
Newark. Park Ch.....	54 43
Belvidere. O. S. Pres. Ch.....	15 00
Princeton. Rev. Dr. Taylor in part of L.	
M. for F. E. Taylor.....	5 00
Elizabeth. J. M.....	5 00
Hoboken. 1st R. D. Ch. to make Rev. W.	
H. Vroom a L.M.....	30 00
Perth Amboy. Pres. Chr. \$7 75; Sabbath	
School \$10 25.....	18 00
Bergen. 1st Pres. Ch.....	50 00

PENNSYLVANIA.

Newton. David Feaster.....	5 00
Farmington Hill. E. W. Close for Mexico	
\$1; Miss C. H. Close	
50c for Italy.....	41 50
Germantown. G. W. M. of Christ's Ch.	
for Miss Rankin.....	5 00
York. Mr. and Mrs. S. Small \$70; D. E.	
Small \$30; Morris, Small, Mor-	
ris \$10 each; Weiser, Small,	
Meyer, Lewis \$5 each; others	
\$30 50.....	180 50
" Ch. of the Evan. Association in	
part.....	14 00
Pottsville. Chur. of the Evan. Ass'n to	
make itself a L.M.....	42 00
" Messrs. Shearer, Haywood,	
Couch, Godfrey, Lanigan and	
Beck \$5 ea; Beck \$10; others	
\$14.....	54 00
Port Carbon. Mr. Wintersteen to make	
Mrs. M. M. Wintersteen a L.	
M. \$30; P. Steinback in part	
of L. M. \$10; Cash \$1; G.	
Beck, Senior \$5.....	46 00
Philadelphia. Walnut-st. Pres. Ch. add.....	60 00
" Mrs. Mary R. Mitchell for	
Italy.....	5 00

MARYLAND.

Annapolis. S. S. of 1st M. E. Ch. to make	
James Monroe a L. M.....	30 00
" Messrs. Phillips, Brown and	
Brewer \$5 each; others \$23.....	38 00
Baltimore. G. S. Griffith for S. S. work in	
Europe.....	30 00
" Messrs. Chase, Purviance, Stev-	
ens, Purviance \$5 each; Fay,	
\$10.....	30 00
" South Church \$8 25; Cash \$2;	
Willie P. 12c.....	10 37

DELAWARE.

Wilmington. Hanover-st. Pres. Ch.....	25 00
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DISTRICT OF COLUMBIA.

Washington. N. Y. Av. Pres. Ch. add.....	3 00
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ILLINOIS.

Sparta. T. Neabitt \$6; J. Watson \$2; B.	
Crawford \$5.....	13 00

Summer Hill. Cong. Ch.....	11 50
Galesburg. Rev. E. Jenney.....	5 00
Griggaville. Cong. Ch.....	34 75
Chicago. J. Ailing \$5; J. D. Skinner \$3;	
H. Adams \$2; I. H. McCau-	
ley \$1.....	11 00
Aurora. Pres. Ch. of which \$10 by D. B.	
Turnbull on L.M. for Rev. G.	
W. Hays.....	20 60
Peoria. 1st M. P. Ch.....	2 60
Jacksonville. 1st Pres. Chur. for L. M. of	
C. McDonald.....	39 75

INDIANA.

Logansport. A. Cummings.....	50
Green Castle. 1st Pres. Ch. S. S.....	6 55
Crawfordsville. Centre Chu. \$10; Mrs. F.	
Howes \$2; Christian Ch.	
S. S. \$1 25 by A. M.	
Hadley.....	13 25

OHIO.

Elyria. E. DeWitt.....	1 00
Cleveland. Mrs. E. Taylor.....	30 00
Cedarville. U. Pres. Ch., which makes	
Rev. W. H. Hancey L. M.....	49 80
" R. Pres. Ch., which makes	
W. Reid a L. M.....	29 85
" M. E. Ch.....	6 46
So. Salem. M. P. Ch.....	4 65
" Pres. Ch. which makes Rev.	
A. H. Young, J. A. Wallace	
and L. Pricer L. Ms.....	87 36
Frogstown. Union Meeting.....	4 35
Piqua. U. Pres. Ch. bal.....	4 78
Columbus. Welch Meth. C. Ch.....	2 50
Springdale. Pres. Church makes Mrs.	
M. A. Shephard a L.M.....	31 62
" M. E. Ch.....	1 10
Glendale. Female College for educa-	
tion of Italian youths, and	
with last year's collection	
makes Mrs. H. M. Potter	
and Miss, E. D. Bonnel	
L. Ms.....	50 20
" J. J. Packer.....	4 00
Cincinnati. J. H. Jouvett Thread for	
Schools.....	—
Jersey. Mrs. and Miss Putnam.....	6 00
Granville. Pres. Church, Rev. D. E.	
Beach and H. J. Ban-	
croft L. Ms.....	61 85
" Prot. Epis. Church, G. B.	
Johnson and wife to make	
Mrs. Colo. Crittenden a L.	
M. \$30; Mr. Sanford \$5;	
Mr. Pritchard \$3; Others	
\$7 80.....	45 80
" Bapt. Chur., Dr. Bryan \$5;	
Others \$29 28.....	34 28
" Female College, Miss H. E.	
Carpenter L. M.....	27 95
" Young Ladies' Institute	
for Miss L. S. Carter's L.M.....	20 00
" Welch Cong. Ch.....	3 34
New Concord. Mr. Watson.....	40

MICHIGAN.

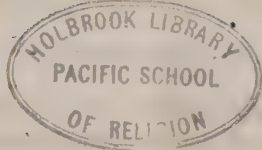
Milford. Mrs. R. Tracy for So. A.....	2 00
Easton. Rev. L. E. Sikes.....	2 00
Detroit. Union Col'n in Dr. Duffield's	
Ch., which makes J. W. Far-	
rell, L.D., and W. S. Pen-	
field and A. Sheley L. Ms.,	
and for S. Am.....	199 87

IOWA.

Saluba. Rev. O. Emerson, Jr., Cong.....	3 50
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WEST VIRGINIA.

Wheeling. E. P. Hubbard.....	10 00
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THE

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MORAL TENDENCIES.

WE may easily determine what this world might be *with* the Gospel, improved; its spirit cherished, and its precepts obeyed. But to say what it would be *without* the Gospel, is to measure the utmost limit of human depravity, the judgments of God, and the entire future of a fiery retribution. To withstand the influence of sin, and reform the world, is the chief design of the Gospel, and the end of God's providential orderings with men.

Human evils never cure themselves. It is from out the boundaries of sin and its subjects, that we are to look for the sources and securities of all moral reformation. Such is the tendency of human nature to sin, and such the tendency of human society to deteriorate, that the restraining influences of divine grace, and the direct and efficient action of the means of moral culture, are every moment demanded to save the world from fatal retrogression.

We congratulate ourselves often upon the natural advances of society, the upward tendencies of the world toward increased intelligence and moral worth. But these are no where to be found, except from the vigorous application of divine truth, and the means of grace, to restrain men from sin, and to urge forward in the way of rectitude and holiness.

It has been a source of surprise to many, that after all that has been done in the world to reform and save men, so little has been accomplished—such wide wastes still remaining unsubdued. The fact is, *each* generation is to be instructed, reformed and saved; and almost as much effort is demanded to do this, as if the generation preceding it had never been evangelized. Intelligence and grace are not of hereditary descent. The example and influence of wise and good men may greatly restrain from evil and encourage to virtue those who come after them; but they give no security for their personal rectitude and safety. Hence, under the strong tendencies of our fallen humanity, there is ever danger of a rapid decline in intelligence and virtue, unless the counteracting influences of the Gospel is kept in increasing activity for the salva-

tion of men. There is no "*golden age*"—no permanent "*millennial state*" for man on earth ; no placing of human nature and society secure from reacting and deteriorating towards those very evils from which the Gospel has been given to redeem and save us.

It is in view of these facts, so painfully confirmed by the history of our race, that we should watch and guard against the tendencies of our nature and of society, to degenerate and decline from whatever excellence and virtue we may have attained ; and endeavor to anticipate and remove those causes of degeneracy to which we may be exposed.

The present age has witnessed some of the most remarkable retrogressions of intellect, and corruptions of evangelical piety, that the world has ever known. And they clearly foreshadow what further deterioration and defections may possibly ensue. And if the ancient history of religion is to be our monitor, we may well be alarmed at the extent to which these defections may grow.

We find the following remarks in an able and excellent article in the "*Princeton Review*" for July, 1865, on "*The Early History of Heathenism.*"—"The oldest nations of the world reposed their belief in one spiritual God. Instead of beginning with the worship of various objects in nature, and gradually rising to the idea of an all-powerful God, it appears that mankind at first held to a monotheistic creed, and that subsequent progress was in the opposite direction." This position is confirmed by the author of the *Pentateuch*, who represents God as one "and distinct from all things else." Borrowing the ideas, and almost the language, of this same article, it is clear that God revealed himself as ONE to the primitive fathers of mankind, to Noah, and subsequently to the Hebrews ; but that the nations, in the course of time, multiplied to themselves objects of worship, and learned to think and speak of God as man. The first step towards polytheism was taken without denying the unity of God, and "when idols were introduced, it seems to have been only as adjuncts to his worship." It was not till after the time of Abraham that idolatry appeared among the Canaanites.—It, however, soon began ; but it would appear evident, that the gods mentioned by Joshua and others were only images used as helps in the worship of the one living and true God. Such were the images of Terah and Laban, which they seem to have regarded not at all inconsistent with the proper service of Jehovah. They regarded them as symbols, subordinate to true worship. From these symbols, thus used, it was easy to pass further from the being they symbolized to a veneration for the symbol itself. And this was seen to be the case, especially in Egypt, where we early find idol worship fully and firmly established, and the true God wholly lost sight of. The nation of Canaan, in the time of Moses and Joshua, had rejected the one and true God, and became base idolators.

The author of the article alluded to above, says : "It is not heathenism to deny a living and personal God, nor to slight the salvation which he offers. This is infidelity. Heathenism follows the existing religion, but adds to its observances, accumulates tangible means for faith to take hold by, and loses sight of the spiritual meaning." The mind easily seeks other objects to rest upon than the unseen God, and thus, by the "misdirection of its faith," corrupts the truth, and is found unconsciously giving the heart to another object than God. This same writer further says : "Heathenism is misdirected belief. It is just the corruption of revealed religion carried to such an extent as to leave out its vital and saving truth. * * * When instead of trusting God's mercy, and approaching him in person, as his child, man sets up a symbol of God with the view of worshipping thereby more reverently, he has taken his first lesson in heathenism. As far as history can reach into the matter, a symbol, taken either from nature or from the honored memories of men of ancient, and, as conceived, of later times, is always the first form of idolatry."

When we hear men talk of the value and the beauty of "symbols," and extolling forms of external service, we fear that the work of demoralization has already begun ; and that the heart is turning from the only true object of worship to other sources of relief and objects of trust than the atoning blood of the cross ; and that we shall soon hear from them more about the forms of worship and the ceremonies of the church than of the Bible ; more about the "fasts" and feast days and holidays than of the Sabbath and a spiritual piety ; and that the "*dim religious light*" will soon be merged in utter darkness, the water of life divine be forgotten in the baptisms of the altar, from which the sacrifice of a true faith has forever departed.

We have seen the religion of the Patriarchs perverted, corrupted, and yielding to error, and ultimately to gross idolatry. Again the religion of the Hebrews is found meeting and yielding to the same delusions, till idolatry has again ensued, and for ages ruled and ruined the souls of men. And then we have seen the Gospel coming as the only remedy, and for a time working miracles of mercy to mankind, and achieving the deliverance of nations. But at length, as of old, errors began to appear. Though a dispensation had come that needed no symbol, and whose Author gave no symbol, but appointed the water of baptism and the bread and the cup of his table, so significant of truth, as the only ordinances of his church,—symbols began to be multiplied, and forms and ceremonies were appointed, and a ritual service enjoined, and church prescriptions made authoritative, and ceremonies imposing and burdensome, taking the place of the simple institutes of the Gospel. A ceremonial, so pretentious, was at length inaugurated, that the minds

of men became diverted from Christ as the sole dependence of the sinner, and symbols, and services, and priestly devices, and church prescriptions, penance and offerings, became the objects of regard and trust, the securities of that pardon which Christ alone can give. Other objects came between the soul and the Saviour, as grounds of dependence, till an idolatry appeared as real and as fatal to the soul as ever corrupted the faith of the patriarchs, or the religion of the Hebrews.

The baleful workings of centuries were succeeded by the Reformation, which gave partial relief, and proffered an entire remedy for these gigantic evils. We have lived to enjoy its fruits, its triumphs, its sublime achievements. But human nature is still unchanged, and men are ever in search of methods and means of salvation other than the Gospel, and which God will never bless. The same moral tendencies are again at work to set aside the merits of Christ, and place in their stead something more visible and tangible, in which the workings of human device may impart the relief which a spiritual faith alone can give. And we believe, if the restraints of Protestant piety were withdrawn, and the teachings of evangelical truth withheld, a deterioration of vital godliness would ensue, spiritual delusions return, and ultimately an idolatry succeed as fatal as ever cursed the world.

What are the signs of the times—the moral tendencies of the present day? What has the history of the last thirty years chronicled for our admonition? The “Tractarians of Oxford,” but a few years ago, shocked the whole Christian world by the boldness and absurdity of their pretensions, and created “the greatest intellectual retrogression the world has ever seen.” Rome was in ecstasy. It appeared as madness and folly—as the dreams of the dark ages. It was hardly credited as a reality. It was expected soon to die. But no: it lived and grew. Its audacity of presumption gave it admirers. Multitudes caught the infection, and went over to this semi-papal communion. The Church of England had not vital energy sufficient to expel or to check its influence. Its Roman Catholic tendency was denied in the face of its practical results. From that day to this it has steadily advanced; gaining strength and multitudes of allies at every step, verging nearer and nearer to the Papacy, till at length Dr. Pusey himself actually proposes reunion with the Romish Church, casting aside and ignoring both the name of Protestant and of Episcopal. A meeting has recently been held in England for this purpose, and we are told that many of the parish priests of the English Church are prepared for this reunion on the principles of Dr. Pusey.

A strange infatuation has seized a portion of the Episcopal Church, and multitudes have discovered new claims and charms in “ritual service”—new and wonderful power in ministrations “apostolic,” and a

sublime importance, yea, a necessity for the observance of forms and ceremonies, as minute and unvarying as the prescriptions of a typical dispensation. The merest of externals, the "altar," the "attitudes," the "vestments," all have a new importance given them; and Rome has received a vast accession of charms, of apologists, defense, and new members from the Protestant family.

We every where see an absurd tendency towards formalism, extremities, and "symbols," even beyond the bounds of the prelatical churches, which so strongly affiliate with Rome; and, at the same time, a most remarkable indifference to the advance of the Papacy and preparations for a full alliance with that apostate church.

Out from the most extreme party of the Oxford Tractarians, demanding a "higher grade" of churchmanship, has been sent a commission to inaugurate a semi-papal church organization at the Sandwich Islands, and Bishop Staley is at this moment in this country, soliciting funds to erect a gorgeous cathedral at Honolulu; while from no portion of the Episcopal Church has the slightest opposition been manifested, or disapprobation expressed. The papal rites of the Greek Church and her ecclesiastics are welcomed to our Trinity Chapel in New-York, and Mr. and Mrs. Hill at Athens, following the example and advice of Bishop Southgate, are affiliating with the same church, in Greece—which church is declared, by Dr. Jonas King, to be identical, in form and sentiment, with the Romish communion, excepting simply acknowledging the supremacy of the Pope of Rome.

Nor is our own country free from the power of these moral tendencies. If there is a spot on earth to which the Pontiff of Rome now looks for support and relief, it is to these shores. It is a remarkable and significant fact, that while the Roman Catholic influence is waning in all Roman Catholic countries, it is becoming every day more and more developed, and more strong, in the Protestant countries of England and America. The Parliament of England, and the civil authorities of this country, are meeting the arrogant claims of the Roman Catholics to public patronage; and in many cases great civil interests are sought to be secured by the party-power of Catholic suffrage.—Roman Catholic votes are bought by partisan corruption; Roman Catholic schools are patronized by Protestant families; and while the almost entire Catholic press and Catholic priesthood of this country were in favor of the late rebellion, or silent on the subject, such is the power of this party among us, that there is no portion of the secular press who dare hazard the loss of the Catholic vote by an open rebuke of their absurd pretensions, or their anti-republican tendencies.

Even that remarkable fact seems to pass unnoticed; the fact that the Pope of Rome was the only power on earth that acknowledged the

rebel States as a government either “de jure or de facto.” And it was to this land, and for this land especially, that the famous letter of the Pope was directed, forbidding the advance of civil liberty ; and his millions of subjects here, no doubt, responded in grateful sympathy.—And we doubt not, as the colossal power of the Roman Pontiff is dying from the banks of the Tyber, and no home secure opens to him in all his vast dominions, his eye and his heart are resting in hope on the banks of the “father of waters”; and when Protestant Bibles and Italian bayonets shall drive him from his ancestral palace at Rome, he hopes to find his refuge and his rest in this virgin land of ours.

With all this before us—these tendencies so obvious, and their advances so great, how does it become all lovers of free institutions, and specially all lovers of a pure religion and the simplicity of its service, to guard against their influence and to repel their advances? It should warn us against the first step towards the substitution or admission of symbols, or the introduction of any service, ordinance or forms, calculated to come between the soul and God : to take off the mind and the heart from the divine and atoning Saviour, or give the slightest hope of safety, or relief, or pardon, save from the mercy of God in Christ Jesus. All this should make us cling more firmly to the purity of our faith, and the simplicity of our worship—to that faith and that worship which require no “symbol” but what Christ has left, *the water of baptism—the bread and the cup of his own table.*

WHAT MAY WE REASONABLY EXPECT ?

From the foregoing discussion of moral tendencies, as seen in the advances of the Papacy, we naturally look for both civil and religious issues, deeply affecting our most valuable interests. Many of our wisest men have felt that on these shores was to be fought the great and decisive battle of the Lord, predicted in his word ; and that this battle was to be heralded by the conflict of those ideas and principles that now so greatly agitate the civilized world. However this may be, there are providential indications—events and combinations of moral and political causes, which must greatly affect the whole family of man ; and no one can doubt that the subjects before us are to enter largely into those mighty movements.

We look to Europe. There is France, with her artful and powerful usurper. And what does he meditate so much, and so ardently desire, as to avenge the wrongs of France on the nations that so dishonored her proud name? Ever has he been resolute to wipe out the stains from her fields of defeat, and avenge the dishonor cast on her exalted chief in the desolate islands of his banishment. To this end, every effort, desire, hope and prayer of his life has been directed. And what is meant, this moment, by those gigantic forces which he is marshaling

on the sea and on the land? He apprehends no danger from abroad. There are no nations of Europe desiring or daring to conflict with this proud and arrogant usurper, as much as he is hated and feared. Still his successful efforts are advancing to equip the most formidable armaments the world has ever seen.

At the same time, we may discover moral causes and moral agencies which his eye does not fail to notice, and his wisdom to employ. If France is ever successful, as for a time she may be; and if England is ever humbled, as we believe she will be, both events will be effected through the aid and agency of the Papal question, and the Roman Catholic powers. We see the alliance of the Papacy in France, Italy, Spain, and Mexico. And what do we see in England and Ireland? Ireland is all on fire this moment, ready for revolt and revolution.—And can any one imagine that this great Fenian movement is the offspring of a few ignorant and misguided men? Though the Roman Pontiff has pretended to frown upon it, and the French Emperor to ignore and despise it, we firmly believe that both understand it well, and are ready to use it, if they have not actually created it: and it is well understood that many, if not most, of the Catholic priests of this country are actual members of this artful fraternity.

There is England, whose oppressed masses, agricultural, and now the manufacturing, are largely Romanists; and every day, more and more, in sympathy with Rome, and ready to meet and advance her interests, if not ripe for any revolution. At the same time, the aristocracy of England, to no small extent, and many of her literary men and ecclesiastical leaders, are fully in the cause of the Papacy. How steadily, strongly, and rapidly have they moved in that direction for the last thirty years—culminating toward that grand union with the Church of Rome! What does all this indicate? What hope does it give and courage stimulate in the proud and revengeful successor of “Napoleon the Great”? What if that gigantic navy of his, with the nerved, military power of France, should land to-day on the English coast? How long would the millions of oppressed Ireland, and those immense masses of injured men in England, so in sympathy with Rome and these high bred and lordly ones, all Papal, refuse their aid to the invasion of the Catholic powers? Could England alone withstand this combined invasion of civil and religious invasion? She could not gather a hundred thousand men from her narrow borders, true and to be trusted, to defend her throne. Her strongest hope would be in this nation of Protestant piety and civil freedom. And though the aggregated powers of the Papacy, and the designs of their leaders through the enkindling of its fanatic inspiration, would expect to make this land the next field of invasion and triumph, where the great and last

battle is probably to be fought, we doubt not that, forgetting all the wrongs of England towards us, and true to the instincts of our filial obligations, and our higher obligations to God and piety, we should hasten to defend and restore from invasion and violence our prided, ancestral renown ; and give back to the home of our fathers more than the empire of the seas and the world, the true and heaven-born principles of righteous government, and the securities of that "*truth that shall make free*," and of that religion which finds in Christ alone the Head of the Church, the true God and Saviour. Oh ! for such a destiny—for such a conflict—for such an achievement—let us seek to prepare this endeared land of ours, by reinvesting all her borders with the principles of our Puritan fathers, and inspiring all hearts with the spirit of their faith, and trust in God.

THOU WILT NEVER GROW OLD.

THOU wilt never grow old,
 Nor weary, nor sad, in the home of thy birth ;
 My beautiful lily, thy leaves will unfold
 In a clime that is purer and brighter than earth.
 O, holy and fair, I rejoice thou art there,
 In that kingdom of light, with its cities of gold ;
 Where the air thrills with angel hosannas, and where
 Thou wilt never grow old, sweet,—
 Never grow old !

I am a pilgrim, with sorrow and sin,
 Haunting my footsteps wherever I go ;
 Life is a warfare my title to win—
 Well will it be if it end not in woe.
 Pray for me, sweet ; I am laden with care ;
 Dark are my garments with mildew and mould ;
 Thou, my bright angel, art sinless and fair,
 And wilt never grow old, sweet—
 Never grow old !

Now, canst thou hear from thy home in the skies
 All the fond words I am whispering to thee ?
 Dost thou look down on me with the soft eyes
 Greeting me oft ere thy spirit was free ?
 So I believe, though the shadows of time
 Hide the bright spirit I yet shall behold ;
 Thou wilt still love me, and, pleasure sublime !
 Thou wilt never grow old, sweet,—
 Never grow old !

Thus wilt thou be when the pilgrim, grown gray,
 Weeps when the vines from the hearthstone are riven ;
 Faith shall behold thee, as pure as the day
 Thou wert torn from the earth and transplanted to heaven.
 O, holy and fair, I rejoice thou art there,
 In that kingdom of light, with its cities of gold,
 Where the air thrills with angel hosannas, and where
 Thou wilt never grow old, sweet,—
 Never grow old !

MRS. HOWARTH.

THE EVANGELIZATION OF THE SPANISH RACE.

A very remarkable concurrence of favorable circumstances at this present moment urges the Christians of the United States to enter immediately, and with *all their energy*, upon a noble enterprise. And this enterprise has been providentially placed primarily in charge of the American and Foreign Christian Union.

There are now in New-York, and in immediate and friendly intercourse with the officers, directors and friends of the Society, a number of the most distinguished, able and influential Mexican exiled patriots, belonging to the several classes of military, civil and ecclesiastical life, who wish, above all things, that our countrymen may understand the cause of their country, and sympathise and co-operate with them in their great design of securing to Mexico the recovery of their religious and civil liberty.

They have been taught, by long and bitter experience, that both are necessary to each other; a truth which the most ancient, powerful, and boastful nations of Europe have not yet discovered; and by their intelligence and resolution on this subject, have found that they are worthy of that advanced position in the scale of civilization which belongs to American republicans. The Society has, of course, nothing to do with the vindication of the 'Monroe doctrine,' which some of our countrymen are urging upon the government, and which one of our distinguished Generals (Maj. Gen. Lew Wallace,) presents in a powerful manner; but we have much to do to reply to the call made upon us, in Providence, by the religious reformers who have fled from the French invaders of their country, sent there by the favorite son of "the congregation of Satan," to extirpate the republic and the Gospel at a blow. Popery has endured the republic in Mexico through half a century, because the bishops and priests retained their wealth and the idolatry of Rome: but, when the people at length became enlightened enough to vote in a new constitution, and a Reformed Church was founded and protected by it, the remaining ecclesiastics all turned traitors, and false pretexts were forged for the introduction of an empire, under an Austrian stripling, who is a mere puppet also of the Jesuits. The reformation in Mexico was commenced by the direct power of the hand of God, as many of our revivals of religion have been. One converted priest, here in New-York, informs us of the origin and progress of the change in his own mind, feelings and life. In the solitude of his convent cell, while "a devotee of Mary, light broke upon me," which, in spite of resistance, confession and prayer, gradually increased. Having the Vulgate and Spanish Bibles, he read them with solemn interest, and finding the notes sometimes in direct opposition to the text,

he preferred the latter ; and when he quoted it, he was called a Protestant, a Lutheran. (It is a remarkable concession to the Reformed doctrines, that the Mexican priests denominate all Bibles without notes ' Protestant Bibles,' even if they be in the Latin language.)

At length two, three, and more priests became acquainted, whose views and experience corresponded ; and all of them found an unexpected avidity among the people to hear and embrace their doctrines and practices ; and now the Reformers place their chief reliance on the multitude. And in this particular, as in various others, the Mexican reformation presents very different features from that of the sixteenth century in Europe. The Mexican reformers may be said, like Luther, to have friends among the "electors,"—not the electors of Saxony, but those who are electors in the American sense of the word. Like Paul, they "appeal unto Cæsar"—but, on this side of the Atlantic, the majority of voters are our Cæsars.

The press in the capital was, for several years, a powerful instrument of the reformation, chiefly under the direction of the Rev. Presbyterian Orestes, now a devoted missionary of our Society in New-York, who possesses a most extensive acquaintance with the public and private history of the reformation, an outline of which he has prepared for publication in Spanish and English.

The Popish ecclesiastics have bitterly opposed the reformers, both in Church and State, and have succeeded in murdering many, by means as detestable and hypocritical as those by which Louis Napoleon betrayed the republics of France and Rome, and is now endeavoring to ruin that of Mexico. The bishops, with their secret agents, resolved to assassination and poison ; and the French have robbed, exiled, imprisoned, and shot many distinguished friends of civil and religious rights. Forty or fifty of their living victims are now in New-York ; and two of these (one of whom is Mr. Orestes) have been poisoned, and narrowly escaped death. Many of the reformed priests are now persecuted in all parts of Mexico where the French prevail ; but those who are allowed to preach, under the protection of the Constitutional Juarez government, are active and faithful, and enjoy the support of the patriots, in the army as well as in civil life. The reformers are all patriots ; and the facts which we have opportunities to learn respecting those of different classes and circumstances, are highly interesting and encouraging. Females have had a powerful hand in this noble work ; and our countrywomen have in prospect histories of their devotion to the cause, admirably adapted to interest them in favor of their sisters in that splendid but distressed country. A female Mexican Corresponding Society has been projected in Brooklyn, which will be likely to commence interesting operations immediately ; and the results cannot fail

to be important. Several sisters of a priest, in the capital of Mexico, were gradually converted to evangelical views ; and when the French army entered the city, a mob assailed the house, and threatened their lives, and they escaped death only by the interference of a foreign Consul. When Mr. Orestes had been driven, after being captured in Puebla, to Victoria, the capital of Yamanlipas, the people elected him as their pastor, dismissed the traitorous priest appointed by the bishop, and vindicated him and themselves in a pointed reply to the bishop's virulent aspersions. Among the two hundred signatures to that document, which lies before us, are the names of fifty ladies ; and these are only about half the entire number actually added to the original. It is evident that now in Mexico, as in apostolic times, there are in the church "of pious women not a few."

The open and disgusting crimes of the Popish clergy in Mexico, as in many other Papal countries, are among the most powerful causes of popular opposition. The purity of Protestant society will not allow us readily to credit the truth on this subject ; but the facts are indisputable. Preparations are now making by our Society, to prepare a stock of Spanish Sunday-school hymns, adapted to our most favorite music, and other publications, to be carried into Mexico, with Bibles, Testaments, tracts, and books best fitted to the people's wants, including D'Aubigny's History of the Reformation in Europe, Seymour's Evenings with the Romanists, Mornings with the Jesuits, McCore's History of the Reformation in Spain, etc. Several Mexican exiles have enlisted warmly in the cause, and will render great assistance while preparing to co-operate actively, on their return home, in opening and organizing Sabbath-schools, teaching singing, diffusing books, remodeling colleges, acting through the press, etc.

Let our readers keep in mind that these efforts are for the direct and extensive benefit of twenty millions of people speaking Spanish on the western continent, and secondarily for twenty millions more in Europe and elsewhere. Has not the American and Foreign Christian Union a great work devolved upon it ? Has not this Society a strong claim for liberal aid by the churches ?

THE WISE POLICY OF ROME.—In a discussion in the Protestant Episcopal Convention of Maryland, Rev. Dr. Schenck related an anecdote told him by the Bishop of Minnesota, that illustrates the policy of the Catholic church. The Bishop, with several Protestant ministers and a Catholic priest, were on a long journey to the frontier as commissioners to inspect some grounds that were to be assigned to the Indians. Being shut up in a coach for several days, they became frankly communicative in regard to their spiritual work and principles of action. While discussing them one day, the Romish priest exclaimed, "How utterly silly are all you Protestants ! You give up the children till they have grown up possessed of the devil, then you go at the work of reclaiming them with horse, foot, and dragons, and find that your grown up devil is too much for you. We know the great difficulty of doing any thing with adults, and devote nearly all our energies to the children, well knowing that every child is as plastic clay under our hands."

SUNDAY-SCHOOL DEPARTMENT.

SABBATH SCHOOLS

AS A POLITICAL POWER IN MEXICO, SOUTH AMERICA, AND OTHER CATHOLIC COUNTRIES.

However obscure the mental vision of Republican statesmen may be, by a depravity common to our nature, there are few who will not admit that a Republican form of government cannot exist where the moral sense is not sufficiently strong to impose a degree of self-restraint upon a considerable portion of the body politic. It is true that such is the homage which all men pay to simple justice, that it may not require a majority to make the execution of right laws possible; but it does require a certain amount of this true element of conservatism to render person and property safe without the presence of a standing army. In the South American Republics, if no where else, it will be conceded that Roman Catholicism has failed to produce the necessary amount of conscience, or moral force, to give stability to the institutions of Freedom. Had we eyes to see it, or instruments to gauge it, the quantity of this antiseptic power, we could determine in a given community the exact amount of freedom possible without physical restraint.

We risk little in saying, it would be found greatest in the United States and Great Britain. As approaching to these in gradation, we would name Switzerland and Germany. In these countries the force of conscience is felt to a greater or less degree; and just in proportion to this pressure upon the conscience, is freedom actually enjoyed by the press and by the people. What then is needed to guarantee a Republican form of government where it is established, and to institute it where it does not exist, is to create and increase this moral power.

How the Sabbath-school does this is now to be considered, but only *indirectly* and *reflexively*. With the great and good in all ages, the moral and mental training of the young has been an object of all-absorbing importance. Wherever the idea takes practical development, the direct object of it so completely absorbs the thoughts, that

the indirect and reflex influence of it on the present and acting generation is lost sight of. The extent and value of this power can only be ascertained and valued by estimating its influence upon the moral forces of the State. The individual who directs his efforts to the promotion of the higher interests of his race, is the only person who occupies a normal condition in society. It is the glory of the Sabbath-school system, as it is of the Gospel system, to multiply moral teachers; nay, to virtually resolve the community into two classes, teachers and taught.

The Sunday school system proposes a teacher for every six or eight pupils. It cannot exist without organic and systematic rules and regulations. Its lessons are drawn directly from the only text-book which contains motives of sufficient power to restrain the passions or affect the will. Wherever the institution is introduced it can be shown that its motives are strong enough to induce to the voluntary action of teachers wherever and whenever presented by a competent agent. It is true, that where there are no Christians, the first business of the Sabbath-school missionary is to preach the Gospel publicly and from house to house.

We propose to establish and illustrate our position, not by hypothesis but by examples lately brought to our notice from one of the newest and most difficult fields. In Belgium, the upper classes of society speak French, and the pupils generally Flemish, thus making Sunday-schools very difficult. Mr. Barnveldt, our missionary writes, "I commenced a school in July with eight teachers, only two of whom were pious, and forty-five pupils. Each evening in the week the teachers have a lesson for mutual improvement, with the happiest results." His August (2d) report says: "Fifty-eight pupils; greatly encouraged, and I am studying English." In his 3d report, Sept., he mentions some discouragements, but says: "Many are now engaged in bringing the young to the knowledge of the Gospel."—October, a new school opened with nine children. "I hope to report another next month."

SWITZERLAND.—Facts from a single letter showing the reflex influence of a Child's Paper from our old friend and missionary agent in Lausanne :

"I do not think I am mistaken in believing that our small paper, '*Le Messenger*,' has been a great means of popularizing this institution. We print now 10,800 copies a week, and this number increases gradually. By the by, could you not help us for that paper in sending us, not money, but fine casts on biblical subjects? We are in great need of them, especially because we intend next year to follow a plan on the life of our Saviour, and we want to have fine pictures which might engrave the facts on the children's memory.

You cannot fancy what influence this paper has had already on a great number of families. I will give you a few examples.—One day I was coming down from a village situated on the heights of the Jura. On the way I met a lad, who was driving a few cows. I stopped and gave him a tract.—He received it with much joy, and running to his father, he showed him his treasure. The man who was walking in front, turned back, and coming to me, asked if I could spare him one. 'No,' said I, 'I have none but for children.' 'Oh! are you the gentleman who writes the little paper, which our children receive every Sunday?' 'Part of it; do you read those little sheets?' 'I read' them every Sunday evening! we read them all together at home!

In another place, a wicked man coming home on Sunday night, was very much out of temper, and seeing the small paper which his child had brought from school, he took it, bluntly saying in a grumbling tone: 'What's that?' It appears that something struck him at first sight, for little by little his features took another expression; he continued to read, and when he had finished, tears were in his eyes. Since that time, he enquires eagerly, where is the *little book*, when his child returns from school.

Another young woman said once to the Sabbath-school teacher: 'Our cow does not get her evening meal so early on Sunday as on the other days, for Louis, (her husband,) will never go till he has read through the paper which the child brings home from school.'

In another place, a little child received also the '*Messenger*,' but she was not able to read it herself and she asked her father to read it to her after supper. He was accustomed to go to the public house, but he was an indulgent father and would not refuse the child. He read and explained to the child what she did not understand, and

thus the evening passed without his thinking again of going out. Next Sunday, the little paper was there again, and the child's request also. The father remained again. The following Sunday they had visits, so then the reading could not take place; but, on the morrow, when she saw her father taking his hat to go out and see *his friends*, she ran after him and said: 'But, papa, you forget we had the little journal to read yesterday, but you did not read it to me!' The father could not resist the appeal, and now every Sunday night he remains with his wife and child, and reads to them the '*Sabbath-school Messenger*.'

I was once traversing a village in the Jura Bernois, when I heard the singing of one of the hymns we have published in our paper. I drew near the children who were thus singing, and at my request they sang every verse of that beautiful hymn.

There is a school which has been lately formed in a village where it is almost the only worship. A man and his wife began to attend with their three children, and they are now very desirous to show by their lives that they are Christians. At the Sabbath-school, they have learned to sing; and the wife said lately to the lady teacher, who comes with her husband every Sunday from a distance of four miles to teach them: 'We have been married fourteen years, and I have never heard my husband sing a single tune, but since we have gone to the Sabbath-school, as soon as he is up in the morning he begins: '*Une nacelle, in silence*'—(The Little Ship.) But I must stop: this will suffice to show you how our work is getting on. Of course the children are pleased; they read the paper, in most places they search the answers, and write them down neatly to show to their teachers; but every where our friends unite in saying that the paper has especially a great influence in the family, in getting people to spend rightly their Sunday evenings. It is expected by the mothers, grandmothers, aunts, great boys and girls; and in many instances mothers have come to beg for it when their children were ill or had been too late."

In Italy, within two years, the number of Sabbath-schools has increased from four to thirty. In Germany, within the same time, to about the same number; but here the schools are much larger, numbering now, probably, not much less than two hundred teachers and four or five thousand pupils. In France they cover a larger period of time, but there cannot now be less than seven hundred S. schools in that empire.

Let the calculating merchant, and the re-

flective reader, estimate the amount that would be required if all these teachers were paid a salary, however small. But were it possible to raise money sufficient to employ an equal number of laborers, they would not carry with them the moral force of such an army of volunteer co-laborers. Is it then asked, Why apply to the churches for money? We reply, we must have the means to commence such enterprises, and we ask Christians to invest their money where the smallest amount will accomplish the greatest results.

From letters received within a month we could fill our pages with such extracts as those already given, and we beg perusal of all our letters printed from these countries, as illustrations of the subject here considered. But to the American and English reader it is unnecessary. Every city, village, and town furnishes an illustration of this, and the examples we have quoted of the growth of Sabbath-schools in Catholic countries show with what power the institution can be wielded upon the Southern wing of our own continent. Mexico and the Republics of South America are now looking to the United States, and no where else, for guides to conduct them through their wilderness of political and religious strife. We have an institution, every way adapted to their wants. With an alacrity becoming us and the age in which we live, let us hasten to give it to them.

SABBATH-SCHOOLS IN GERMANY.

NO. IV.

At Heidelberg, Saturday, p.m., we stop to spend the Sabbath. As usual, our first inquiry is for a man who can speak English. Letters of introduction help us a little. American students, studying theology at the Heidelberg University, where there is little religion, help us less. We want a man from the midst of the people, whose heart and hand can grapple with other hearts and hands, and do work for the Master. Can such a one be found? Yes, just *one*, and *the one*. He lives across the Neckar. We find him at home, keeping the Sabbath, for an English wife had taught him how to love *it*, to love *her*, and to love the Saviour. Our first question is, "Are

there any Christians in Heidelberg?" "Do you mean believers, sir?" "Yes, sir, but not merely believers in the Heidelberg catechism, but in the New Testament?" "Yes, we have about fifteen, which is one to every thousand of the inhabitants." "Could we describe to them through you, as translator, the way we make, and the good fruits that attend, Sabbath-schools, as they exist in England and America?" "Yes."

A meeting was organized for Monday evening, and sixteen were there. At the close of it, the translator exclaimed in substance, "This is what we want to give religious life to Germany. This will cure Germany of its social and political evils. On what conditions can I go with you to translate, and get up meetings?" The bargain was quickly made, and the next day we were on our way.

At Maunheim, a city of 30,000 inhabitants, we held our next meeting. There are in Maunheim many beautiful fountains, without water. Our meeting was large and beautiful also, but as destitute of spiritual life as were these fountains destitute of water. But there was hope for it, and a year or more afterwards it had a Sunday-school. May dews from heaven make it a spiritual fountain.

Darnstadt is taken on our way, and a meeting improvised; but, if there was any spiritual life there, it was as insensible to our touch as were the celebrated Rhine fossils in its museum.

Can Sunday-schools do for the licensed gambling saloons of Weisbaddon, what they cannot do for the licensed grog-shops of America? Let us try them. Four only of the fourteen thousand inhabitants came to the meeting, but one of them became afterwards one of the largest contributors for the establishment of the Sountags-schule, which now has more than three thousand paying subscribers.

But anon we are in Frankfort, where in our verdancy, some years before, we spent three days searching for some one, who could understand our definition of a Sunday-school.

In some German towns, and in nearly all the cities of Holland, there are large French

congregations, whose ancestors found an asylum here from the terrible persecutions which from time to time afflicted that volatile but martyr-suffering nation. It was the excellent and pious pastor of one of these congregations, in Frankfort, who, just as we were about abandoning the search, informed us that two sisters had just commenced a Sunday-school in a remote part of Frankfort. When we had ascended four or five flights of stairs, we entered a door, and beheld two sisters teaching five or six little girls the way to heaven. The interview was most precious. Now in the dark autumnal days of '64, eleven such had begun to lay the foundation of a reformed reformation, as greatly needed as the first. We, of course, had a good meeting in Frankfort, for one of their teachers, who was a courtly lady, had thirty pupils, whom she taught herself. But when she heard of a better way, she wrote thus :

"I am now convinced that the English and American system of Sunday-school instruction is the only good one. I may say with gratitude, that I have been very much blessed since I adopted it. I felt that the Lord provided all the means to carry it out, for I found without any difficulty five young ladies, who were willing to join me in the school. They came to my house every Friday night, and then we read together the portion of Scripture which was to be explained to the children on the following Sunday."

After describing how she carried out the system, as recommended to her, the great increase in numbers, etc., she continues :

"The children are delighted with the new system, and are much more regular in their attendance."

"But can there be another reformation? Yes, but not like that of the sixteenth century. That was led by priests and princes, potentates and powers; and it left behind it a simpler worship, a purer faith, and the Bible in the hands of the common people; but not a consecration of person and property in a common brotherhood, like the great original which Christ himself inaugurated. Unless we read amiss the signs of the times, the next shall be upon the Divine model. From hand to hand, from lip to lip, from heart to heart, the Gospel shall spread,

"As the small pebble stirs the peaceful lake, The centre moved, a circle straight succeeds, Another still, and still another spreads : Friend, kindred, neighbor, first it will embrace, Your country next, and next all human race."

Reader, trim your lamp! KNOX.

HOW THE WORK PROSPERS IN GERMANY.

The following is from our lady friend, Miss R., and the Mrs. Davis of whom she speaks is the same person who writes the letter quoted by Knox.

BERLIN, January 30, 1866.

How much have you been spoken of, when we had our Sunday-school teachers' tea, Dec. 29, in the Evangelical Verein!—That was a blessed and happy evening we spent there, and the increased number of superintendents and teachers spoke clearly of the extension Sabbath-schools now have. Rev. Mr. Procknow has a flourishing Sabbath-school now of more than two hundred children; and Rev. Mr. Ziethe opened a Sabbath-school for his parish on new-year's day. Mrs. Loesche's Sabbath-school, now the beloved and protected child of the new pastor, Rev. Mr. Strauss, assembles now in the church, and numbers more than two hundred children too. Is not that good news? You must really come and see how we are getting on here. What would not I have given could I have had you here last Sunday! It was our Sunday-school's birthday, and through many obstacles I carried on my point to have it publicly celebrated. We sent therefore cards of invitation to all the parents of our children, and to some other friends, and reunited our sixteen classes which as you know are in two saloons, in one large saloon, kindly offered us for this purpose. It was the first time that a Sunday-school showed itself to the public, and so large was the number of parents and relatives who attended, that every little space inside the landing-place and even the staircase were filled with people. We first held a real Sabbath-school, with reading, singing, catechising, as usual; then Mr. Noel addressed first the children, then the

parents; the report of all our doings in the two first years was read, and a hymn finished the meeting. Rev. Mr. Simon, whom I had invited, assured me that our Sabbath-school could well be placed beside the best in England, and that it wore so peculiar a German character, that it was nothing merely adopted, but arisen from an urgent necessity. From many a father's and mother's lips we heard words of thankfulness that day, and the sunny little faces of our children, who betrayed how dearly they loved their school, cheered our hearts. And dear Mr. Noel was so proud of his Sabbath-school, more than he ever thought it possible two years ago! I send you hereby the report of all the organized works of Christian love in our parish, that you may see our Sabbath-school is no more a private establishment, but really belongs to the church and the parish. The Potsdam Sabbath-schools have at last also been reformed after the American system, as I heard by Miss Krummacher. In Danzig the Sabbath-school patronized by different pastors numbers one hundred and fifty children. I had also news from Mrs. Davis in Frankfurt, by a friend of hers, who is married here in Berlin; that lady, the Baronin Beaulien, was a teacher in Mrs. Davis' school; she brought me kind greetings from Mrs. Davis, who is now more than a year

so ill that she scarcely for hours can leave her bed; but though she is always a great sufferer, she is full of interest for her school, now superintended by her husband.

I have had again a kind letter from Miss Dickinson in Lake Forest: our little paper is now regularly sent to her.

Forever yours, HELENA RUPPEL.

MONEY.

HOW TO GET IT AND HOW TO USE IT.

Any one, old or young, male or female, who will send us subscribers for this magazine, may send us one-half of the amount (say 50 cents on each, the subscription being one dollar a year) and retain the other half for his own use. If any one wishes to commence a parish Sabbath-school, or family library, or to increase an old one, or buy any book in this city, he may send us the full amount of subscription, viz., one dollar for each volume, and we will buy and forward as directed any book or books which may be ordered, to the amount of one-half of the money sent, himself paying such postage or transportation expenses as it may be necessary for us to pre-pay. Those desiring books, periodicals, and reading matter of any kind, can, by a few hours' work, supply themselves with such, and at the same time subserve other interests of immense importance to this and other countries.

THE FOREIGN FIELD.

ITALY.

AN article appeared in our November number which has grieved our Waldensian brethren. It has ever been our aim to exclude from our pages everything of a controversial nature, and more, all that could possibly lead to hard feelings.—We bid all Evangelical denominations of all countries God-speed in their work, and when we see anything we do not like, it is not our plan to tell them of it through the public press.

As every letter and scrap written by our Correspondent in Italy had been valued most highly, and as above criticism, we failed to scrutinize the article in question as closely as we should have done. Having

given publicity to it, we feel that our Waldensian brethren have a right through the Rev. Dr. Revel to present their reply.

DR. REVEL says, "The first charge made was as follows:

'A commission of Waldensian Ministers disburses these funds, though the mission work, including the theological school and the printing press, appears to be under the general direction of the Ministers of the Free Church of Scotland.'

"These charges have no foundation whatever. There is a Commission of Evangelization, composed of five members, not all ministers, but of three ministers and two laymen, elected annually by the Synod, to whom a special account, statistical and

financial is regularly submitted, and the theological school is under Directors named by the various Synods, consisting of Professors of Theology, the Moderators and two of their Ministers. If Mr. H. had attended our Synod, held in May last, he would have had the opportunity of hearing our Moderator addressing the Deputation of the Free School of Scotland, at the head of which was the venerable Dr. Guthrie, in the following words: 'It is from your Church that our Mission receives its greatest encouragements and its largest successes, and this not merely in its rich pecuniary contributions, but in putting its shoulders to our shoulders in the arduous labor of casting the good seed of the word of God in the Italian soil, so cumbered with thorns and brambles, and also in respecting in the most scrupulous manner, as becomes a truly Free Christian Church, our liberty of action, our independence, and our self-government.'

I now come to the second charge. 'And now that all Italy is open to their enterprise, they ought to begin to learn the meaning of self-denial, and be no longer the *Christian paupers* of the Universal Church.'

I must here observe that I went to the United States some 12 years ago, at the pressing invitation of our American friends, at the head of whom was my lamented friend, the late Dr. Baird, and that neither in America, nor in the many countries where I have been among Christians, have I ever heard any approach even to the reproach, 'begin to learn the meaning of self-denial, and be no longer the *Christian paupers* of the Universal Church,' cast upon us; and need I add a reproach inapplicable to the position of the Vaudois Church not seeking its own support, but that of its work of evangelization throughout the Italian Peninsular—nay, from the moment that Italy has been open to the extension of the Gospel we have never ceased to say to the Universal Church—We have the ardent wish, we have an advantageous position, we are ready to provide the men; do you furnish us with the means, which we have not, and then the evangelization of Italy will be a work common to the Church of Christ.

And what has been the reply to our appeal? Go ONWARDS!

Your correspondent appears to forget that the Synod of the Vaudois Church in 1864 caused a fraternal letter to be drawn up and sent in the name of the Assembly to the Italian new congregations throughout the field of evangelization, expressing the sympathy of the Vaudois Church with them and encouraging them to persevere in the faithful profession of the truth, and in their efforts in favor of the work of evangelization, the schools, and their works of charity.

In short, the second allegation implies an ignorance of the very basis upon which all Missionary enterprise must be placed—the united efforts of Christian bodies to the extension of the kingdom of Christ.

The words of the third charge detrimental to the Waldensian work of evangelization in Italy were these: 'The efforts of the Waldenses in Italy are not always received with favor because of some objectionable peculiarities of their ecclesiastical system.'

A reference to a few statistics will be sufficient to show how far this glance at Waldensian efforts is or is not correct.

At the present moment we have 25 Italian Missionary stations, extending from Palermo in the south of Italy to Brescea Counageur in the north. In those 25 stations there are 3,000 born and educated in the Roman Catholic Church, who come regularly to hear the preaching of the Gospel—1,735 are communicants. There are 1,200 children in the weekly schools, and about the same number who attend the Sunday-schools, while there are from 200 to 300 adults who frequent the evening schools.

In this extended field of evangelization we have 55 laborers, of whom 20 are ministers, 10 are lay evangelists, and 25 are teachers. In 1863 our laborers were 40. In 1865 they were 50, at present 65.

Our Theological Seminary was commenced in 1855 with 2 pupils, and at present we have 14, exclusive of 4 others who are preparing for the last examination. Of the above 14 pupils, 3 are ex-priests or monks; 3 others are young laymen who

have left the Romish Church, and one is the son of a Pasha of Constantinople, while the remaining 7 are Vaudois youths. We disbursed during the past year 100,000 fr. equal to \$20,000.

We do not wish to attribute undue proportions to the degree of success with which the great Head of all Evangelical Missions has been pleased to bless our field of labor in Italy, nor underrate the success that has attended the labors of others in the same field. But we can confidently appeal to the above statistics to show that the blessing of our God is with us, and our banner is still inscribed *Onwards!*

I now arrive at the fourth charge against the Waldensian Church in its character as a Missionary Church. It is in the following terms: 'They (the Waldenses) do not recognize the right of the people to choose their own ministers. Being monarchists in politics, without sympathy with Republican institutions, a system of clericalism is the natural expression of their ecclesiastical ideas. The Italians who have left the Church of Rome for conscience sake, having escaped a spiritual despotism, are not willing to come under the rule of a clerical oligarchy, which would be only exchanging one great Pope for several smaller ones.'

It was a Pagan who said (*nec ignara mali miseris succurrere disco!*) and our Church may well repeat it to the whole Roman Catholic people of Italy. It was a most faithful monarchist who wrote the following sentence: 'Where the spirit of the Lord is there is liberty.' I can assure your correspondent that (1st.) We believe the Church is before everything else, an assembly of persons professing the Christian faith, who are closely united as such in the service of God.

2nd. That being of those who believe in the truth as it is in Jesus, and in the constraining power of duty, nothing whatever would prevent us from obeying the dictates of our conscience, as illuminated by the Word of God.

3d. That we believe political liberty is only true and lasting, when it takes its rise in religious independence; that in other respects politics have a secondary impor-

tance in our eyes, and that with ourselves in particular as Professors in the school of Theology, the first desire of our hearts and the great end of all our efforts is, to form our youths to go forth with the Bible in their hands, and the love of God in their hearts, to become sympathizing and intelligent mediators between the God who saves and a perishing world; for we know but one path to happiness—the fulfilling of our duties in the presence of God."

In conclusion, Mr. Revel says that he cannot conceive what has called forth the article he has just reviewed, and earnestly hopes that it may not have a tendency to divert from the Waldenses the generous sympathy and succour which American Christians have hitherto accorded to them in their work of evangelization in Italy.

PARIS.

A WINTER TRIP UPON THE ATLANTIC

Is by no means the most amiable or peaceful adventure in life. Some kind friends tried to persuade us that mid-winter was like mid-summer, a season of comparative quiet, but they were sadly mistaken, and we venture this piece of advice: Let no one who has a comfortable home and warm fireside leave them for a winter voyage, that is, if he prefers peace and a quiet life.

We started in a snow-storm. After a night's ride at anchor in the Bay our voyage is begun. Let us look at the ship's company; not many in number, only 15 passengers in the first cabin; most of them are Germans, some returning with fortunes made, others to re-visit their young homes and the inevitable Jew merchant. A day or two passes before we become acquainted, and then a sad difference in religious opinion appears. A physician, of thorough education and pleasing address, frankly informed me that he had no religion, did not believe in the existence of God, and held that death was the end of man—when I expressed astonishment at such a phenomenon (but once before having met with a professed atheist.) another doctor at my side confessed that he entertained similar views. But as our argument waxed hotter,

a real horror seized me when a bright-eyed western woman, American born, the mother of three children, who had been an interested listener, could not restrain her thoughts but declared herself an open and zealous infidel. She had brought along the works of Tom Paine, which she read as devoutly as a Bible. It was a strange company to fall in with. I must confess to something of the same emotion which St. John felt at being under the same roof with Cerinthus the arch-errorist. We were on a long voyage, the wind was blowing a gale, and as far as I knew, there was but one professed Christian besides myself on board. If it had been in my power, it might have been wisest to leave the ship—it was a curious development and worthy of investigation. The case of the German doctors was not very remarkable.—They had been brought up strict Romanists, taught to consider Protestants as heathen, and in throwing off the chains of superstition (which they had done with a will) they had discarded all religious faith. But it was different with the American girl—she had been a member of a Baptist Church; what had changed her? She had married a Swiss professor who teaches young Kentucky how to think, and if my judgment is not at fault, pride of intellect was her besetting sin. She thought it great and brave to be a free-thinker. What was I to do? “Do good as we have opportunity.”

Farther discussion was avoided, as no first principles could be agreed upon; but instead of neglecting these people, I studied to be as polite and entertaining as possible; and to my great satisfaction, on the ensuing Saturday, the gentleman, who had been most outspoken in infidelity, requested me to conduct religious service on the Sabbath, saying, that it was the general wish of the passengers. Quite a congregation assembled, and the discourse was upon the comfort and security of a Christian, with special allusion to the gale which had increased in severity for several days, and the fact that God could guard us on the sea as well as on the land. Then there was a warm application on the cruelty of taking away the blessedness of such a faith. Prob-

ably some of the hearers had never before attended Protestant service, and the sermon with prayer and praise produced a happy effect, better than the most profound argument. This voyage would scarcely have claimed your attention were it not for its religious interest. If such persons form the staple of our foreign population, they demand the immediate and earnest attention of good men, and the measure of success may afford a key to their management.

Upon reaching shore, we were much affected by the news of the loss of the ‘London,’ a first-class iron steamer, which went down in an open sea, carrying crew and 270 passengers. This occurred at the entrance of the Bay of Biscay, and we must have been in the same sea, for on that day we were approaching the British Channel. By this gale 74 shipwrecks were caused upon the British coast; many were lost, but we were saved. Such is God’s distinguishing grace. “How unsearchable are his judgments, and his ways past finding out!”

SUNDAY IN LONDON.

In the morning, Rev. and Hon. Baptist Noel preached to a congregation rather plain in appearance and respectable in size. He has a mild, amiable face, but does not appear a man of great force. His introductory services extended to the length of an hour. The sermon was a running commentary on several verses of Isaiah; something like that which a Sunday-school teacher might give to his class; but no special interest was created, nor can I recall a new or striking thought. After service I was introduced, when he spoke kindly of our country people.

Westminster Abbey claimed the afternoon. The congregation was large, and they had the full choral service, which resembles that of the Papists. It was very sweetly done—but few persons join in the melody, and I was reminded of the good Scotch woman, who was taken to such a performance, and when asked how she liked it, replied, “It’s all very fine, I daur say, but isn’t it an orful way of spending the Sabbath?” But the sermon by Dr. Words on the use of the canons was the grand

feature. Text, Mark 6: 39.—“And He commanded them to make all sit down by companies upon the green grass.”—The preacher began with St. Patrick, and then St. Bridget came into view. Their connection with the text was difficult, except it should be through that important word “green”; but after a memoir of these two worthies, an inquiry was started, why the result of their labors had not been more lasting; this, the learned speaker asserted, was because they did not organize the church into parishes and dioceses—now you see the connection. “Companies sitting on the green grass” are parishes and dioceses. It was allowed that St. Patrick did an immense amount of good, evangelized all Ireland, nay, was the instrument of carrying the good work into England. But it was not the right way, that of sowing the seed of truth broadcast, whenever and wherever he had a field.

So far the sermon had been an even course; but soon the inquiry arose—How came Romanism into Ireland? Then we were told, that it was forced upon the Irish by England; the very land which was blessed with parishes and dioceses, by force of arms drove out the Gospel and brought in the Papacy. The worthy man is no doubt a great cannon; but I question, whether his charge has more power in the front than in the rear; at all events, he left us in the dark.

Mr. Bloch preached in the Independent Chapel, near Bloomsbury Square, in the evening. He is not known to fame, but not often can you hear such a plain, earnest, convincing appeal to the young to come to Christ.—As compared with the learned effort of the afternoon, the latter appeared like shooting arrows at random in the air; while Mr. Bloch was knocking down the ramparts of Satan from the sinner's heart.

Here we are in Paris.

A new Reformed Church has just been dedicated, that of the Saint Esprit. It is in the Rue Roquerpère, opposite the Wesleyan Chapel. The occasion afforded an opportunity to show the division in the Government Church—Dr. Grandpière contending for the faith once delivered to the saints,

while Mr. Coquerel made the address against sound doctrine. The long expected work of M. Pressense has appeared, “*Jesus Christ, Son temps, sa vie, ses mœurs.*” As a writer, he stands foremost amongst French Protestants, and this book was looked on as the most complete answer to Renan. Time has not permitted its perusal, but if we are to judge by weight, the preponderance is in its favor. It is twice as large as the “*Vie de Jesus.*” You may hear of it on another occasion.

MILAN.

Mr. Clark, in his report of Missionary operations in his field, during the last year, gives the following striking cases of conversion:

Cossin after having taught in several communal schools, went by invitation to the district of Rooscalà, near Stradella, and there settled. After some years, he was called to account by the principal priest of the district, on these grounds.—First, because he said mass too rapidly; next, because he ate meat on Fridays and Saturdays; and finally, because he pronounced in too loud a tone, while celebrating mass, the so-called secret words. This style of persecution annoyed him, and in order to be able to reply to his superior, he began to examine a little into the religion he professed. One thing led to another. That study, and above all, the grace of God, led Cossin to open a Bible which had been given to him by a friend, and the reading of the Scriptures, accompanied by an earnest desire to arrive at the truth, opened both his heart and mind to the conviction that he must abandon the Church of Rome.

He shortly gave up celebrating mass, viewing it as a monstrous and hypocritical act on his part, from the moment that that truth dawned upon his mind. Immediately, he became the object of a furious persecution by the principal priest and his adherents. He was pointed at in the streets, every door was shut in his face, and he was expelled from the communal school. He was denounced from the pulpit and the confessional, and the very festivals of the church were made the occasions of animad-

versions upon him. The only resource that remained to him, humanly speaking, was in the justice of the *syndic*, who, although himself a priest, procured, through the municipal council, his retention in the post of school-master. *Cossin* remained six months in this unpleasant position, during which he employed himself in writing in the *Eco della Verita*, articles against the Church of Rome, and the conduct of the arch-priest. Through the kindness of friends, he obtained evangelical books and journals, and in these he learnt the existence in Italy of evangelical churches and schools. During a visit he paid to Milan, on business, he sought of an acquaintance the indication to some place of evangelical worship. It happened that the person to whom he addressed himself was a friend of ours, and thereupon introduced us to each other. After a friendly conference, the old priest returned to Rooscalsca, and from that time a correspondence began between us, which was kept up until he quitted that district and removed to Milan, with the purpose of instructing himself more fully in Gospel truth; a design in which we encouraged him. He came, and was favorably known through his credentials, and by the deep interest he evidently took in the study of the Scriptures, and by his unfeigned humility, truth and sincerity. After making his public profession of faith, he was received as a brother. He is now entirely engaged in the study of the Bible; later he hopes to find employment as a teacher, although his wishes would point, in preference, to a sphere of greater activity in the spread of the Gospel.

Another instance of conversion, that of *Begnina Pozzi*, was little short of miraculous. She was suffering from cancer in the heart, and visited by one of our sisters, who was an acquaintance of her's. She had never set foot in any of our meetings, or otherwise listened to the preaching of the Gospel. I have called her case little short of miraculous, for this woman was a member of most of the religious confraternities in Milan, showing how strongly superstition was rooted in her character—besides which she was fairly instructed in, and profoundly

impressed with the main dogmas of the Roman Catholic religion. The conversion of such a character would indeed have been a difficult task without the sudden and potent intervention of that Divine Grace which had once called Saul of Tarsus from a state of perdition to one of salvation. The efficacy of the Divine Word and the testimony of Christ prevailed.

At our first visit we perceived that she was indeed a Christian, according to the will of God, only desiring to be consoled in her affliction by prayer and the Divine Word. And abundant need had she of such consolation, for since she had been a partaker of the gifts of grace, besides the pain of her malady, she had to endure her husband's opposition, and that of her friends, to whom she had never made a secret of her conversion to Christ. The Lord, however, who, "with the temptation, will also make a way to escape," designed to comfort her, and so bore down her husband's opposition that she was able to indulge her desire for religious instruction and conversation. I received one day a message from her, stating that she ardently desired to commemorate her Saviour's dying love, and requesting us to grant her that consolation. We agreed to do so on condition that her husband should interpose no obstacles, and going to ascertain how matters stood, we found that the husband himself had been lately led by God's grace to read the Bible, and passed a great part of his evenings in that occupation.

It was truly a touching spectacle to see about twenty brethren and sisters assembled under the roof of an adversary of the Gospel, who never had permitted them to render this witness to the truth. Strange was it also, no doubt, in his eyes, and those of the Romanists present, to see the invalid's tears of joy in the midst of horrible physical suffering, and to hear her emphatic declaration that this was the happiest day of her life, because in it she had been enabled to bear testimony to Christ as her perfect and only Saviour. Such a testimony, we trust, will not be without effects. Some such seem already to be apparent in the rest of the family, who now attend our meetings.

We shall describe yet another case, not but that each conversion is alike precious in the sight of God, and in that of his faithful servants—but because some present more remarkable features than others.

A person called P—, a merchant by profession, was frequently exhorted by one of our brethren, by name Beretta, whom the Lord has since taken to Himself. Mr. P—, although annoyed at being thus addressed, listened partly out of politeness, and partly from the pertinacity of his interlocutor. Our brother, *Signor Beretta*, was not eloquent of speech—this was probably the reason of the other's dislike to him; but the Lord does not require the eloquence of man to lead souls to Himself. Possibly Mr. P— despised our brother's efforts; but nevertheless, the words of Life which he addressed to him, were the seed which was to germinate one day in his heart.

Signor Beretta died last year in the Lord, as we related to you, and on his death-bed bore such testimony to the faith he possessed, as surprised both friends and foes. Mr. P— visited him during this time, and was greatly struck with the sick man's faith, calmness, and patience, and with the love that was manifested toward him by the brethren. Mr. P— attended the funeral, and followed the mortal remains to the grave. He there received a second impression of the strong Christian love which unites the brethren. And so it came to pass, that one day, this gentleman asked to be admitted to partake of the Holy Communion. We had observed him a diligent attendant at our meetings, but from his own mouth we have since learnt in what way the Lord has led him to Himself; and after having publicly borne testimony to the Lord Jesus, he was joyfully received by the Church, who saw reproduced in him the zeal, activity and charity which were so eminent in our departed brother. But enough on this subject, or we should have to fill a volume.

SIENNA.

JANUARY 30th, 1866.

DEAR DR. CAMPBELL:—Since I last wrote you, I have visited Carrara and Torano,

and spent a very pleasant week with the brethren there. I propose giving you a very brief account of the work at those two stations.

Prior to our departure from Torano for Sienna, I had arranged with the little Church to be present at the celebration of the Lord's Supper; they appointed the penultimate Sabbath of the year for the observance of that ordinance, and accordingly wrote me. I arrived there on the Wednesday evening previous—a religious meeting was held that evening—another on Friday evening—and Saturday fixed for the evening for the examination of candidates for admission to the Church. All these meetings were very interesting; the attendance was large, and the interest and concern of all for the welfare of their souls most marked. Only two persons were presented and examined by the Church for membership; there were several other applications, but the brethren had privately informed them, that until they should give more conclusive evidence of a change, a radical change in their character and conduct, they could not be accepted: hence they were quietly and affectionately advised to defer and to secure a saving interest in Christ and his salvation.

The examination of the two young men was most satisfactory. To one the question was asked—"You labor in the marble quarries; you know there your life is constantly exposed; were you therefore suddenly called into the presence of your Judge, how do you think it would fare with you?" He replied: "I know I should be saved—Jesus Christ liveth and reigneth for ever—and in him is my hope and my trust." To the other: "Do you feel that you are changed—greatly changed from what you once were?" He answered, "I am another man"—"But if you are called to suffer persecution for the name of Christ; to be hated by your acquaintances and friends; to be abandoned by those you love—which you will be; do you think you can endure to the end?" "With God's assistance, I can—God helping me, I am ever ready to die for the truth."

These two dear brethren, after such a

cheering testimony, were gladly admitted, as they beautifully say in Italian, to the "brotherhood."

Nineteen persons, therefore, sat down at the table of the Lord, to commemorate His dying love. The Evangelist, Sig. Luquet, addressed the large audience gathered to witness the solemn ordinance, and I tried to lift up the minds and hearts of the little flock to the Lamb of God, who taketh away the sin of the world. I assure you, dear sir, it was a solemn occasion. I observed some among the audience shedding tears; as one of the brethren afterwards said to me, "Truly, the Spirit of the Lord was with us."

At Carrara, the Supper was also administered. Three persons were added to the little church, and the faith of many strengthened. At both places, the schools and the meetings continue with unabated zeal and success.

With best wishes,

I am, very truly yours,

W. G. MOOREHEAD.

SOUTH AMERICA.

FIRST PROTESTANT CHURCH IN SANTIAGO.

This is the pleasant news of this mail.—For upwards of four years I have held services in my own house, but it became too small. I proposed to my congregation to take away the partition, and appropriate two rooms; but they kindly and wisely determined to rent a larger place; accordingly they rented a room 53 by 15, and beautifully fitted it up at an expense of eight hundred dollars. It will accommodate one hundred and twenty-five. Mr. Wetmore, the architect, is deserving of much credit for the great aid which he has rendered, and for the taste he has displayed.

It has happily been a success. All the principal English families have joined us, so that the pews were all taken the first week. The Rev. David Trumbull preached the opening sermon to a full and attentive audience. The sermon will soon be printed, and I will send you a copy. It was a most excellent discourse, and did good I trust.

Our own representative, the Hon. T. H. Nelson, and the British minister, were present. The Prussian minister was prevented

from coming. Public notice was given before hand. After the services, which were held the first Sabbath of the new-year, the press generally noticed the event with pride, as showing the liberality of their laws, which now permit the Protestants to build churches and found schools.

The press was almost unanimous in advocating the reform of the intolerant Art. V. of the Constitution. During the last congress, that article was reformed by an interpretative law; therefore it is natural that the press is glad that the Protestants are availing themselves of the permission granted. No opposition is seen. War times are possible, and the public attention is diverted. Some of the thinking portion of the community are by this war led to distrust the religion which they have inherited from their Spanish ancestors, and to feel galled under the priestly rule which is to-day exercised in Chili. I will translate an editorial from the "Patria" of Valparaiso, the best daily in Chili:

"INAUGURATION OF A PROTESTANT CHURCH IN SANTIAGO.

"The attention of the liberal and thinking public has been withdrawn for a moment from the scenes where are to be decided the destinies of the country in bloody strife, to witness a spectacle of peace, of tolerance, and of civilization.

A Protestant church has been built and solemnly dedicated in Santiago. Public ceremonies have taken place, and the press in noticing the event have almost unanimously applauded this great advance of the country in a direction which, till to-day, has been opposed by great obstacles.

Is it not, in reality, a magnificent testimony to the progress and good spirit of Chili? Is it not fit that all lovers of justice and of liberty should be filled with rejoicing, in order to inspire with confidence those who doubt and oscillate, and to convince of their error those who have considered this country delivered over to the exclusive influences of hypocritical fanaticism and brutal prejudice?

How! Shall any one dare to deny that the sun of liberty and of justice has appeared upon the Chilean horizon? and do we see raised in the capital public altars, upon which they render homage to God, who till now were persecuted and disinherited by the Chilean law? Is it possible still to doubt of the immense progress of the profound revolution which has silently taken place in

the midst of us, when we see on all sides, broken into a thousand pieces, the chain which bound the consciences since Chili became a nation, since fanatic Spain laid upon this soil the foundations of the colony?

In a different day there has come to our knowledge the establishment of Protestant churches in two cities of the Republic, in Orsono (for the Germans) and in Santiago. In each place there was a formidable enemy to combat and to conquer. In Orsono deep ignorance, which the light of discussion and study had not yet reached with its rays—in Santiago, a world of interests and influences, sacerdotal authority, with its roots in the domestic circles, with its alliances in the government, with its prestige among the masses, and finally fanaticism, doctrinal and active, with all its resources, its energy, its traditions and its hates. But in both places the enemy has recognized himself as impotent, and has not attempted to make useless resistance. Liberty of worship is presented this time invoking the law and under the protection of the public opinion of Chili.

A few years ago, that which we see realized publicly and solemnly would have seemed impossible. Liberty of worship in Santiago, until quite recently, was thought to be an idle chimera!

Santiago was the example and favorite argument of those who defended the cause of intolerance, founded upon the backward condition and bad disposition of the country. There the dignities of the church had their residences. It was the general rendezvous of ostracism and the Jesuit militia. There, a jury of citizens condemned Francisco Bibbao, for the crime of free thought. There, idolatry and superstition, two insatiable monsters, set fire to the funeral pile of the 8th of Dec., in which perished so much innocence, and so much youth.—There, finally, proud exclusiveness dared, not long since, to oppose seditious preaching, a mob of petticoats and the rabble, against the liberal propaganda which moved public opinion, and brought over parliamentary opinion. To-day, among this people, the Protestants raise their temples. Upon this soil, is taking root and growing the tree of liberty. Is there not in this the most eloquent announcement, and the proudest testimony of the progress and civilization of the country?

Facts, like as that which has led to this article, are those which Chili ought to oppose by hundreds against Spain, in the struggle which we have seen sustained for half a century against that nation, oppressed and in her dotage—a struggle in which the cannon and the sword do not decide, as in the struggle of to-day; but the force of

thought, the purity of institutions, the grade of ideas and of civilization—a struggle in which Chili and the sister republics only can obtain decisive victory the day in which they have succeeded in purifying themselves from all the elements of their old colonial life; while Spain has delivered up her destinies to the caprices of an artful man, and condemns to death those who read the Bible.

It is necessary that America cast off fanaticism, and generously introduce religious liberty into its institutions and its customs. So Spain will be doubly conquered, conquered by arms on land and on sea; conquered by reason in the field of moral progress and civilization.

(Desespanolizar.) To dispanishize America is to return to herself; it is to insure her autonomy—it is to place her in an aptitude to be free and to be great. Nothing is so necessary as the dispanishization of America in her laws and her religious customs. Ostracism and intolerance are the two features as remarkable and characteristic of Spanish civilization, as liberty and industry are of Anglo-Saxon civilization. Let the former then cease as soon as possible from being an American feature! Let us cease to assimilate ourselves in the physiognomy of our souls, to our hated step-mother, who even now in her sudden burst of envious petulance, wishes to destroy upon our soil the glorious work of independence! For some time past, we have been in the right path; that which has just happened in Santiago, undeniably demonstrates it. Where religious liberty raises her altars, Spanishism is in the way of being routed. Dispanishization is to be radically realized."

NATHL. P. GILBERT.

FLORENCE.

February 15, 1866.

DEAR MR. SCUDDER:—With all the liberty enjoyed in Italy, and all the progress made, the old enmities of Roman Catholics against Protestants, are apparently as strong as ever. The Constitution and laws of the Kingdom protect all, to a certain degree, from the violence and persecution to which this old hatred always tends; but the administration and execution of the laws, often depend on those who have no sympathy with their just and liberal provisions. When, therefore, the Prefect, the sub-prefect, or the Magistrate has a priest or a bishop as prompter and adviser, the laws in favor of liberty, or of persons who

are not Catholics, are badly administered, and sometimes disregarded altogether. For the poor evangelical Christians to complain to a cabinet minister, of the injustice and neglect of a syndic or sub-prefect, is a matter attended with many difficulties. A communication addressed to the minister is in danger of falling into unfriendly hands before reaching its destination; and to make a complaint in person, is almost an impossibility; so that many acts of injustice and petty persecution must be suffered with Christian patience, and in silence.

Several cases have occurred recently, in which the local civil authorities, advised by the priests, have refused to allow evangelical Christians to bury their dead in the communal cemeteries. This has been done, when the law distinctly forbids burial outside of the cemeteries; and even when the highest authority of the kingdom had directed a part of the common cemetery to be appropriated for the burial of persons not Catholic.

Our brethren of Carrara and Torano have been severely tried by the neglect and unjustifiable conduct of the syndic, in refusing to allow the burial of their dead, except in an open field. A child died a few days since in Torano; the father was evangelical, and the mother a member of the Catholic church. During the temporary absence of the father, the priest was called by the mother, and requested to bury the child in the cemetery. But, a little boy, about ten years old, placed himself near the dead body of his brother, saying—"no priest shall take my brother from this place." At this unexpected demonstration, the mother began to weep, when a still younger brother said to the priest and his friends—"go away, and do not make my mother cry; it is useless, for now we have nothing more to do with the priests." The syndic refused to open the cemetery for the burial of this child, as he had the power to do, and, as in a previous case, the body was buried in an open field.

The effect of such things on the minds of an ignorant and superstitious people can be easily imagined. Many refuse to associate themselves with evangelical Christians, and

others withdraw from their society, until this question of burial can be fully decided; for they say, all those who are called evangelical are exposed to be treated and buried like dogs when they die.

The great numbers of clergy in Italy will enable them to retain and exercise for a long time, an important influence in all political and social interests. It may still be exclaimed—poor priest-ridden Italy! With little more than twenty millions of Catholics, Italy has two hundred and three bishops, and one hundred and fifteen thousand (115,000) priests. As compared with France, Italy has one bishop for every hundred thousand population—France has one bishop for every four hundred and fifty thousand population; Italy has one priest for every one hundred and seventy-five population; France has one priest for every seven hundred population. Italy has a Pope-King with seventy-two cardinals, two hundred and three bishops, and one hundred and fifteen thousand priests, besides all the religious orders of monks and nuns, who tyrannize over and pervert the minds and consciences of twenty millions of Catholics.

It is against the influence of this formidable opposition, whose power extends into all the forms and grades of society, that the Government succeeds in planting and sustaining liberal institutions. That so much has been accomplished, and so great progress made, is a subject both of surprise and gratitude.

The Parliament has really accomplished nothing to the present time. The breaking down of our ministry, and the formation of another, has absorbed all attention. The questions relating to the financial affairs of the kingdom appear to be of the most important and perplexing character. The want of money, and the impossibility of contracting a loan, except at ruinous rates, has brought out an offer of aid which the Government little expected. An eminent member of the clergy has offered to loan the Government, the sum of *six hundred millions*, in the name of a society of capitalists, on condition that the property of religious corporations in all Italy shall not be disturbed, and the proposed laws relat-

ing to them and the transfer of church property shall be abandoned.

It is said that the large amount of money could be easily raised by the sale of objects of great value in the treasuries of the abbeys and convents. It would be only the sacrifice of a portion of the ecclesiastical wealth to save the rest, and especially to save the present organizations, and their immense landed estates, which are the source of great influence to the clerical party.

Fortunately, the Government has not been shaken in its purpose by this extraordinary temptation. The high ecclesiastical personage who made this proposition, has been informed that the Government regarded the proposed law, relating to religious corporations and church property, as of the highest social and political importance; and that, for this reason, the ministry could not take into consideration the proposition which had been made, however useful it might be in a financial point of view. It is a remarkable fact, that in the year 1855, when the law for the suppression of religious corporations was presented to the parliament of Sardinia, the Bishop of Vercelli offered to the Government, in the name of the clergy of the kingdom, the sum of one million of francs, as a patriotic gift, on condition that the proposed law should be withdrawn.

Though the proposition produced a kind of ministerial crisis, yet Cavour maintained his place as prime minister, refusing the gift of the bishop, and obtained from the parliament the passage of the law.

Very respectfully, yours,

E. E. HALL.

LIMA.

JANUARY 13th, 1866.

DEAR SIR:—Your letter was unaccountably detained at Panama; but I answered it by a letter sent by Hon. Christopher Robinson. He kindly promised to see you, and talk over the things of interest in Lima. He was a kind friend and judicious adviser, and sympathized with our work. We were all sorry to see him go. He doubtless told you that the work here is

not extraordinary, nor is it discouraging. The Lord has fulfilled his promise in "being with me always"; and I have no reason now to distrust His willingness to own my poor labors. I do not have more trials or difficulties than any one else would have among these people. I will say for them, that they are most kind and considerate, as well as grateful.

On Christmas, sixteen of them met at my rooms and presented me with a fine chronometer, as they said to express their appreciation of the importance of the Master's work; and of my unworthy labor in it. I thanked them, of course—feeling grateful for so fine a present; but much more so for their kindness, by which I hope to lead them to Christ.

I thank you for your advice, "to be diligent in acquiring the language of the country"—and reply in the language of Paul, (Gal. 2nd: 10th.) "the same which I also was forward to do." I can read now quite well, and talk a little. Of course I shall require time to master so full and rich a language as the Spanish. Native friends sometimes come in to see me, and my labor must be to tell them what the religion of the Bible is. I mean to say that I must lay the foundation, plant the vine—while others, perhaps, will build the superstructure when we are in our graves. Men of the world would be discouraged in casting bread upon such mighty waters—but we trust that it will be found after many days. We exercise patience in respect to the uncertain things of time, and why not also in regard to the interests of His eternal kingdom?

A. J. McKIM.

I have just received a kind letter from Dr. Trumbull.

In May last, the corner stone of a new Catholic Cathedral was laid in Peking. It is to be of magnificent dimensions—three hundred feet long, and one hundred and fifty feet in breadth, to the extremes of the transept. Its spire will overtop the loftiest of the palaces of the imperial city.

The Holy Father in person will lay the foundation stone of the Church in Rome, which is to be attached to the English College, and for which collections have been made in England and on the Continent. The ceremony will take place very shortly.

MISSIONARY INTELLIGENCE.

The *Missionary Herald* contains a leading article on the Progress and Results of Missions, reviewing a paper of great interest in the *Foreign Missionary*. While all that should be done has not been done, the results are far from discouraging. The incomes of the leading Missionary Treasury Societies of Great Britain, have, within fifteen years, increased from twenty to ninety per cent. The four leading societies received in 1854 £325,000. In 1865, £419,000—while in that time the Free and United Presbyterian Churches of Scotland had more than doubled. The American and Presbyterian Boards reported in 1854 nearly \$470,000. In 1865, \$800,000. Add the other prominent organizations, we have less than 800,000 in 1854, while in 1865 we have 1,400,000. Within ten years new fields have been opened. New stations in China, India, and Burmah, a vast territory with 150,000,000 souls. In this new field are laboring 150 Missionaries, with a still more numerous native agency. Church members, in 1863, 35,679—in 1865, 107,000.

ASCENSION INLAND.

Mr. Sturges writes: "All is not dark. It is very light above, and there is much light on our little island. We had most delightful meetings at all the stations where we called on our tour last week. That little leaven up in 'the mountain' has found its way down to the coast; and now, not only little neighborhoods, but one entire tribe has abandoned heathenism, and declared itself 'missionary.' The head chief, with whom Mr. Doane labored, is the leading man of all that part of the island, and is now one of our party."

COMMUNION AT TOLUNIER—BAPTISMS. On Friday, according to previous appointment, we held our communion services at Tolunier. Twelve adults were baptized, and in the afternoon several children. The people of one place, about ten miles distant, were mistaken in the day, and did not arrive until just as we were closing the communion service. As eight of these had been long propounded to the church, and had come once before to join, I felt that we could not disappoint them again; and arrangements were made for them to spend the night, and receive baptism early in the

morning. At an early hour we again spread the Lord's table in the church, when the interesting young chief of a neighboring tribe, with seven of his people, took upon themselves the seal of baptism, and received the emblems of Christ's love. We shall long remember those meetings.

WESTERN TURKEY.

BROOSA.—Mr. Greene writes: "I am happy to add, that at present we have much to encourage us here, at Broosa. Our Sabbath morning congregations average from 140 to 150. Our two extra weekly prayer-meetings, which were commenced in November, and are held from house to house, are sustained with increased interest; the average attendance being from forty to fifty. Two persons were received to the church in November. The weekly, monthly and quarterly meetings of the women are well-sustained, though their establishment has required great effort.

A Sabbath school was commenced two years ago, with twenty-two pupils and two teachers. At present there are fifty-one pupils and seven teachers; and now, we are about to re-organize the school, with the design of bringing into it all persons in the community, large and small. The whole number of Protestants in Broosa is now 175, a gain of 29 over last year. The contributions the past year, towards religious, educational and charitable objects, amounted to about 6,100 piasters, or \$269 in coin."

EASTERN TURKEY.

Mr. Walker says: "On the 21st of November we ended our long journey of three months and two days, and received a loving welcome from our dear people in Diarbekir. When two or three hours distant from the city, we began to be met by companies on horseback, and farther on by those on slower mules and donkeys; and as we neared the city, a great company of men, women and children, gave us their hearty 'Khosh geldin,' (word of welcome,) the children of one of the schools standing in line by the side of the road and singing theirs. And thus we were escorted by two hundred or more, through the gates of the city and to our own home, swept and garnished for our coming.

The Lord's goodness to our congregation has been wonderful. Notwithstanding the absence of their pastor since May, (whom we saw in Constantinople, but could get no information respecting his plans for the future,) and for a time, during the presence

of cholera, of those who generally supplied the pulpit, the numbers had not been diminished. And what is more wonderful, the cholera, while carrying off some 1,500 from the city, took only one little child from the Protestant community!"

Mr. Perkins writes: "You are probably not fully aware in how much peril our mission has been placed, humanly speaking, during the few past years, by powerful combinations against it, connected with the Persian Government, and headed by the bigoted Minister of Foreign Affairs. The party in question have determined to break us up if possible, and grind the Nestorians to powder. The Lord has been our protector and deliverer, but, as in former years, through the instrumentality of kind English officials in high places. That he has graciously inclined the Shah to listen to the better counsels of the British Minister, and even to evince a benevolent interest in the poor Nestorians, furnish occasion for heartfelt gratitude."

Letter from the English Ambassador.

TEHRAN, 4th Dec., 1865.

My Dear Dr. Perkins: I am most happy to be able to inform you that the Shah has just appointed a Christian officer to watch over the interests of the Nestorians. His majesty has also granted them a site for building a new church at Ardeshai, and has put down his name at the head of a subscription list, for one hundred pounds, towards this latter object.

This is an instance of Royal condescension and liberality of mind which should, I think, be made known to the Christian public in the United States of America, with a view to their contributing to the same benevolent object.

Indeed, it would be a very good thing if the President himself could be brought to address a letter to the Shah, expressive of his satisfaction at this result; and I am sure that the Shah himself would be greatly pleased to be brought into contact with the chief magistrate of a great people on such an auspicious occasion as the present one.

Believe me to be,

My Dear Dr. Perkins,
Yours sincerely, ALISON.

INDIA.

AHMEDNUGGER.—Mr. Hazen gives an account of several persons who have recently professed faith in Christ. Among these, a youth from the Mang caste had a strong desire to learn. As he was not permitted to attend the Government school,

he used to ask the boys who did attend to tell him the letters. In this way he learned to read the New Testament, and determined to become a Christian. He was baptized in the Second Church, by Mr. Abbott, as the pastor was unwell—unable to attend the service.

A Mohammedan youth was also received to the Church. This young man had read many Christian books; his doubts in regard to his religion, began in consequence of something in the conduct of Mahommed which he considered wrong. He read all the books on the controversy that he could find, and was especially aided in his search by the perusal of the works of Dr. Pfander. Since his coming to this place he has manifested great love for the word of God, reading and studying it much of the time. After his purpose was formed to profess Christ before men, he wrote a letter to the chief man among the Mohammedans of Seroor, stating his doubts in regard to the Mussulman faith, and asking for an answer to some questions. He received no reply, and after a time he heard that the moulirs tore the letter to fragments on reading it.

A FAMILY INTERESTED. One of the Mahars received is a tailor by trade, and supports his family by sewing. He formerly lived in this city, and was acquainted with some of the Christians, but did not become personally interested in the truth. About four years since, he went away to his village, some distance east of this. After a time he became disgusted with the practices of his people, and especially with their habits of lying and deceit. He desired to give up his home, with all his rights, and to return here, where he might live with Christians. But he feared to let this desire be known, supposing that his wife would oppose, and perhaps would leave him. More than this, his mother, who had her home with him, would be distressed at leaving her village, and at her son's apostacy; so he kept his thoughts to himself. Meantime the wife began to feel much as her husband did, that she could not live where there was so much lying; but she could say nothing, fearing that her husband and his mother would be offended. The mother also, began to cherish a similar desire of leaving the village, but could not mention it for fear of her son and his wife! But the flame long concealed burst forth at last. Speaking to his family

one day, of the great wickedness about them, to his great surprise the husband found both wife and mother assenting to what he said. They soon decided to come back here, and to join the Christians.

AFRICA.

A Church has been organized at Umbig-

yona. Three young men, a newly married couple and an old woman were baptized. Four more were received on recommendation. A friendly chief said "my people shall hear the words of the missionary, and my children must be taught the way of salvation."

NEWS OF THE CHURCHES.

ENGLAND.

At a meeting in Leeds, the Bishop of Ripon, after speaking of the importance of reading the Scriptures to the working classes, said: "We hear much said about the desirableness of Union. There are those who have openly avowed an earnest wish to bring about a union between our own Church and the Church of Rome on the one hand, and the Greek Church on the other. Let those who wish for union with Rome or with the Greek Church, make what efforts they can; and may God speed their efforts to induce the Church of Rome or the Greek Church to throw off those errors against which our Reformers and we as their successors protest. But till the Church of Rome will renounce those doctrines against which we contend as hostile to God's truth, as contrary to his revealed Word, our only befitting language as members of the Church of England must be: 'No peace with Rome.' I believe the Church of Rome to be the Anti-Christ described by St. Paul; and I believe her to be the Babylon portrayed in the Apocalypse—and I believe her doom as revealed in God's Word is to be accomplished at the coming of our blessed Redeemer, when, by the breath of his mouth, Rome is to be destroyed."

The Bishop of London and those associated with him in raising funds for the building and endowment of Churches in the poorer parts of the metropolis, have collected £240,000—of that sum, £120,000 were contributed by ninety people.

IRELAND.

This country is now reaping the fruits of Fenianism. The boast has been that this could not be charged against Roman

Catholicism. It is said—'See how well the Roman priests are acting in aiding to suppress Fenianism.' Yes, but did they not raise the wind, and now why dread they to reap the whirlwind? Do not the Roman Catholic Bishops tell the people that no other nation is so oppressed and trodden under foot? Is not the press, which the clergy support, universally anti-English and anti-Protestant? Has it not always encouraged discontent? It is believed by many, that while they outwardly oppose, they inwardly rejoice.

FRANCE.

A writer in the Christian Work says: "Twenty years ago who would have dreamt of the great explosion of Atheism which we witness. These fatal doctrines were supposed to have been conquered—but lo! they spring up on all sides; in science, in arts, in literature. The current of youth and passion sets that way. All the ground that Christianity has lost during these days of sinking morals, has been gained by Atheism; and the men who still combat in favor of spiritual ideas, have no power to retain for a single instant, the minds of men upon the inclined plane, down which they are hurried by the force of things * * God shorten these days!

A new Church, built by the city of Paris, for the Lutherans was opened in January. Father Hyacinthe, a Romish priest, is still astonishing all Paris, by his eloquence and liberality. Those who hear him would think him to be almost a Protestant. He has a largeness of spirit, and a freedom of thought rare amongst the priests. In a recent discourse, he used these words: "The God of Johnson, the God of Lincoln, the God of

Washington, is the God whom we preach. Are you for God or against God? Are you for Jesus Christ or against Jesus Christ?"

BELGIUM.

The Belgium Government recognizes three forms of worship.—Roman Catholic, Protestant, and Jewish. In the budget for the present year, the whole amount of funds to be given is £218,575—of which the Romanists get the largest sum.

GERMANY.

Dr. Grundemann has published a Missionary Map, which is said to very far surpass in completeness anything of the kind that

ever appeared before. He was led to do this by not finding one in existence large and detailed enough to meet his own wants in connection with missionary meetings. The price is very low—only three shillings and three-pence English. He also expects to bring out a missionary Atlas.

American Methodism, it is said, is developing considerably, year by year, both in Germany and German Switzerland. This denomination comprises at present 3,465 members—showing an increase during the past year of 613. It has at Bremen a Theological school, where its preachers are trained.

DR. BAIRD.—We have just received a copy of the Life of Dr. Baird, written by his son, Henry M. Baird, Professor in the University of New York. Our engagements have been so numerous, that we have not been able to study, as we wish to do, this record of one of the most useful men of our age. From what we have seen of this volume, we take pleasure in recommending it most cordially to the public, with the hope of reviewing it carefully at some future day. The highest honor we crave, is, that the mantle of our devoted predecessor may fall upon us.

TROY PRESBYTERY.—The following resolutions, commending our Society to their churches, were adopted by the Troy Presbytery, at their recent annual meeting, at Hoosic Falls, N. Y., March 21, 1866:

WHEREAS—We have listened with great interest to the statement of Rev. A. D. Eddy, D. D., concerning the work and prospects of the American and Foreign Christian Union—Therefore,

Resolved, 1st. That we see the great importance of the work of this Union, especially in its bearing upon that conflict between Romanism and a pure Christianity—so rapidly approaching a crisis that must affect both the civil and religious interests of the people in both hemispheres; and decide the great question of human freedom for ages to come.

Resolved, 2nd. That we regard the plans and operations of the Society, as presented to us last evening, as peculiarly favorable to the ends of its organization—and wisely calculated to meet the condition and character of the Roman Catholic population.

Resolved, 3d. That we regard the fields of this Society's operations, especially those opening in Mexico and South America, as peculiarly favorable to Protestant labor; and having claims upon us for immediate Evangelical services of Bible-readers, Colporteurs, and Preachers of the Gospel.—Second to none outside that of the American Board.

Resolved, 4th. That we pledge this Union our sympathies, our prayers—and commend it to the liberality of our churches; recommending them to take up a collection annually for this Society.

BOOK NOTICES.

THE SHEPHERD AND HIS FLOCK: or, The Keeper of Israel and the Sheep of his Pasture. By R. J. McDuff, D. D., author of "Morning and Night Watches," "Memories of Greencastle," &c., &c. New York: Robert Carter & Brothers. 12mo., pp. 275.

This is a very interesting volume; illustrating the wonderful care and protection of God over His people—by allusion to pastoral life among the Jews. Special reference is made to the 23 Psalm and the 10th chapter of the Gospel of St. John. The Book is written in the glowing, impassioned style of Dr. Mc. Duff. It cannot fail of comforting the hearts of God's people, and of

cheering them on, amid the trials and afflictions of life.

CONSTANCE AND EDITH: or, Incidents of Home Life. By a Clergyman's Wife. New York: Carter & Brothers.

This volume is one of the Fireside Series. A very pleasant and entertaining volume for youth, and neatly illustrated with engravings.

HOURS AT HOME for March, is filled with excellent reading for the family circle. Published by C. Scribner, New York.

THE ELECTRIC for March is embellished with a portrait of Sir Morton Peto.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
FEBRUARY TO THE 1ST OF MARCH, 1866.

NEW HAMPSHIRE.

Ossipee. Rev. Horace Wood.....2 00
Great Falls. 1st Cong. Ch. & Soc.....75

VERMONT.

Vershire. Cong. Ch. & Soc. per C. Duren.....4 00

MASSACHUSETTS.

Dudley. Mrs. Henley \$2; Miss T \$1.....3 00
Boston. M. S. Scudder \$50; F. Snow \$50;
E. Farnsworth \$100; Isaac
Rich \$200, for Sab. School work.....400 00
Bridgewater. Lewis S. Hopkins.....30 00
E. Hampton. Pavyon Ch. & Soc. by Seth
Warner.....241 65
Grafton. Cong. Char. & Soc. for L. M. of
Dr. E. F. Brackett and Mrs.
Mary E. Wing.....60 00
Wayland. Cong. Ch. & Soc.....117 38
W. Newton. Mrs. B. C. C. Parker for S.
S. work.....30 00
Newburyport. N. Ch. & Soc.....68 18
Hopkinton. Cong. Chu. & Soc for L. M.
of Rev. Jos. Boardman.....30 00
Ashfield. 1st Ch. & Soc.....15 90
Sharon. Cong. Ch. & Soc. add.....7 02
Weymouth. 1st Ch. & Soc.....28 00
E. Randolph. Dr. Russell's Soc add.....2 00
So. Abington. Cong. Ch. & Soc.....16 46
Andover. Dr. S. Tracy.....2 00
Dorchester. F. Fuller 2nd instalment for
L. M.....5 00
Chicopee. 3d Ch. to constitute James L.
Pense a L. M.....42 85
North Hadley. Cong. Ch. & Soc.....12 00

RHODE ISLAND.

Providence. A Friend.....5 00

CONNECTICUT.

Manchester. R. R. Phelps.....2 00
S. Stratford. Col G. Loomis.....5 00
New Haven. 3d M. E. Ch. to make Rev.
John E. Seales L. M.....30 00
Hartford. Chas. Seymour for Miss. Ran-
kin's field.....100 00
Wethersfield. Cong. Ch.....32 00
Winchester Centre. Alvah Nash.....4 00
Stratford. Col G. Loomis.....5 00

NEW YORK.

Astoria. Ref. D. Ch. Rev. Mr. Ten Eyck.....42 31
New York. W. E. Dodge \$75; Mrs. W.
E. Dodge \$25 for Dr. Kalopothake's
"Star of the East" in Greece.....100 00
Ogdensburg. Pres. Ch. for the Spanish &
Mexican fields.....66 00
New York. 7th Presb. Church per J. H.
White, Tr.....57 00
" A Friend for So. America.....50 00
" J. C. Baldwin.....250 00
" 4th Av. Pres. Chu., Rev. Dr.
Crosby, of which \$250 by
G. D. Phelps, Esq. for L. D.....544 87
" H. S. Terbell \$50; Wm. A.
Booth \$50; S. B. Schleffelin
\$50; H. Gray, Jr. \$50; Miss
Mary Bronson \$20; L. L. S.
\$10; Mrs. James Brown \$25;
H. I. \$10; David Hoadley
\$50; Mrs. W. E. Dodge \$25,
for Mrs. Rankin's field.....340 00
" Mr. Rand for Mexico.....4 00

New York. 4th Avenues Pres. Ch. add.....6 00
" A Friend through H. C. R.
for Carthagena, S. A.....30 00
" T. S. Young.....100 00
Ratavia. Hon. P. L. Tracy for L. M.....30 00
Brooklyn. David E. Down.....1 00
Hudson. Pres. Ch.....50 06
Cuba. 1st Pres. Ch.....25 85
Tottenville. St. Paul's M. E. Ch. to make
Rev. Thomas Walters a
L. M.....30 00
Rochester. A Champion.....100 00
Geneva. Pres. Ch. to make A. B. Hall &
S. H. Rose L. M.....60 00
Lansingburg. 1st Pres. Ch.....46 00
2d ".....12 75

NEW JERSEY.

Paterson. 2d R. D. Church to constitute
John C. Westervelt a L. M.....41 25
Newark. C. S. Haines.....20 00
East Orange. 1st Ch. in part of L. M. for
Rev. F. Kenyon.....16 06
Princeton. Paul Terlane.....20 00
Paterson. 1st Ref. D. Ch. in full of L. M.
for Rev. John Steele.....17 00

PENNSYLVANIA.

Byberry. Ch. of N. and Southampton.....12 00
Litiz. Rev. I. F. Felt.....5 00
Chestnut Hill. H. J. Williams.....10 00
Germantown. Messrs. Weaver \$10 and
Harvey \$5.....15 00
Upper Octoraro. Pres. Ch.....15 45
Philadelphia. A. Wilden & Sons for Rev.
G. Constantine \$100; T.
A. Biddle \$20; Messrs.
Bayard, Bodine, Lentz,
Worne, Flanigan, Stewart,
Porter, Ashmead, Bush,
\$10 each; Messrs. Earp,
Perkins, Boyd, Perkins,
Clark, Mears, Benson,
Johnson, Stoddard, Ste-
venson, Farr, Work, Illi-
deburn, Thompson, Brown,
Gest, Young, Cash, Milne,
Purves, Vanuxem, Galla-
gher \$5 each.....320 00
Pittston. S. Lawton Jr. M. D.....3 00

MARYLAND.

Baltimore. South Pres. Chu. in full of L.
M. for Rev. J. H. Potter.....6 75
" Chur. of the United Brethren
in Christ, Conway-street, to
make Rev. J. A. Sand an
L. D.....10 00
" Cash.....9 00

ILLINOIS.

Dover. George Wells for Italy.....50 00
Mendota. Eng. Ev. Lutheran Ch. add.....50
Jacksonville. Portuguese O. S. Pres. Ch.
on L. M. for Rev. R. Len-
ington.....25 00
" Portuguese N. S. Pres. Ch.
to constitute J. F. Cherry
a L. M.....30 00
" West Charge M. E. Ch.....25 20
" East ".....6 85
" O. S. Pres. Ch.....14 00
" Westminster Pres. Ch., M.
P. Ayres \$10; Joshua
Moore, A. E. Ayres, G. S.
Russell, Rev. W. G. Gal-

Jagher \$5 ea; W. Russell,
W. C. Stevenson \$2 each,
for L. M. for A. P. Ayres.....34 00

OHIO.

Springfield. 1st Pres. Ch., Messrs. Courts
and Baldwin \$5 ea; Mr. Mc-
Ferson, Mrs. King & Scovel
\$2 ea; Messrs. Teegarden,
Rowe, Dyascol, Smith, Thomp-
son, Barnett, McCright, Hol-
loway, Dulap, Watson, Mul-
lohand, Murphy, Wallace,
Mrs. Shaffer, Barnett, Vorus,
Ward and Clark \$1 each;
Messrs. Blount, Been and
Miss Sherigh 50cts each; E.
Torbett 25c; Col. \$15.....50 75

" 1st Pres. Sab. Sch. in full of
L. M. for David Cooper.....23 23

" Eng. Lutheran Ch. in full of
L. M. for Prof. I. W. Speech-
er and P. A. Schindler.....42 53

Springfield. Rev. Wm. McGookin and
family in full of L. M. for
Mrs. Rhoda McGookin.....6 50

" Cong. Ch. Mrs. Judge Clark
and daughter and C. M.
Nichols \$5 each; Miss Strong
\$4. Messrs. Phillips, Mudge
and Neff \$2 ea; Messrs. Pitts,
Sawyer and Hastings \$1 ea;
Mr. Grant & Mrs. Hayward,
50cts ea; Mrs. Crooker 30cts;
Mrs. Berzer 20cts.....24 50

" Springfield Female Seminary.....20 00

" 2d Pres. Chur., M. Steele \$5;
Dr. Brown \$3; C. Robbett,
\$2; Messrs. Doty, Rogers,
Phelps, Rogers, Fry, Coch-
ran, Ramsey, Rogers, and
Mrs. White, Rogers, and
Kelgour \$1 each; Mr.
Smith 50 cents.....21 50

" Prot. Epis. Ch., Mrs. J. C.
Childs \$5; Mrs. Warder
\$4; H. Baldwin and Mrs.
Nixon \$2 each; Messrs.
Cole, Bushnell, Ludlow &
Robbins \$1 ea; W. Wright
\$1 45.....18 45

" U. Pres. Ch.....15 00

" Meth. Prot. Ch.....9 15

" Bapt Ch.....1 60

Cedarville. Ref. Pres. Ch. add.....3 00

Newport. 1st U. Pres. Ch., Aug. Leonard
in full of L. M. and for Mexico.....10 00

Newark. Bapt. Ch.....4 40

" Welch Cong. Ch.....5 57

" M. C. Ch.....13 00

Newark. Trinity Epis. Church, Rev. W.
Bower \$5; Col. \$15.....20 00

New Concord. U. P. Chur. add. for Rev.
Mr. Murch's L. M.....15 60

South Salem. Pres. Ch. bal.....8 05

Dayton. 1st Bapt. Church, C. Parker \$8;
Messrs. Barney, Payne & Co.,
Huffman, Tower, Crawford,
Kingsley & Co. \$5 ea; Thresh-
er, Coffman, Crawford \$3 each,
Cornell, Lelland, Beatty, Ste-
vens, Stillwell, Durrow, Bom-
berger, and Mrs. J. B. Thresh-
er \$2 ea; Thompson, Compton,
Chamberlain, Payne, Thresher,
Summer, and Mrs. Corwin \$1
ea; Mr. Trump and Mrs. Dar-
row 50 cents ea; which makes
Chas. H. Crawford a L. M.....71 00

" 1st Pres. Ch., T. A. Phillips \$10;
Huas, Munford and Mrs. Phil-
lips \$5 each; Miss Fenner \$4;
Stoddard, Dubois & Mrs. Con-
nor \$3; Judge Holt \$2; Moore,
Pierce, Boyer, Osborne, Os-
borne and Mrs. Rench, Green,
Rench, Stout, LaRue and
Craighead and Miss Johnson

\$1 ea; Mrs. Metzler 25 cents,
which makes O. P. Boyer a
L. M.....52 25

Dayton. 1st Eng. Lutheran Ch., 3 Messrs.
Gebhart \$10 ea; 2 Messrs. Geb-
hart \$5 each; Rev. Mr. Gat-
walt \$2 50; D. Gebart & Mr.
Cahill \$2 ea; Phelps, Gebhart,
Leutz and Mrs. Crawford \$1
ea; Mr. Weechett 50c.....51 00

" 3d-st. Pres. Chur., V. Winter &
Son \$10; Steele, Howard Wag-
goner and Mrs. Eaker \$5 ea;
Kinbell, Lytle, Hatfield, Od-
lin and Hall \$2 ea; Mr. Hamil-
ton and Mrs. Gurkle \$1 each,
which makes Rev. Rollin A.
Sawyer a L. M.....42 00

" Young Ladies' Cooper Female
Seminary, to make Mrs. B. G.
Galloway an L. M.....30 99

" 1st Cong. Ch. bal. to make Geo.
M. Young a L. M.....29 30

" 3d Pres. Ch. P. Mitchell \$3; Ed-
gar, Stewart, Barnett and Mrs.
Fritz \$1 each; Mrs. Metts 90c;
A Friend 50c; in full of L. M.
for P. Mitchell.....8 40

Lebanon. G. W. Frost.....5 00

Cincinnati. Mrs. Edwin Purlier \$5 50;
Mrs. Hindley and a Friend
\$2 each; A. Ross \$1; for ma-
terial for Indus. Schools.....10 50

Oxford. Female College to make Miss
Lizzie Crane a L. M.....50 00

" 2d Pres. Chur., G. W. Noble \$8;
J. Shuey \$5; Mr. Lane and
Mrs. Lewis \$2 each; others
\$28 13, to make Edward L.
Hill, M. D. a L. M.....45 13

" 2d Pres. Sab. Sch.....5 00

" 3d Pres. Chu., Dr. A. Guy, 1st in-
stalment for an L. D. \$20; Mrs.
Guy \$1; Col'n, \$3 33, in full of
L. M. for Rev. John Haight.....29 33

" Female Inst. in full of L. M. for
Miss Nancy Hemphill.....17 10

" Union Meeting in M. E. Chur. in
part of L. M. for Rev. W. B.
Moler.....10 00

Cincinnati. Rev. B. P. Aydelotte, D. D.....10 00

Cleveland. 2d P. Ch. add., T. P. Handy.....10 00

" 1st " H. D. Sizer \$100; A.
Stone, Jr. \$25; Mrs. E. A.
Weddell \$20; R. C. Parsons
\$15; J. F. Clark, H. Harvey,
I. S. Converse \$10 ea; Dr. E.
Cushing, E. O. Keith N.
Sackrider \$5 ea; J. H. DeWitt,
Rev. S. M. Burritt \$1 ea;
which makes Rev. W. H.
Goodrich, D. D. & H. D. Sizer
L. Ds.....207 00

" 2d Pres. Ch. W. G. Williams \$10;
Mrs. Z. Fitch, Mrs. M. A.
Walworth, Wm. Williams,
\$5 ea; F. E. Churchill \$3; Mrs.
F. G. Williams and J. E. In-
gersoll \$2 ea; for L. M. of Rev.
J. Monteith, Jr.....32 00

Oberlin. 1st Cong. Ch.....28 37

" 2d ".....15 40

MICHIGAN.

Detroit. Fort-st. Pres. Ch. to make Rev.
J. T. Clarke and A. Howard
L. Ms. and for Spanish & Mex-
ican fields.....53 55

Lawrence. Cong. Chur per Rev. J. Scot-
ford.....2 00

WISCONSIN.

Union Grove. Rev. J. Kilbourn for L. M.....1 00

MINNESOTA.

Excelsior. Month. Col in Cong. Ch. by
Rev. Charles B. Sheldon.....5 00

THE

CHRISTIAN WORLD.

VOL. XVII.

MAY, 1866.

No. 5.

HUNGARY.

AUSTRIA has now for several years, proclaimed religious liberty in the twenty nationalities of which the empire is composed. Our impression is, that in regard to Protestants, it extends only to Lutherans and Calvinists. It is explicitly declared that the Bible may be introduced in all languages. The sincerity of the Emperor seemed to appear in the fact that when the Diet of the Tyrol petitioned that their country might be excepted from the toleration of Protestant worship, the petition was not granted; and evangelical worship has been established at Saltzburg and Gastein. Yet, on the other hand, a rumor comes recently, that the Protestants of Meran, a watering place of the Tyrol, having repeatedly petitioned the Minister for an authorization of their worship, have met a refusal. As this is but a newspaper rumor, we hope it will be found incorrect. But if true, it probably is not an index to the policy to be pursued towards the other nationalities like Hungary and Bohemia, and Maravia, where there is and has been, for hundreds of years, a large Protestant population—while the Tyrol is the most entirely Romish portion of the empire.

In regard to Hungary, the largest of the twenty nationalities, we have great hope of unobstructed freedom in religion for Lutheran and Calvinistic laborers; the more so from the fact that the Emperor and Empress have lately been making a tour in Hungary, evidently for the purpose of conciliating this alienated, but vitally important part of their dominions. Their reception at Pesth, by the Magyar Magnates was enthusiastic and, doubtless to them, very gratifying.

Under these circumstances, Hungary, which 250 years ago, contained a majority of Protestants, and now, after unexampled persecutions, still has thousands of weak, yet living Protestant churches, and a future of brighter hope, claims the attention, the Christian interest and the prayers of Protestants in all lands.

Perhaps no country, whose influence on the destinies of the world has been so great, is so little known. We trust, therefore, that a few

facts in regard to its origin, progress, character, and especially its religious condition, will be acceptable to the readers of the *Christian World*.

CONQUEST.

The Hungarians *i. e.* Magyars, are supposed to be of Tartar stock—to have set out from Scythia on the predatory expedition which resulted in possessing themselves of that great and rich basin, now bearing the name of Hungary. They crossed the Carpathian mountains under their Chief Almos, about 887, and under his son Arpad by 889 had conquered the numerous but weak tribes of its former inhabitants. They were ruled by the descendants of Arpad under the title of Dukes, till the year one thousand.

INTRODUCTION OF CHRISTIANITY.

One of these dukes, Geysa, committed the education of his son Vaik to Adalbert, bishop of Prague. On the death of his father, Vaik assumed the regal title, made Christianity the State religion, and was crowned by Pope Sylvester II. under the name of Stephen. For his zeal in religion the title of *Saint* was also conferred. To his wisdom, Hungary owes much of her greatness. He gave a Constitution embodying most of the principles which survived down to 1848. He established an ecclesiastical organization; divided the country into counties; laid the foundation of municipal institutions, by which the people should manage their own local affairs, and created a national council which became a pattern for the future Diet; thus giving to the institutions of Hungary, more of the representative, the popular element, than belonged to those of any other large European nation of that period.

BECOMES THE STRONGEST NATION OF EUROPE.

The Arpad dynasty continued in the male line till 1301, when, the male line failing, it passed into the family of Anjou, in the person of Charles Robert, who was of Arpadian blood on the side of his mother. Under this prince and under his son Louis (the great) Hungary extended her conquests over Bulgaria, Bosnia, Servia, Moldavia, Wallachia and Poland; so that at the death of Louis, (1382) no country of Europe could boast so formidable a power.

TURKISH WARS.

Soon commenced that long succession of wars waged against Europe by the Turks, in which Hungary was the rampart that protected her sister states. The tide of war flowed sometimes in her favor and sometimes against her. The comparative superiority which she held in 1382 was soon lost, and she was utterly crippled in 1526, by Soliman, the magnificent, the most powerful of Ottoman Emperors at

THE BATTLE OF MOHACS.

The weak Hungarian king, Louis, had placed at the head of his army the Archbishop of Colocza as commander-in-chief, and under

him six other ecclesiastics, and seems fanatically to have believed that, on this account, he *must* have the God of battles on his side. So, with 25,000 men, he attacked the 200,000 Janissaries of Soliman. In one hour and a half Hungary lay in the dust before the Turk. The king and almost the whole Hungarian army found a bloody grave.

HAPSBURG RULE.

After the battle of Mohacs and the occupation of Buda by the Turks, the untitled nobles chose John Zapyola, king of Hungary; but the Magnates, or titled nobility, offered the crown to Ferdinand, brother of Charles V. and emperor of Germany. He accepted it, swore to maintain the Constitution of Hungary, and was crowned her king; and his successors have done the same, down to 1848, *pretending* to rule Hungary according to her own laws, made by her own Diet.

FEUDAL SYSTEM.

Feudalism in Hungary continued down to 1848, long after its extinction everywhere else.

As Feudalism gave form to the civil institutions, an idea of both may be given in the same statement. The original Hungarian idea implied the division of the population into two great classes, nobles and peasants. The nobles were the Magyars who conquered the country—the peasants, the Slavonic tribes who were conquered. The nobles were divided into *titled* and *untitled*; the titled, the descendants of the officers, and the untitled descendants of the soldiers of the army which crossed the Carpathian mountains in 887. The nobles held all the land and the peasants or serfs did all the work. The land was divided among the nobles most unequally. For example, the title deeds of Count Esterhazy covered 1200 square miles, one thirteenth of the kingdom, and dated back to the 13th century. The nobles paid no taxes, built no roads, or bridges, paid no tolls—the serfs bore all these burdens. This was the theory; yet in practice, as time advanced, many Magyars fell, by poverty, to the condition of peasants, and many peasants or serfs attained the rank of untitled nobles. Of the latter was Kossuth.

So tenacious were the nobles of their privileges, that when a bridge was built over the Danube, in the nineteenth century, between Pesth and Buda, they utterly refused to pay toll, as a thing derogatory to their dignity.

VILLAGE SELF-GOVERNMENT.

“Every village annually elects and pays its own magistrates and other officers, and through these, apportions and collects its own taxes and manages all its internal affairs.” In these elections *all* peasants as well as nobles, vote.

COUNTY SELF-GOVERNMENT.

Each county chooses, every three years, all its officers, except the Lord-lieutenant, who is appointed directly by the crown. They choose by a vote of the nobles. The officers, thus chosen, have the disposal of all county internal interests; laying and collecting of taxes—making roads and bridges—cutting canals, opening rivers, &c., &c. Through these officers, also, all the laws of the nation and the edicts of the crown, so far as applicable to each county, must be executed. What is most remarkable, they have a veto on the laws and “lay them on the shelf” if deemed unconstitutional. (This is the theory.) The county meeting, held quarterly, also instruct their representatives in the national diet how to vote, and receive reports from them of how they have voted. It is thought that the discussion of national affairs on these occasions, has been a chief means of maintaining that jealous guarding of their liberties for which Hungarians are so remarkable. Such was the theory till 1849 under the Constitution, which was then taken away. It is now partially restored.

NATIONAL DIET.

This was composed of two representatives from each county, who had one vote between them; these were chosen—not by all the people, but by the nobles alone.

The cities and larger towns also were represented, but their representatives had no vote—only the right to discuss measures and give their views as to laws. This restriction probably grew out of the peculiar liability of cities and large towns to be unduly influenced by the central government; and if they could vote, of being made the instruments of destroying the national liberties.

TRIAL BY JURY.

It is remarkable that Hungary hit upon this great bulwark of English and American liberty. In the village court there was, virtually, a jury of seven—the village judge and his six assistants; all the seven chosen every year by all the males of legal age. And the counties chose at each quarterly meeting *twelve* for the express purpose of forming the court for the next quarter. The Vice Lord-lieutenant, or his deputy, presided in the county courts: the one, in civil, the other, in criminal cases.

This extremely cursory view shows that the Hungarians had many right views of liberty, and guarded this jewel most jealously, and yet that they were the most aristocratic of the nations.

AMELIORATIONS.

The cruel oppressions of the serfs or peasants have, from time to time, been mitigated by royal edicts or national legislation.

1. Maria Theresa did this by making many salutary reforms in the feudal system. These reforms are known by the name of "*Urbarium*."

2. Joseph II. son of Maria Theresa, in his blind, but well meant zeal for reform, swept away all the old oppressions, restored religious liberty, gave freedom to the serfs, allowed greater liberty of the press, put an end to the connection between Rome and the religious orders of her communion in his dominions, suppressed *all* nunneries and many monasteries; but at the same time *abolished the Constitution, dispensed with the meeting of the diet, and governed by royal edicts.*

His unsparing treatment of all the old usages raised such a storm of discontent as led him to recall all his edicts and restore the old institutions, just before his death, in 1790.

3d. Leopold, his brother and successor, was obliged to confirm the liberties and rights of Hungary more fully than any preceding monarch.

4th. Francis, in his wars with Bonaparte, so taxed his Hungarian subjects and made such heavy drafts of soldiers—who were paid by a debased currency—that the diet approached the throne with bitter complaints. These were not heeded; but at the close of the war (1814) the diet was discontinued. This suspension of diets was persevered in till 1825. The manifestations of discontent became so alarming, that the emperor then called together the diet and made an apologetic address, which, for the time, produced a calm. But feelings had been aroused which could not be eradicated.

1848.

These feelings, and the convictions from which they arose, led many magnates and untitled nobles from 1832 to agitate in the diets for great reforms, including the enfranchisement of the peasants. In 1847 it was accomplished by law. But the revolution of 1848 kindled Hungary and much of Austria into a flame of excitement. Vienna became too hot for the emperor and his prime minister. Ferdinand, with his court, retired to the strong fortifications of Olmutz, while Metternich fled to England.

In this time of terror, the Hungarian diet demanded a thorough restoration of their independence—an independent ministry and the full control of their finances and of their army. Ferdinand granted everything in April, when the war in Italy was going against him; but in September, after the battle of Novarra, he retracted everything. In June he branded Jellachich, the Ban of Croatia, who was making war on Hungary, as a traitor; and in September acknowledged him as one of his own commanders, and aided him with money and men. He soon resigned in favor of his nephew Francis Joseph.

Now Hungary, under Kossuth, who had risen from the peasant class to the rank of an untitled noble, put forth all her energies, wrought

miracles of valor, and carried the war to the gates of Vienna, and would have proved more than a match for all the rest of the empire, had not Russia, invited by Francis Joseph, interposed to save legitimacy. England and France, without a word of remonstrance, allowed these patriots, struggling for their ancient liberties—their just rights, to be crushed. In the spring of 1849, Francis Joseph reduced his whole empire to twenty crownlands, to be governed bureaucratically by the central power at Vienna. From this time till 1860, Hungary lay prostrate, shorn of all liberty, civil and religious.

The results of the Italian war of 1859 so crippled Francis Joseph, that he felt obliged "to develop the forces of the empire." He called an assembly of the wisest men from the twenty nationalities to advise as to the means. They said, "give your people more liberty." He took the advice, and with their counsels has been maturing a constitution of civil and religious freedom—yet incomplete, but giving promise of much liberty. Hungary claimed more than the emperor would grant—even all the privileges accorded by Ferdinand in 1848. Because these were refused, her representatives retired from the advisory congress, and she was governed and taxed at the point of the bayonet.

Now in 1864, '65, and '66, a better feeling is arising between her and the emperor. Religious liberty and much more of civil liberty is granted and still more hoped for. It has been rumored that special privileges are to be the reward of Hungarians volunteering to fill the ranks of the (100,000) Austrian army, which is to replace the French in Mexico. That the Constitution of 1848 should be restored to Hungary cannot, at present, be expected. Religious liberty for Lutherans and Calvinists is now enjoyed.

HER SOLDIERS.

The original, feudal, aristocratic feeling grew out of martial taste and prowess, and has perpetuated that martial taste. It has been a principle of the Magyars that there are only two occupations fit for them; that of the shepherd and that of the soldier. Hence Hungary has been the great resource for recruiting the Austrian armies. She has probably supplied more soldiers than any other three dependencies of the empire. To her levies, too, is mainly due the high military reputation of the Austrian army. Bonaparte declared them the hardest fighters he ever met. During the wars with him, Francis flattered the Hungarians by calling their diet together oftener and more regularly than any other Hapsburg king ever did, and he had only to declare that the "glorious privileges" of the feudal lords were threatened by the French Revolution, to bring out levy after levy, *en-masse*. In the year 1809, 50,000 nobles took the field at a cost, for their armament, of more than \$7,000,000.

The Magyars have always been most tenderly sensitive to any appeal to their knightly gallantry or military honor. This was strikingly illustrated on the 11th of September, 1741, when Maria Theresa, a fugitive from her capital before Frederic the Great, appeared before the diet in Presburg, with her infant son, Joseph, in her arms. It required but one appeal to their gallantry and military magnanimity to make their swords fly from the scabbard and to draw forth the unanimous cry "Let us die for our Queen!" (or "*King*,") for such was their prejudice against being ruled by a *woman*, that they persisted in styling Maria "*Rex*." This was the signal for a general rising of the nobles and Frederic was driven back. Had it not been for the soldiers of Hungary, Austria would have made a poor figure on the battle fields of Europe.

THE COUNTRY AND ITS PRODUCTS.

Hungary is largely composed of that great central basin of Europe, shut in on the north east and south east, by the Carpathian mountains: on the west and most of the south by the Alps. It is the largest and most fertile valley in Europe. The whole territory, mountain and plain, stretches over 125,000 square miles, while England, Scotland, and Ireland cover only 122,000, and Prussia only 116,000.

In its largest dimensions Hungary included Transylvania, Slavonia, the Military Frontier, Dalmatia, and Croatia, with a population of 15,000,000. As a crownland, after 1849, it was limited to Hungary, proper, and two or three counties were cut from that and added to Transylvania, leaving a population of about 9,000,000, of whom about 4,500,000 are Magyars.

PRODUCTS.

Most of the plains and the hills are very fertile, and if properly cultivated, would yield the largest returns of any country in Europe; but as the owners have felt above work and left all to the poor peasantry who have little motive to labor, agriculture has been conducted in the most slovenly manner.

The vine flourishes well on nearly all the plains and still better on the southern exposures of the hills. On the hills bordering the upper Theiss grows the Tokay, furnishing the finest wine in the world. This Tokay region covers 50 square miles. Protected from the north winds by the Carpathian mountains, it enjoys a climate like that of northern Italy. Only about one-third of this Tokay region is cultivated, and yields about 180,000 gallons annually. The wines of other sections are less valuable and some of them very poor. The total produce of wine, not including Transylvania, is 328,748,000 gallons, and probably might be quadrupled. The peasants are much given to intoxication.

The melons are almost as remarkable for their abundance and excellence as are the wines, occupying sometimes continuous tracts of 100 acres.

Tobacco is also raised easily in nearly all sections, some of very fine quality. All the cereals of temperate climates grow well. More of Indian corn is probably raised in Hungary than in all the rest of Europe. It was introduced from Turkey, and is called Turkish wheat. With the Croats, Rascians, and Wallacs, it is a great favorite for bread.

Besides the above, large quantities of hemp, flax and various kinds of delicious apples, pears, and plums are raised.

The broad pastures and the oak woods sustain large herds of cattle, sheep, and swine.

The mountains are as rich in metals as the plains and hills are in fruits. Gold, silver, iron, copper, lead, zinc, antimony, alum, orpiment, and tellurium, besides coal and salt are found. The mines are wrought by the government partly, and partly by individual enterprise. Mining, like agriculture, is carried on with little energy.

Manufactures are few, including cloth, linen, silks, carpets, leather, iron-ware, and a few others.

Commerce, owing to the inferiority and scarceness of roads, the bad condition of the navigable rivers, and the restrictive policy of Austria, is small.

EDUCATION.

Far better provision is made for the classical and higher branches than for the elementary. A very large number of the nobles send their sons to the colleges and educate them as advocates; but a small proportion of these ever appear at the bar.

Among the lower classes of the Roman Catholics and of the Greek church there is little education. But the Protestants have maintained their schools in almost every village. They can generally read and write.

RELIGION.

For one hundred years after the conquest, paganism continued. In the year one thousand, St. Steven, (saint and king) turned the nation over to the Pope. The reformation took a strong hold in Hungary, especially of the nobles; all the magnates except three families embracing the new creed. Calvinism, the reformed creed, took the greater number; Lutheranism, fewer—while in Transylvania, Socinianism prevailed to considerable extent. The Hungarian constitution guarantees perfect religious toleration, and all the Hapsburgh rulers, except Joseph II. and the present Emperor, swore to maintain it; but with what fidelity the oath was kept, we shall see. Of the different religious denominations the number of the ministers, within the past twenty-five years, has been about as follows: Roman Catholics 9,734, Greek (united) 80, Greek (non-united) 2830, Calvinists, 1812, Lutherans, 648. The Protestant churches count about 3,000.

PERSECUTION.

Protestantism so prevailed about 1570, that to preserve the Catholic Church from annihilation, the Archbishop of Olah called in the aid of the Jesuits. In 1576, the fanatical Rudolph became Emperor of Germany and King of Hungary. In 1577, persecution began, and with little intermission, continued in every reign, except that of Matthias II. till 1783, when Joseph II. granted religious liberty.

From 1712 to 1783 the churches were deprived of pastors. In this cruel intolerance even the, otherwise, estimable Maria Theresa was partaker.

Sometimes the churches were closed; sometimes the pastors were driven away. "The mad zeal went so far (under Leopold I. 1678,) as to sell many of those victims as galley slaves." (Ency Brit. vol. 12, p. 21.)

This was the time of bitterest suffering, and the Protestants, in despair, rose in arms to resist; they were defeated. General Caraffa erected a scaffold at Eperies, March 1687, and to the end of the year, nine long months, the open butcheries of multitudes went on without much discrimination in regard to the victims. It was wholesale murder. The executioners were weary in the bloody work. These massacres are called in Hungarian history, "The Butcheries of Eperies."

Still, with an incredible vitality, the nation recuperated, and from time to time made gigantic efforts for independence. The Protestant churches seemed like the burning bush, incapable of being consumed. When Joseph II. in 1783, gave liberty of conscience, there were 3,000 little, oppressed, pastorless, Protestant churches to be supplied with public teachers. The historian, Dr. Merle d'Aubigne, says, "Joseph II. by an edict of toleration, restored to the Hungarian Protestants their pastors and churches. But the oppression under which they had groaned for more than seventy years, rendered this favor almost useless. It suddenly became necessary to procure nearly 3,000 ministers. The people were obliged to put up with such as could be found; and consequently men were placed at the head of the churches who were wholly unworthy of such a position. At a later day there was established at Vienna a theological institution of a deplorable character. The rationalism, the worldliness, the ignorance of the greater number of the pastors, caused more injury to the churches of Hungary than did persecution itself. The schoolmasters were even worse than the ministers; and when a peasant had a worthless and idle son, he would devote him to one of these two professions." He further states, that the Bible was so scarce that when a father died in a family where one was possessed, it often became an object of contention between the different members of the family, when the division of the worldly goods could be easily settled. The result, generally arrived at, was an agree-

ment that the Bible should itinerate among the different members of the family, remaining three months in a house.

Things improved from this time till 1848, especially through the efforts of a devoted Hungarian pastor, who, in 1840, secured the publication in Hungary of 200,000 Bibles in six different dialects. He also established a seminary for the education of school teachers, and under his own tuition, several pious young men were trained for the ministry.

In 1849, Francis Joseph annulled the Constitution; formed Hungary into two (of the twenty) crownlands, swept away all the rights and privileges of the Protestant churches, and in the *Concordat* of 1855 handed them over to the tender mercies of the Pope.

Thus things remained till 1860, when as above stated, the providences of God compelled the emperors to break that Concordat and give more liberty. This liberty is giving the Hungarian Protestants new hope and new life.

A FIELD FOR SUNDAY SCHOOLS.

What more inviting field could be furnished for the glorious Sunday-school work of the nineteenth century than Hungary, in its present state; with three thousand churches surrounded and overshadowed by Roman Catholics, and feeling that all their hope is in education, and especially education in the simple Word of God? Let Sunday-schools be established in all those feeble, discouraged churches, as they are in England and America, let the laymen be led to study the Bible for themselves; especially let the children be taught the Word, just as God has given it on the printed page, let some judicious, deeply-pious and learned missionaries be employed, establishing such Sunday-schools, and counselling, and in every way aiding the churches and pastors, and might we not hope there would be kindled a multitude of bright flames of Gospel truth which should throw their rays far into the Papal darkness around, so that both Protestants and Papists should be benefitted, and God be glorified?

THE PERUVIAN PRESS ON SPAIN AND HER RELIGION.—From the *Nacional de Lima*. "And it is said that she has given us our religion, and that she has civilized us. Religion! It would have been better to have adored, as did the old Incas, the sun, resplendent in the heavens, than to have idolatrously worshiped the bonfire of the Spanish religion. The former was an idolatry poetic and sublime; the latter brutal and horrible. The institution of espionage and of the accusation of the father against the son, of the son against the father, of brother against brother—was *that* religion?"

"Intolerance, carried even to the death penalty—was *that* religion?"

"Taking away the resources of the poor; consummated without pity, by sheer force; was *that* religion?"

"The enslaving of Indians and negroes, upon the forms of the convents—was *that* religion?"

"Enough. The truth is, that never has the Christian religion, that incarnation of divine love, suffered such an adulteration so complete as under the Spanish rule.

"That which Spain calls religion is calumny most horrible against the religion of Jesus Christ."

LITTLE AT FIRST—MIGHTY AT LAST.

A traveler through a dusty road
 Strewed acorns on the lea,
 And one took root and sprouted up,
 And grew into a tree:
 Love sought its shades at evening time,
 To breathe its early vows,
 And age was pleased, in heats of noon,
 To bask beneath its bows;
 The dormouse loved its dangling twigs,
 The birds sweet music bore;
 It stood a glory in its place,
 A blessing evermore.

A little spring had lost its way
 Among the grass and fern;
 A passing stranger scooped a well,
 Where weary men might turn.
 He walled it in, and hung with care
 A ladle at the brink—
 He thought not of the deed he did,
 But judged that toil might drink.
 He passed again—and lo! the well,
 By summers never dried,
 Had cooled ten thousand parched tongues
 And saved a life beside!

A dreamer dropped a random thought;
 'Twas old, and yet 'twas new—
 A simple fancy of the brain,
 But strong in being true.
 It shone upon a genial mind,
 And lo! its light became
 A lamp of life, a beacon ray,
 A monitory flame.
 The thought was small—its issues great,
 A watch-fire on the hill,
 It sheds its radiance far adown,
 And cheers the valley still.

A nameless man amid a crowd
 That thronged the daily mart,
 Let fall the word of hope and love,
 Unstudied from the heart.
 A whisper on the tumult thrown—
 A transitory breath—
 It raised a brother from the dust,
 It saved a soul from death.
 O germ! O fount! O word of love!
 O thought at random cast!
 Ye were but little at the first,
 But mighty at the last!

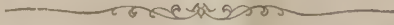
 OBSTACLES TO CHRISTIAN MISSIONS.

It has long been a favorite and cherished idea, even with Jews converted to Christianity, that as they were to be the instrumental agency for converting the heathen world, direct and immediate efforts of Christian missions should be directed to the conversion of the Jewish nation, with reference to this, their high commission. Our good "Christian Rabbins" have attributed our slow progress towards the conversion of the heathen world to the fact, that we were attempting to do the work which has been committed to their hands. However this may be, there are certain obstacles to the success of modern missions to the heathen, that we should do well to consider. It is a fact, that no obstacles are more formidable than the influence of the Roman Catholic Church.—The power of the Papacy is seen almost every where: and no sooner is the Gospel planted in any part of the heathen world, than the errors and absurdities of Romanism are presented to arrest it. The difficulties our own missionaries have met from this source, have been found more formidable than heathenism itself. Even the Mohammedan has shown more kindness to them than the authorities of the semi-papal

Greek Church. And now, after near half a century of successful labors in the Sandwich Islands, our Protestant missions are met both by the Jesuit and the really Papal opposition of the Prelate Staley.

The Rev. Dr. DUFF said, years ago, at one of our anniversary meetings, that the Papal influence was among the most formidable difficulties they had to meet. Wherever they had gone, no sooner were their schools in successful operation than the Romanist came to plant his educational institutions at their side ; and the insinuating influences, and showy externals of the Papal system, were put in operation to deceive and draw away the partially enlightened heathen from the symple teachings of the Gospel.

It may be that we are yet to be taught, in the providence of God, that the power of the Papacy is to be overcome, and its masses converted to Christ, before the Gospel can be preached and sustained through the heathen world.



AN OLD ENEMY IN A NEW RELATION.

ROMANISM is cunning, crafty, and, after the snake sort, wise. She can pay court to monarchy, or hypocritically eulogize republicanism—laud public schools, or secretly plot for their destruction—wink at sin in high and low places, provided her ends are better answered thereby. She proclaims herself the friend of man, the comforter of the distressed, the guide of the soul ; and yet persecutes, tortures, and even kills, if her interests are at stake. She is the enemy of man ; religiously the destroyer of all that is vital in soul-relationship to God.

Just now she is putting forth extra efforts to Romanize the South. Not the negroes, nor the poor whites, so much—but the so-called aristocracy. Says a colporteur of the American Tract Society :—"So quietly and wisely have they laid their plans, and so vigorously, persistently, and quietly are they carrying them into effect, that without exciting alarm or suspicion, they are now making more converts probably than all other denominations combined. Their missionaries or agents have been before me in every town or neighborhood I have visited, and I have heard of their influence in others I have not visited. Their plan seems to be to visit the most influential families who belong to no church, but whose wealth or social connection and position give them influence, and by their soft and easy manners and subtle flattery persuade the parents to send their daughters to their schools or seminaries, where every thing is done to fascinate and attract them and their parents, till step by step they are brought into the bosom of the Papal church. If any thing is wanting in persuasion or argument,

they are reminded that the Catholic church has always been friendly to the South. This error seems to possess every ingredient to make it attractive to this people. They aim at the first, the highest, governing class. Not that they do not want the poor whites or the negroes, but they know when and how to begin. While the great body of the Protestants North are waiting the action of politicians or statesmen, or wasting their time, energy, and means, in disputing about the rights of the freedmen, and devising means for their amelioration, they are stealing the hearts of the dominant and leading class, and sowing seed that must yield a sad harvest."

In one view, all this is explainable. The Pope was the only potentate, in all Europe, or elsewhere, who recognized the Confederacy as a government *de facto*. And as the Southern aristocracy were such government, gratitude requires that they remember their *only* friend.—After playing false to God in the matter of slave-holding religion—and to republicanism, by going into rebellion—it may be a relieving fact of character that they acknowledge one of their obligations. We speak, in this, from their stand point, not that of our own.

Besides, it is a notorious fact, that Romanism in this country, as a whole, was against the government in its struggle with traitors. Its hierarchy, priesthood and press were with our enemies, with slight exceptions. Hence the mobs, and other resorts, to evade military duty, and cripple the administration. Those, therefore, that Rome was in sympathy with, when in arms against the nation, and whom she helped and strengthened, ought to furnish her with converts. They can trust her in all future issues with Freedom, and at her altars find perfect immunity from their sins. Not a principle of *real* Protestantism but condemns them—but Rome could canonize them, if she would, and proclaim them martyrs.

Seriously, there is much in this new piece of strategy, on the part of Rome, to awaken the vigilance and increase the zeal of Protestants.—The South hitherto has been dominantly little better than semi-pagan. Rome is an outgrowth of pure paganism, and this but partially disguised. The law of moral affinity will help the parties in question to win and be won. Northern religion must counteract this result. The South is truly missionary ground; and we hail with unutterable joy the purpose to give it a pure Gospel, preached by a converted ministry, on the part of Northern Protestants. Success to the effort. But at present, "the harvest is great" while "the laborers are few."—

Evangelical Messenger.

A poor spirit is poorer than a poor purse. A very few pounds a year would ease a man of the scandal of avarice.

THE FOREIGN FIELD.

FLORENCE.

REV. and DEAR BROTHER,—In Bologna we have an earnest and diligent evangelist. He has been laboring in that city nearly four years. As in other places, the brethren in Bologna have had a varied experience, sometimes in prosperity, sometimes in adversity; driven from one place of worship to another, and exposed to the petty persecutions, to which all are liable who abandon the Roman Church in Italy.

In a recent letter from the evangelist he gives some account of his labors, which are neither few nor small: two services on Sunday, and one every evening in the week, besides a Sunday-school, and religious instruction to the children on Thursday. Monday evening is given to the study of the book of Genesis—Wednesday evening to one of the Epistles—Friday evening to Daniel and the Revelations—Saturday evening is devoted to prayer and exhortation by members of the church. He speaks also of visiting the sick, and the good results of praying with them—of the happy deaths of those who die in the Lord.

The brethren have secured a place of worship, which has been put in order at their expense; they are accustomed also to meet all the incidental expenses of their services, besides contributing to the relief of the poor and the sick. The audience varies from 250 to 300 persons. The schools established in Bologna, which have numbered from sixty to eighty children, are to be reorganized, a new place having been rented for their accommodation.

Encouraging letters have been received from Carrara. In the summer, the condition of affairs there was not altogether promising. The evangelist now writes: "During the last month religion appears to have revived among us, which has been for me a great consolation. The services of the church are now attended by a large number of persons, who desire to be instructed in the doctrines of the Gospel; and this number, instead of diminishing, goes on increasing every week. Our heavenly Father in his goodness thus sustains my cou-

rage, which sometime since began to fail; He bears witness also against my pride, teaching me that He alone can draw the souls of sinful man to Himself. The day and evening schools are both increasing in number, which is a great encouragement; for if the present generation refuse to hear the Gospel, the children gathered into the schools will have their minds enlightened by the knowledge of divine truth."

The evangelist from Torano sends very satisfactory accounts of work among the simple people of that region. The congregation has increased beyond the capacity of the rooms heretofore occupied. The schools for boys and girls have also increased, and demand larger accommodations. The evangelist, who is a tried and faithful servant of Christ, has gained the confidence of the people, and is respected by the Catholics, not excepting the priest himself.

At Carrara and Torano, there has been some conflict and excitement in regard to the burial of those who have died out of communion with the Roman Church. The civil authorities, and some bigoted priests, have prevented the burial of some who have died among the evangelicals, or obliged their friends to bury them out of the public cemeteries. But by means of direct application to the minister of worship in Florence, an order was sent to the Syndic of Carrara and Torano, directing them to prepare and enclose with walls a portion of ground adjoining the Catholic cemeteries, in Carrara and Torano, for the use of Protestants, or all not connected with the Roman Church. So the priests and people are obliged to see that the Government respects the consciences and the religious sentiments of Protestants.

Yours sincerely, E. E. HALL.

LYONS, 9th March, 1866.

DEAR SIR, and beloved Brother in the Lord:—"There is nothing new under the sun," saith Scripture, and so every man finds it, for in spite of the infinite variety of form and incident by which the divine per-

fections are displayed in the government of the world, the essential principles on which that government is conducted are ever the same. That which is good in itself is always good, though times and circumstances may require changes in the manner of its outward manifestation; just as evil is always evil in principle, however multifariously it may vary in its appearances.

We cannot expect, therefore, to discover things essentially new in our labors on the field of Evangelization, any more than the husbandman on his farm, or the student in his class; whilst all may expect to meet with things, as to their form both new and old to rejoice or afflict them.

As to Romanism, it remains as old as ever—rejecting and repudiating all that is new to the tottering church, whether in principle or in practice, and in whatever quarter—within or without its stereotype pale—it may appear. As to “things new” *without*, the fulminations of the famous Encyclical letter have not spared them; and as to “things new” *within*, we have before us an instance just now of the manner in which Rome contrives to evade if she cannot quash them. A celebrated priest, the R. F. Hyacinthe, had been attracting large audiences to his Lectures (conferences) at the Paris Cathedral, and was expected to repeat his addresses during Lent at Lyons, where every preparation had been made for the purpose. Tickets for private seats were sold in great numbers, advertisements published, dates fixed, etc.; when lo! to the astonishment of the Lyonese public, whose expectations had been raised to a high pitch, an official announcement was published, stating that the Rev. F. Hyacinthe would not hold his lectures at Lyons. Indisposition was alleged as the cause, and the price of the tickets sold was reimbursed. But this did not satisfy our disappointed public, who thought if there had been no other impediment than “indisposition,” a moderate adjournment of the lecture would have answered the purpose much better than an immoderate, absolute relinquishment. But the fact was, the celebrated preacher had proclaimed in his lecture, at Paris, something quite “new” to the church

of Rome. He had dared to look for Christians beyond the portals of his own church, and invoked beneath the vaults of Notre Dame (the Paris Cathedral) the God of Washington, of Lincoln, and of Johnson, the God that hath blessed the banners of Free and Christian America. More than this, the Catholic preacher had not hesitated applying to the clergy’s mission to pious souls the significant word of the Baptist: “Christ must increase but I must decrease.” “There are abuses in religious orders,” he continued, “as well as in simply human, and I confess they appear to me more shocking than all others. *Optime cujusque pessima corruptio*. But the horror I feel for this corruption shall not prevent me from blaming it openly, nor from asking how it comes that Ecclesiastical history insults every thing without and glorifies all within? If by the Church you mean the Jerusalem that cometh down from heaven to earth, all must be glorified; but the church moving from earth to heaven, i.e., you, I, Christians and priests, all that are baptized in Christ, this Church is kneaded in the flesh, the blood, and the dust of Adam; it is made up of egotism, ambition, and all passions of men. The Christian confesses, because he is fallible, not through grace, but through the nature that is in him; the priest confesses, the Bishop confesses, the Pope himself puts off his tiara, and inclining himself before one of his sons, he says: ‘I have sinned, I have sinned: it is my fault, my very great fault.’ We all confess, and consequently are all sinners. In a large Council, where the question of the Reform of the Church was treated, a Bishop applied to the rebellious and always recurring abuse of the Church the following words of Jeremiah (I scarcely dare repeat them after him, but the august assembly approved them) ‘*Curavimus Babylonem et non est sanata*’—we have labored to restore Babylon, and Babylon is not restored.” These short citations fully shew the spirit in which the R. F. Hyacinthe’s Lectures at Paris were conceived, and this spirit, it is supposed, has been a motive much stronger than any ‘indisposition’ for not permitting their reproduction at Lyons the *Prima Sedes Ecclesiae Gallicae*

And in support of this opinion, it is whispered here that the R. F. Hyacinthe would certainly have preached in the Lyons' cathedral, had he consented to modify the letter and spirit of his Lectures, as he was requested to do, but he refused. May this remarkable event be rendered useful to the awakening of the minds and consciences of many, and others be raised up to speak boldly and more and more faithfully to the "rebellious house," "whether they will hear or whether they will forbear."

The work of Evangelization continues both within the city of Lyons and in the Stations; but it is rare that the friends we are happy enough to gain for the Gospel escape difficulties in consequence of their change of religion (as it is called), and in certain cases the trial is severe. Thus a family has been recently disinherited by an aunt, simply because they had had their eyes and hearts opened to the Gospel, and left the R. C. Church: the legacy of which they have thus been deprived was 30,000*f.*; a very considerable sum to persons in humble circumstances, yet neither this loss nor the fact of their losing some of their customers besides, has not discouraged them; and the head of this family has continued foremost as a promoter of Gospel truth among his neighbors. Indeed there is an appearance of revival in that neighborhood. Several are withdrawing their chairs from the church, and have not attended even at the recent Jubilee. One, a female, did attend, but it has been for the last time, as the following relation will show: She presented herself at the confessional, where the priest (knowing that she had her mind turning towards the Gospel) asked her: "Do you promise me to abstain from listening to the Protestants?" "No, I simply ask for absolution, but I do not intend neglecting the Gospel; the Protestants themselves have told me that the Gospel faithfully announced would do as much good in your church as it does in theirs; why then would you forbid me the Truth which does me so much good?" "I repeat, that unless you promise me not to attend Protestant preaching, you shall not receive absolution." Whereupon the poor woman said: "Well, I prefer losing

your absolution to relinquishing my liberty," and left the church and the priest.

At V. we have a family who have recently left Lyons, from lack of work, and who are endeavoring to spread the Truth in their new neighborhood: they meet with much ill will from the priest and his party, but they persevere, and open their humble chamber to their neighbors, who, from 15 to 20 in number, meet there for reading Scripture, meditation and prayer. The bigots are doing what they can to deprive our poor friends of their work in order to force them to quit. A poor sick man, whom our friends are visiting, and who is beginning to 'taste that the Lord is good,' was offered a barrel of wine, containing 100 litres (large bottles) on condition of his ceasing his relations with "those heretics." He replied: "I shall be very happy and thankful to receive the barrel of wine if you will give it me, but I cannot refuse the visits of my new neighbors, who, though they make me no presents, are doing me good by their Christian conversation and instruction from the Bible." Of course the wine present is now out of the question.

At M., another village, there are at this day upwards of thirty Bibles or Testaments; there were scarcely two or three a few years ago! Our books and tracts are read, and not without profit. "Oh! what a book!" exclaimed a man the other day, after having read "Richard Weaver." In one of our quarters the number of reading subscribers to the library is threefold that of the previous year. We have the prospect of being enabled to open an adult-school at Tarare, where the work of evangelization has excited the zeal of some new friends in favor of such an institution, greatly needed generally among our R. C. populations, where immense numbers of adults have not in their younger years enjoyed the benefit of intellectual education. Government itself is lamenting the ignorance of millions that can neither read nor write!

Our adult schools in the city, both for men and women, continue well attended, and are valuable helps to our evangelization work, inasmuch as the teaching is conducted throughout on a method bringing the

scholars in constant contact with the Gospel. If it is interesting to see youth and middle age learning to read and write under Christian dictation, and thus led unawares, one may say, to the knowledge of Christ and his Gospel, it is truly touching to witness old age coming to the class, principally *because* that reading and writing is telling them things they had never been told before. We have had the privilege lately of receiving at the Lord's table twelve new members to the church in Lyon's city, where a goodly number are remaining candidates, for the admissions take place only upon credible proofs of a Christian walk as well as profession.

As to our resources, we have again to deplore the loss by death of some generous benefactors, whilst at the same time and in spite of some curtailments in our establishments (not made without reluctance,) last year's account, have still left us in debt for 11,000*f.* on current charges, and 80,000*f.* on chapel debt!

Believe me, dear sir and brother, yours very affectionately in the Lord,

C. A. CORDEZ.

P. S. The Archbishop of Paris has paid a visit to Mr. E. dePressense, the author of "Jesus Christ, His Times, His Life and His Work," to thank him for this production, and express his satisfaction of it.

SANTIAGO DE CHILI.

February 14th, 1866.

APPEAL TO THE AMERICAN CHURCHES.

"We cannot do more for the Santiago mission, because of *war times*."

Until quite lately, this has been uniformly the reply to all my appeals for help. For four years and four months I have labored in Santiago, and the churches in the United States have not sent one cent beyond the somewhat limited salary which I asked for my personal support. I first asked for a small sum, I think \$100, to enable me to publish some articles through the periodicals. Lack of funds has prevented me from doing anything in this direction. I then asked for aid in sustaining a religious book depository, to be kept open by a Chilean. We struggled alone with it, two or three of

us, for nearly one year, without any assistance from the United States. Finally, the books were placed in my study, and the depository has been there ever since. I have also asked aid in order to build a chapel, and to establish a day-school for English and native scholars, so that children may receive a Protestant education. "Lack of funds" has been my answer. I have asked money to sustain colporter labor, and also earnest request has been made that additional laborers might be sent to Chili, at least one ordained missionary for Valparaiso and one for this place. I am now hoping to receive yet a favorable response to this appeal. I have also asked that certain books and additional tracts may be published. The tract societies in the United States are doing something, but they are not meeting the urgent specific demands of the Spanish missions. Why are not more than two volumes of the History of the Reformation published? We are greatly in want of books, like Nelson on Infidelity, controversial books, and periodicals.

Shall the churches suffer the "American and Foreign Christian Union" to lack funds to carry on this urgent, this multifarious work which demands much money, many books, and many men? Shall the few missionaries in the Spanish republics knock in vain at the doors of the numerous, beautiful and costly churches which are the boast of our country?

May not this appeal reach many homes where is abundance and wealth, and I may add a missionary spirit; and shall this silent appeal be thrown aside with the indifference of an advertisement in which you have no interest? Interest! An overwhelming responsibility rests upon the highly favored Christians of the United States in regard to the evangelization of these our sister republics, who just now are asking of you powder and ball and sympathy, to be free from foreign aggression.

They are suffering a terrible religious oppression, but, alas, they are not sufficiently sensible of this tyranny to ask of you the aid they need; but they are more deserving of aid than perhaps you are aware. There are a few Chileans in this city, who often

say, "It is strange the Christians of the United States do no more to evangelize this country. From England, France and Italy, and even the United States and Canada, teachers and priests are sent out to make us more Catholic, and to prejudice us against the truth; why do not the Christians of the United States think of us, publish books for us, give us papers for our children, do more to educate us in the truth? Santiago and this country will never be evangelized by one or two colporters stealing about selling a Bible here and there."

To the Chilians, there is no show of earnestness on the part of our home churches their welfare. I am here, but my time mostly engrossed in the English work, and I can at most but give to those who come to my house, a few crumbs.

VALPARAISO CHRISTIANS.—They have been supporting a depository and a colporter at an expense of not less than \$1,500 a year, a larger sum than the churches in the United States have been expending in

VALPARAISO CHURCH IN "WAR TIMES."—Since the beginning of war times, the port of Valparaiso has been effectually blockaded; and the merchants, especially the foreign, have suffered and do still suffer very much. I requested a rich American wholesale house to give us ten dollars for fitting up the chapel, but the firm declined on account of it being war times. But does the Valparaiso Bible Society shut up its depository and feel constrained to employ no longer the colporter? Not for one day. Christians curtail expenses, they lessen their number of servants or dispense with them altogether, but they would not allow the missionary work to languish. Notice how they have enlarged their operations during "war times." The French colporter, whom we had commenced in Santiago, needed support in order to be kept along. The Valparaiso Bible Society said, we will continue him on his work, and increase his salary ten dollars per month.

A month ago, I handed Mr. Trumbull an old work in Spanish on celibacy, of some two or three hundred pages. Some Chilians

to whom I had lent it, greatly wished that it might be republished. I requested Mr. Trumbull to receive it, write a preface for it, and get it republished, if he approved of the work. I did not suppose that he would get it published in this country; but last week, he sent word that it was in the printer's hands.

Mr. T. is deeply interested in the work here in this city. He proposes that a Mr. Ibanez, a Chilian of Valparaiso, and member of his church, should come up here on Saturdays, returning on Monday, thus enabling him to lecture to the Chilians who come to my house. He does not come here to remain permanently, because he could not support himself so well here. He is a teacher. Why should not the Christian churches in the United States support this young man, who has studied in a college in California?

Mr. T. writes to know if a Mr. Lazarte, who now is an intelligent and firm Protestant, will consent to become a colporter. I had a conversation with this man last evening. He said he wanted a guarantee that he would be permanently employed, since he must regard the wants of his family (he has a wife and three children). He is a jeweler, and so soon as he is known to be an apostate from the Catholic Church, his business prospects will be ruined, as his principal supporters are fanatical men, who would not scruple to injure his business. I told him that by this steamer I should write to the Society in New York, and I hoped that they would be very glad to employ him; and that in the mean time the Valparaiso Bible Society would employ him. I am unwilling to say on my own responsibility, "Go forward, the Society will need you, and will support you." It is very little that I can do to support him, and I dare not presume too much upon the response which this appeal will have upon the churches. Mr. L. is a man of talent, possessed of a warm heart, and gifted with a retentive memory, a flow of language, and an argumentative mind.

Mr. T. is also corresponding with Mr. Wetherly, the American colporter here, about opening again a depository. His

wife, a Chilian lady, converted to Protestantism, would attend this store in the day time, and Mr. W. in the evening, after returning from the sale of books in the streets during the day. Mr. W. is very anxious to undertake this. He will accept the smallest possible salary.

What the friends in Santiago have done during "*war times*."

They have fitted up a chapel at an expense of nearly \$1,000. The pews are rented for current expenses. It is intimated that when the little debt of church building is removed, they are desiring to make some raise for me. They have refused to receive any thing from me in fitting up the chapel. They gave us a pew, and cushioned it. There is some increase of religious interest among the congregation.—I think the chapel has had an influence upon my sermons, and the mode of delivering them, from some remarks that have come to me.

WHAT MEN WE ASK FOR? As I wrote you not long since, Mr. Trumbull and myself came to the conclusion, on consultation that we should ask for at least one missionary for Valparaiso, and one additional one for Santiago.

WHAT MONEY WE ASK FOR to support two colporters in Santiago and vicinity.

\$1,000 in gold per year. Is this asking too much of the American churches?

Three missionaries, with their support, and the support of two colporters. If you would do proportionately one thousandth part what the single church of Valparaiso is doing for this mission, it could easily be accomplished.

I am aware that your churches contribute to many objects; but there are a great multitude of churches that contribute but seldom, and others never, to the funds of the American and Foreign Christian Union. Let all do something for this cause, and do this steadily, and I am sure that the Society will then be able to go in and possess the land. There are walled cities and strong, but let the churches move forward in union and faith, and they are stronger than all they that can be brought against them.

Yours, very truly, N. P. GILBERT.

P. S. As soon as the question books and Spanish child's paper arrives, we will make extra effort to try the Sabbath-school system among the natives.

We publish this appeal to the churches with the prayer that God may lead them to respond heartily and cheerfully.

Two young men, who graduate this spring from the Theological Seminary at Princeton, are under appointment, and will probably sail in the fall for South America. If the churches do not help us much more liberally, we fear that instead of enlarging, we shall have to curtail our work. This would be sad indeed. We hope not. We believe not.

GREECE.

ATHENS, Feb. 9th, 1866.

MY DEAR DR. CAMPBELL—The ways of God are indeed past finding out.

Last evening, a young man called on me because he could not help it. "Please let me have a copy of the Testament," was his first saying. I handed him a copy, and turning to one or two places, asked me the meaning, but soon felt unable to restrain himself; his soul was so full of the love of Christ, that he exclaimed, "If an angel just from heaven should tell me the Bible is not true, I would not believe him; my own heart tells me that it is true, and I find in all things my experience corresponds with its sayings." Then he opened his heart, and joy was beaming at every word. He wonders at the completeness of his feelings, his desires, his wishes. Here is a man intelligent, inquisitive, a very Thomas in his demands of evidence, who, six months ago, when he first came to hear the Gospel, was an infidel and a scoffer, now he delights in the law of the Lord, wishes to "read the Bible by books, not chapters;" then the prayers of Christians seemed childish and contemptible, now he grudges the time he eats and sleeps, as robbing him of opportunity to commune with God. The world must be dumb in its speculations, but the Christian *knows* that the hand of God is in his salvation. Dear brother, the Lord is not far from us, for this is the *third* time he

permits us to rejoice in the regenerating work of the Holy Spirit upon the heart of man in this city; let us not be disheartened, but let our hearts rise up in confidence and faith, and the Lord will not *withdraw* his Spirit from us. The immediate occasion of this man's yielding to God, was the death of Mr. K's child. After he returned from the funeral, he could not cast the thought of death from his mind. In the evening, he said to himself, "now let me take off my coat, and then I will read and pray;" but the thought forced itself, "perhaps death may overtake me before I take off my coat; no, I will read and pray now." He took the Bible, but could not leave it, so kept on reading. He became excited, nervous, could not sleep, visions haunted him, and he could not rest until the peace of God comforted his heart.

Another man, now engaged as colporter, resisted the Spirit until a death occurred, which brought him to the point of consecration, and he cried out, "I cannot stand it; it is too hard, the yoke is too heavy. I will no longer deny my Master and my Saviour." Since he has spent some time here in the city and neighboring villages, selling the word of God; visited the factories and wharves, and thus disposed of about one hundred copies of the Scriptures, in part or whole, and as many other religious books. Now he has gone to the interior, and this week received an order to send him one hundred and fifty Greek Testaments, and fifty other religious books. So you see we've no drones, every one who professes to have experienced the saving power of the truth in his heart is at work for God. We do not intend to let any one *rust out* like iron locked up at the station for *future use*, but rather *wear out* in the track, bearing the burden of souls as they pass on to eternity.

One peculiarity of the work here is a *two-fold conversion*, not such as Mr. Boardman treats of in "The Higher Life," but quite different. First, the person needs to be *intellectually* converted; this is very apt to occasion self-deception, for the person easily in the light of his scanty knowledge may mistake it for *heart conversion*, and so

be satisfied. But such seeds yield not the peaceable fruits of righteousness. The second, is heart conversion. The way from the first to the second is much more difficult, than the road from superstition or infidelity to the first; but when a person here becomes regenerated, he is an *intelligent* Christian, and you find his experience as rich and wholesome as you will find among any people. There is a childlike confidence and trust on God, a realization in prayer that God is a Father, a consciousness of sitting at the footstool of Jehovah, that is indeed enviable. My conviction is strong that we shall yet see the best specimens of piety among the people of the *East*.

Please remember me to all the good people, and present much love to all your friends. Yours in Christian love,

GEO. CONSTANTINE.

MEXICO AND GEN. CASEY.

[While in Detroit, two weeks since, we met with an old acquaintance, one whom we had learned to love and respect as a Christian gentleman during our connection with the army of the Potomac; and having heard that the General had taken an active part while in Mexico in the distribution of the Bible among the native population, we asked him to give us an account of the good work for our Magazine. We have just received the following letter, accompanied with one written by the General some years ago. We have reason to thank God that Christian men do not forget their Christianity even when engaged in battles and sieges.]

DETROIT, Mich., Feb. 18, 1866.

REV. AND DEAR SIR—I have often thought there were many remarkable circumstances connected with the entrance of the American army into the city of Mexico in 1847, as I remarked in the conversation held with you lately in Detroit, on the occasion of your visit with Messrs. Orestes and Riley.

Our army, but 10,000 strong, marched from the city of Puebla, and after some skirmishing with the enemy, arrived at the Pedregal, four miles from Contreras via Chaloi, taking our cannon along. After fighting the battles of Contreras, Cherebusco, and Molino del Rey, we had but 7,000 men left for duty. With this small force, we stormed the castle of Chapultepec and entered the city of Mexico.

It was remarked, by almost every officer who talked on the subject, that a special dispensation of Providence could alone have given the success which our army achieved. Had not the season been unusually dry, it would have been almost impossible to have taken our cannon around by the Lake of Chalro (which was entirely unexpected by the enemy), and to have carried on operations so near the city. How a body of 10,000 men, entirely cut off from its base of supplies, should have been able to have entered the capitol of Mexico, and dictated terms, was certainly a most remarkable event.

I have enclosed, according to your request, a copy of a letter which I wrote while stationed on Puget Sound, to a gentleman in San Francisco, with regard to the distribution of the Bible in Mexico, while occupied by our army. That God will give success to the cause of reformed religion in Mexico, is the prayer of your brother in Christ.

CYLUS CASEY.

To Rev. Jos. SCUDDER.

In conversation with you, a few days since, you expressed a wish that I would inform you in writing with regard to the facilities of distributing the Bible in Mexico, so far as it came under my observation.

During the occupation of the Republic by our troops, I was stationed in the city of Mexico; and while there had an excellent opportunity of witnessing an attempt to circulate the Scriptures. The Rev. Mr. Norris was sent out by the Bible Society as their agent. He succeeded, by the aid of the government train, in transporting to the city of Mexico quite a number of Spanish Bibles and Testaments, and which were deposited in my quarters. After examining the field, it was thought best that the agent should not act directly in the distribution of the Bibles, but should operate through others.

I distributed quite a number of Bibles and Testaments, in families where I was acquainted, and, through the assistance of other officers, more than one hundred were distributed among their acquaintances. It was pleasing to observe the perfect willingness and actual co-operation of every officer (who was asked) in the work. They were generally thankfully received. Among the higher class, the influence of the priests was not sufficient to take them from them. In some instances the threats of the priests refusing to give absolution, prevailed to have them given up.

The occupying of the city of Mexico by our army, considering the obstacles which we were obliged to overcome, naturally excited a new train of thoughts among the in-

telligent and thinking people. They would ask these questions among themselves:

"How is it that these people, whom we, taught by our priests, have considered an heretical, God-forsaken people, have with so small a force overcome all the obstacles which have been opposed to them, from Vera Cruz to this place, and then, with a handful of men, broken through the three lines of fortifications, with which our city was surrounded, and taken possession of the capitol of our Republic?" "Our city was possessed of a population of 200,000 inhabitants, and besides, under the special protection of Mary of Gaudaloup, who, in many priestly processions about our streets, interceded with heaven for us." "These people possess, and are zealous in distributing a book, from which they profess to derive their religion, and from which we also pretend to derive ours. May it not be possible that the priests, from interested motives, have corrupted the teachings of this book?"

A little heaven has been placed in Mexico, which, by God's blessing, will lighten the whole. That despotic power, which enchains the human soul, and which is so universally enforced in Roman Catholic countries, will be thrown off, and man will stand free in the glorious liberty of the Gospel.

In the course of the events which transpired, and which were consummated by the acquisition of California, a marked and special interposition of Divine providence was often observed, especially by those who took an active part in the operations of that army which conquered the Republic of Mexico. God, in his providence, intends great things for California. He has unlocked her golden mountains to the gaze of the world. He has sent the ships of all nations to her ports, but above all He has given her the honorable post of an advance guard in the midst of the enemy—a Protestant community, surrounded by the darkness of heathenism, and the almost equal darkness of Rome.

From here will emanate those influences which will enlighten the gloom around.—This great and exalted honor is offered to us now. Will we accept it, or will we leave it to the generation to come after us?

The distribution of the Scriptures, and the promulgation of the doctrines which they teach, is the work of our safety—the great charter of our liberties. Upon their extensive diffusion, more than upon any written constitution, depends the preservation of our glorious system of government.

I trust, Sir, that as agent of the Bible Society you may be successful in the general diffusion of the Scriptures in this land, and that their life-giving doctrines, their all-inspiring and all-animating precepts may generally prevail.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. V.

"November's air is chill and drear,
November's leaf is red and sear."

So, dear reader, gird once more your winter dress around you, and let us together leave good old Frankfort on the Main, to wend our way Prussia-ward. By day we will journey, and by night we will tell villagers and citizens that the Sabbath-school, properly improved, is a good means of getting old and young to heaven.

At Giessen we pause for a night, and hold a neighborhood meeting, where some promise to go to work, and precious friendships sweeten the interview. The next night, at Lisch, the Sunday-school cause was honored—no, no! three Princesses were honored by attending our meeting, and learning how to make and how to conduct a Sabbath-school. Now we are at Marburg, where was founded, in 1527, the first University after the Reformation. Why should there not be here a Sunday-school to complete what the University began? They promised it,—have they fulfilled? if so, we have not heard of it. But now at Cassel we have a larger meeting, for Cassel is the capital of the electorate of Hesse Cassel, but no Emperor is now elected. Here, in a beautiful square, is the statue of the elector Frederick the Second, who sold the bodies, and perhaps the souls, of his subjects to the King of Great Britain, that he might adorn his picture galleries, and that the King of Great Britain might with these "Hessians" help to crush the bud of freedom in these United States. Shame on them both! Stop—it was the Sunday-school we were talking about. From the crowd two or more fair young ladies rushed, with tears forbidding speech, but at length saying "it was in the Sabbath-school in S— street, in B—, that we delighted to go when in America. Can you tell us of our friends there?"—After visiting and inviting family by family to that meeting, sending messages, etc., the way thither was trodden by many weary steps, but a pitiless rain could not quench

the fire of love that quickened and cheered homeward steps.

At Eisenah we must try for a meeting, for it was here where Luther, when returning from the Diet of Worms, was made a willing captive in the Wartberg Castle, where he translated the Bible, and hence called it his Patmos! Surely if he could repel the "evil one" with an ink-stand, we can do it with a Sunday-school. "Brockelmann, what is that on that door?" He translates: "Paid the exemption tax, beggars forbidden to knock." We had to leave Eisenah without a meeting, but not without rapping at the pastor's door, when the servant replied: "Cannot be seen."—Pastor and his wife both asleep—time, two o'clock, P. M. Erfurt is the spiritual birth-place of Luther. Here is his cell, his bed, his marble table, his Bible, etc., etc. Here too is the gallery of pictures, called the "Dance of Death." Here we spent the Sabbath, and attended a young men's Christian Association, managed badly enough, but better than the one previously described. Here we held two good but fruitless meetings. The dead Luther here waits for his resurrection. Our trumpet could not arouse him.

But if it was not the traveler's duty, it shall be the reader's privilege to skip past several towns, pausing for a little while at Halle, the home of Tholuck and a few other evangelical professors in the famous University. It was not found difficult to convene upon short notice a large meeting at Halle, and by this time Mr. B. had so well learned his lesson, that the few English sentences given him for translation, served as a text for a powerful appeal to these Germans.—He warned them to consider the Sabbath-school as Heaven's last expedient to awaken them from the grave of guilty indifference and unbelief. The German prejudice against the co-operation of women, as religious teachers, was met by quoting the cases of the women of Samaria, the commission given by the angel at the tomb of Jesus to be the first preachers of the resurrection,

Priscilla, who is mentioned as a teacher to the eloquent Apollas, and Phebe, who went from Cenchrea as a message-bearer to the brethren at Rome. Some seed here fell into good ground, and brought forth an hundred fold. At the close of the meeting, two of the principal and most gifted ladies of Halle approached us, saying: "Sirs, we have seen the Sunday-schools of England, and we know they are wanted in Germany. If we could have the pleasure of your company at our house to tea to-morrow evening, we will inquire further whether it be possible to commence them here." Be assured the invitation was not declined, but at the supper table a hint was given that one of the ladies would not be permitted to go into the work. She informed the other that her prayers for its success could not be prevented, and promised that if she would undertake the labor of the organization, she would pray for it. This offer was cheerfully accepted. The effort was made, and it was successful.

Two hundred girls were soon under Sabbath-school instruction in Halle, and a career of usefulness commenced by several young ladies in Halle, whose graces to this day continue to brighten in the best and most appropriate of all charities.

There was at the University of Halle a theological student, from New England, whose Puritanism had survived the changes of circumstances. In the pursuit of his profession, he had not lost sight of his calling, as too many are apt to do; but boldly putting his hand to the work, soon added one or two hundred boys to the same school. This union of the sexes for the purpose of educating the conscience, under the restraint of religion, was almost or quite a new thing in Germany. Its fruit will be a social reform, scarcely less important than the religious, for without the former, the latter is scarcely possible.

Knox.

TRANSLATION.

EXTRACT OF A LETTER FROM MR. TURIN, of Milan, pastor of the only Waldensian church in that city:

"The Sunday-school numbers forty-five children, who give me more joy than the members of the church, by the happiness

they manifest in arriving at their accustomed place in the school, by the promptness with which they seem to seize the great truths of faith, and by the Christian seriousness shown by some among them. ****

I do not despair at all of being able soon, with the help of God, to make full use of this method, which I regard as excellent, either for children, or especially for the members themselves of the congregation. One evening in the week I devote to a simple study of the Gospel, by question and answer, with the members of the church.—Those who show capacity and inclination for this work, will be invited to help me in the Sabbath-school. The journal, "*La Scuola della Domenica*," pleases me always, and renders a true service to our schools. As Mr. Bolognini knows English, he ought, in my opinion, to receive different American journals for children, in order to select and translate the best articles found in them.—For my part, I admire the "*Child at Home*," which has been sent to me this year, and for which I am ready to pay the subscription; and it seems to me that Mr. Bolognini ought to draw more from these sources so rich. My occupations prevent me from writing articles for this journal; but, henceforth, thanks to the help which has just been sent me for the station at Pavia, I shall, perhaps, be able to translate some articles, if they desire it.

DAVID LURIN, Pastor."

SILENCE.

In silence mighty things are wrought;
Silently builded, thought on thought,
Truth's temple greets the sky;
And like a citadel with towers,
The soul, with her subservient powers,
Is strengthened silently.

Soundless as chariots on the snow,
The saplings in the forest grow
To trees of mighty girth;
Each mighty star in silence burns,
And every day in silence turns
The axle of the earth.

The silent frost, with mighty hand,
Fetters the river and the land
With universal chain;
And smitten by the silent sun,
The chain is loosed, the rivers run,
The lands are free again.

MISSIONARY INTELLIGENCE.

CHINA.

Mr. Chapin dwells upon the importance of enlarging our missionary operations in China, and also urges, as Mr. Stanley does, the sending of a physician to their mission, and the opening of a hospital. The Roman Catholics, he says, intend to open one at Tientsin soon, and Protestants should not be behind. In other respects also, he notices the need of more laborers at Tientsin. He had, within a few months, visited Pekin, and also the new station of Mr. Gulick, at Chang-kia-kew, and writes :

“Hsiu-en-hwa is about twenty miles this side of Chang-kia-kew. Its appearance, as seen from the wall, is unusually pleasant, as it is abundantly supplied with fine large trees, which cannot be said of many Chinese towns. The walls enclose an area of about three or four square miles, which appeared to me to be pretty densely filled with buildings, though it had not the crowded aspect of other places I had seen. Roman Catholic missionaries have been laboring at this place for a long period, and have gathered a large church. Their labors are prosecuted under the protection and patronage of the French Government, such as neither England nor America extends to Protestant missionaries.

TURKEY.

Mr. Smith writes :—“The work at our station, and at some of our out-stations, is more than usually encouraging. Our Sabbath congregations are large and attentive, amounting sometimes to over two hundred. During the year, the Sabbath-school, which is held in our chapel, commencing soon after sunrise, averaged nearly a hundred. In addition to this, we have in different parts of the city two mission Sabbath-schools, at which, not unfrequently, seventy or eighty are present, most of them children from Armenian families. We believe these are doing a great deal of good. The children learn the catechism, and numerous hymns and verses of Scripture, which they carry with them to their homes, and thus introduce the leaven of the Gospel; and from the parents of such we receive almost constantly new accessions to our congregation.”

SYRIA.

Dr. Porter writes :—“Affairs at Safeeta continue very unpromising in worldly respects, but not less interesting in a spiritual point of view. The Moslem Governor has received unheard of bribes to induce him to exterminate the sect, and no matter how clear the case may be, he will not give them

a hearing, however violent and merciless the treatment they experienced from their enemies. The general famine which has overspread that region, owing to the locusts and the cholera, is thus aggravated to the last degree. Merciless Turkish soldiers are quartered on the Protestants, eating all their food, which is scanty enough, and distraining even their miserable cooking utensils, that they may sell them for barley for their horses. The people are reduced to the extreme of wretchedness and want.—Many of them have not a measure of wheat or barley left in their houses, and live from day to day on what they can beg or borrow. Could their case get a hearing, we have no doubt it could be shown that they have long ago paid the debts charged upon them, but as yet all efforts to get relief for them from Government have proved unavailing.”

BEIRUT.

Mr. Jessup writes :—“During the past ten years we have had one year of civil war and one of pestilence, but the work has moved steadily forward. In 1856 there were but three Protestant churches, with a membership of less than seventy; now there are six churches, with nearly one hundred and fifty members, and one native pastor has been ordained. Then, few books of any kind were sold; now, thousands of Scriptures and religious books are sold annually. Then, there was one printing establishment in Syria besides our own; now there are seven. Then, there were two Protestant high schools in Syria, with thirty pupils; now there are seven such schools in Beirut and vicinity, with about three hundred pupils. Then, there were some fifteen common schools, with about five hundred children; now, there are not less than fifty common schools, under Protestant auspices, with not less than two thousand pupils. And in addition to these, the Druzes, Greeks and Maronites have large and flourishing high and common schools, teaching thousands of children to read.”

MADURA.

Mr. Chester reports :—“My schools are giving me increased satisfaction, and the one on the compound has not been in such good condition as now since I have had charge of the station. A young brahmin from my English school, of high caste even among the brahmins, has applied to me for baptism, and will be baptised in a few weeks. Even the knowledge of his being inclined to accept Christianity has caused the removal of two promising lads of my first class, from

Dindigal to Madura; and his baptism will probably break up the school for a time. But it will take place, nevertheless, and the lad will probably be sent to our seminary at Pasumalie, to prepare for catechist's work. He says now, that he wishes to tear off his cord and preach in the brahmin street."

Mr. Capron gives an account of a heathen well versed in the Scriptures:

"There is another man living in Tirupuvanam, of the same caste, and a friend of the man just now mentioned, of whom I have often thought to write you, a very remarkable man for his knowledge of the Scriptures, and for the zeal with which he maintains the truth of Christianity. He says that he is a Christian at heart, but he 'rubs ashes,' which is with us the outward sign of heathenism. This man is a native doctor, old, and very deaf, and being thus shut up in great measure to himself, he has read and re-read the Bible, till he has much of it at his tongue's end. There may be a very few of our mission helpers who, having studied our system of divinity, could better explain it and sustain it by proof-texts; but there can be scarcely one who would equal him in quotations which indicate independent and original thought, or in quotations from the Psalms, and Prophets, and Epistles, to show the beauty of this magnificent book."

His Affecting Visit of Condolence.—But I have alluded now to this man in order to mention that he made me a visit of sympathy and condolence, such as could hardly have been excelled in interest, in any circumstances in which I can conceive myself to have been placed. He met me first in the garden, and exclaimed inquiringly—"The child?" (Mr. C. had lost his little one) while with his right hand he pointed upward to heaven. I bowed in assent. "The jewels!" he said, "don't you know about the jewels?" and he told me a story, which he located in Calcutta.

A lady one day, in her husband's absence, lost both her children by cholera. But she laid them out with a mother's tenderness, and spread a sheet over them, and waited at the door for her husband's return. "A person lent me some jewels," she said, when she met him, "and he now wishes to receive them again. What shall I do?" "Return them by all means," said her husband. Then she led the way, and silently uncovered to him the forms of his dear children."

MICRONESIA.

Mr. Emerson writes from Aparang:—"At eight o'clock, Sabbath morning, the

king and queen, missionaries, captain and crew of the 'Morning Star,' with some fifty or more men, women and children, were assembled for worship. Addresses were made and interpreted. Tears were shed as Mr. Snow reported the story of Mr. Bingham's sickness, and his visit with Mrs. Bingham to the States. They both have evidently a warm place in the affections of the king and queen. The king appears well, and has the reputation, among the native missionaries, of being a Christian man."

PONAPE.

The Uajai, who was seated like a lamb among the people, was not long since a man of blood, but is now a man of prayer. In the meeting preparatory to the communion, this Uajai confessed he had used some hard, unkind and unbrotherly words to one of the church, when entering the house of worship, for which he asked pardon of the brother, which was freely accorded to him—all of which, among a people where the power of life and death was so recently claimed by the chief, was very delightful. The meeting house, built by the Uajai, after his own taste and mainly by his own means, stands on an elevation of at least one thousand feet, and open to the ocean around one-third of the island.

The "Morning Star" holds out well, although the Captain has been apprehensive lest the old rigging, the stays or spars, should give way while far away, in remote and rarely navigated seas. Our jib-boom gave way in a squall, some ten days since; but fortunately it soon moderated, and two pleasant days were allowed us, in which a new one was put in its place. The stays have been strengthened by means of chains, secured from the ships burned at Ponape. I think that the work of the 'Morning Star' will, in future, require a larger craft, with more carrying capacity, and more room for native passengers than the present vessel will admit of.

Mr. Emerson also gives the following interesting account of a little Ebon girl, who was thrown away by her parents, and left to die on the beach, at the time that large fleet came from the Marshall Islands, when Dr. Pierson was here. She was picked up by one of the natives, and is now in the care of one of those I received to the church, and she desired that I should baptize her. I am told by one sitting by me that she leads a life of prayer, with as much regularity and apparent devotion as those older, and that the change in her manner and in her life has been very marked.

A SCENE AT MORNING WORSHIP.—The incident of most interest at the next place, was at morning worship, the next morning after our arrival. I had just finished reading the passage of Scripture, when one of the women, calling me by name, said, "I thank God that he has helped me to turn to him." This is their usual form of expression when they turn and embrace the true God. She made a few other remarks, and had hardly ceased speaking when another, on the other side of the house, followed in the same way. It was so unexpected, earnest and artless, that it took us all by surprise, and several were melted to tears. I have seldom witnessed more manifest tokens of the Spirit's presence than at that morning worship in a native cook-house.

in the true God has been increasing for two or three years. He has had some of the sacred trees cut down, to see what the effect would be. Somewhat recently, his son, a powerful man, has been declining in health, but advancing in religious interest. I found, on conversing with the old gentleman, that he was very anxious to know whether his son, Alik, was coming out that night on the Lord's side; and on talking with the son, I found that he was more anxious about his father than his father was about him. He talked with him several times before the meeting, and got Keduka to do the same. So, in the evening, the old father spoke, but the son was not ready. I wondered at that, for the son was evidently more intelligently interested than the father. I got Keduka to ask him about it in the morning, and it seemed he felt that his father was very old and feeble, and he feared he might die without confessing the true God. I should think the chances for dying were about evenly balanced between the two.—So delusive is sin.—*Miss. Herald.*

A FATHER AND SON EACH ANXIOUS FOR THE OTHER.—At the place we stopped during the following night, there was an infirm old man, nearly blind. He has been an important character on that side of the island, mostly in a religious way, but his interest

MISCELLANEOUS.

ANNIVERSARY.—The Anniversary exercises of the AMERICAN AND FOREIGN CHRISTIAN UNION will take place in the Presbyterian Church, corner of Fifth Avenue and Nineteenth-street, (the Rev. Dr. Rice's,) on Tuesday evening, May 8th, commencing at 7 1-2 o'clock. The Rev. Drs. STORRS, SCHAFF, SUNDERLAND, and others, will address the audience. The friends of the cause are cordially invited to attend.

The ANNUAL SERMON, in behalf of this Society, will be preached by the Rev. HOWARD CROSBY, D. D., in the Fourth Avenue Presbyterian Church, corner of 22d street and Fourth Avenue, on Sunday evening, May 6th.—Services commencing at 7 1-2 o'clock.

SAILING OF MISSIONARIES.—Mr. D. Z. SAKELLARIUS and his wife sailed from this city in the steamship "City of Baltimore," on the 7th April, inst., for Athens, Greece. He goes out as a practical printer, to aid Mr. Kalopothakes in the publication of his paper. He is a native Greek, but has resided in this country for the last seven or eight years. That he might more effectually labor for the good of his countrymen, he has devoted considerable time in preparation for missionary work, having spent two years or more in study at the Theological Seminary in Newton, Mass.

'STAR OF THE EAST.'—This is a paper published in Athens, Greece, by Dr. Kalopothakes, our missionary, and printed in Modern Greek. It is a religious paper, giving at the same time the current news of the day. According to the statement of the venerable missionary, the Rev. Dr. King, who by his personal labors and by his pen has done so much for Greece, this paper has accomplished much for the cause of Christ in that land. But vastly greater results would be secured, had he only the means necessary to print and distribute gratuitously hundreds of copies in the cafes and other places of re-

sort. The Athenians of the present day are like their fathers in the time of the Apostles, who were always "ready to tell or hear some new thing." Besides, multitudes will read a paper when they would not read a tract. By the distribution of his paper, great numbers of the Greeks may be reached with the truths of the Gospel. Some benevolent individuals of our city, feeling that Dr. Kalopothakes should have more time for other Christian labors, have pledged themselves for the support of Mr. Sakellariis for five years, and have sent him out to Athens under our auspices. Will not their example stimulate other Christians to give Dr. Kalopothakes the means whereby he can distribute a large number of his papers gratuitously? Can you conceive, dear brethren, any way in which more efficient labors can be put forth for the regeneration of Greece? The press has wonderful power for good. Let that power be felt in that land.

WE have received the following interesting item of intelligence from the Rev. Mr. HALL, of Florence. It shows that the spirit of persecution is not dead—that had Rome the power, the same bloody scenes of the past would be re-enacted :

"A dreadful and disgraceful event has just occurred in the town of Barletta, in the South of Italy. It appears that the priests and monks of that neighborhood have been seeking for a long time to excite the ignorant and fanatical population against the Protestants. A monk preached to the people on the 19th of the month, and then, with other priests, led them through the streets with the cry of 'death to the Protestants,' 'long live Jesus Christ,' etc. They directed their steps to a house where the Evangelist lived, and where there had been religious services for many months, and to other houses occupied by Protestants. All the persons found in those houses were put to death, the furniture broken in pieces—some persons were thrown from third-story windows—some were stoned, and others trampled under feet. In one house the women, who had become only furies, put to death two persons, cutting the throat of one of them with a razor, and killing the other with stones. The furniture of one of these houses was carried into the street, set on fire, and the bodies of three dead Protestants were burned with it. Such is briefly the horrible story ; an event so atrocious as to cover with shame the faces of all honest Italians. The civil authorities of Barletta were powerless ; and only after six hours of riot and murder was this mob of Roman Catholic murderers, led by priests, dispersed at the point of the bayonet, by soldiers brought from the neighboring town of Trani. It is reported that seventeen persons fell victims to these Roman Catholic barbarians.

After the arrival of the soldiers, the authorities were able to make seventy-five arrests : among the persons arrested are five priests and seven women ; also one of the leading bankers of Barletta, who is a municipal officer—at his house was found a list of two hundred persons who were to be put to death. It was a new St. Bartholomew's day. It is worthy of notice that, it is not the ignorant populace which takes the initiative in these bloody persecutions—but the priests, the learned men, the representatives of the Church of Rome, are the instigators and leaders ; showing that the system, the Papacy, discards all the teachings of the Gospel, and derives its inspiration from the bottomless pit. Better a thousand times be pagans, than Christians of such a faith."

RUSSIA.—It is reported in the Continental journals that the Pope recently had a quarrel with Baron Meyendorff, Russian *charge d'affaires* at Rome. The Baron having waited upon the Pope to justify the action of the Czar in relation to the Roman Catholic priests in Poland, added : "Your Holiness has yourself been mistaken, and you were not infallible in the selection of Father Passaglia, and Cardinal Andrea, which you now regret." The Pope rose indignant, and showing the door of his cabinet, said to the Baron : "This is too much. I cannot allow myself to be insulted in my own house. Withdraw and return no more."

THE DONATION FROM ACROSS THE WATERS

OF CHARLES H. THOMPSON, ESQ., PARIS.

The donation of Mr. Thompson, which we acknowledge in our present number, appeals strongly to the rich men of our own country. Mr. T. is now residing in Paris, and has, from personal observation, made himself acquainted with the workings of the Roman Catholic system on the continent of Europe. Having visited Italy, and seen the efforts of our missionary at Milan, he became deeply impressed with the value and magnitude of the work which was devolved on our Society, and hence was led to make this princely donation of two thousand francs for the education of missionaries in Italy; to raise up *educated men* to instruct the public, popular mind in relation to the evils of the papal system. The popular mind, left to remain where it has been for ages in the papal countries, and there is no possible relief from the grinding power of the papacy—thus living on the ignorance of the people, and ever seeking to prolong and deepen that ignorance—to reform any abuses in the social system, or in civil government, the only sure way is to enlighten the people as to the nature and origin of these abuses, and to instruct them as to their personal power and rights as men and constituent members of the state. Much more is this true on the subject of religion. Let the masses of the people, in Roman Catholic countries, once be made acquainted with what they are unrighteously denied as their natural right, and to what they might justly aspire, then the chains of the papacy would soon be relaxed and a new state of society be seen to follow.

We ask our rich Christian friends to study this example of Mr. Thompson, and then enquire what can we do to redeem and save our papal communities both at home and abroad. While the heathen are pleading for salvation, there is a cry coming to our ears from these millions of papists, as ignorant of the way of life as they; and at our very doors, sinking to the grave, destitute alike of that education which usefulness here and life eternal demands.

POLITICAL CATECHISM FOR ENGLAND AND IRELAND.

Q. What are England's last gifts to Ireland?

A. Insurrection Acts, Extraordinary Commissions, Suspension of the *Habeas Corpus* Act.

Q. Are they good?

A. No.

Q. Why does she give them?

A. She fears a rebellion.

Q. Has she good reason?

A. Excellent.

Q. Who rebel?

A. Only Roman Catholics, whom the priests call their subjects; not one Protestant, not one Romish convert, not one independent Romanist.

Q. Why do they rebel?

A. They hate England, and would break her yoke.

Q. Why do they hate England?

A. They are taught.

Q. By whom?

A. By their teachers, the priests.

Q. When and where?

A. Every where, and at all times, in school and out of school.

Q. What does England do?

A. She helps the teachers.

She pays the priests in their colleges.

She pays the priests in their schools.

She pays the priests in the pauper unions. She pays the priests in the prisons. She pays the priests in her army.

Q. What does England get?

A. The fruits; the last ripe fruit, FENIANISM.

Q. What is Fenianism?

A. Hatred of England boiling over to a rising.

Q. Why do the priests dislike Fenians?

A. Why does a cook dislike the pot which boils over and scalds her? Yet it is the cook who makes and keeps on the fire.

Electoral Committee, 1, Whitehall-Gardens, Feb. 22, 1866.

TO THE CLERGY.—*Mr. Editor* : will you allow me to address through your columns, one word to an important class of your readers, the "Protestant Clergy?"

Reverend Gentlemen, for many years I have been an attentive observer, as well as a great admirer of the American pulpit. No country can present a more able, learned and eloquent ministry, than these United States; while sacred literature has received its richest tributaries from their hands. For the last ten years, my observation has extended from the latitude of Cairo, on the Mississippi, to the coasts of Maine; and from the Atlantic, to the West of the Great Rivers. And being, what the world would call, an "old man," I have been led to compare the present clergy of this country with the ministry whom I was accustomed to hear in my earlier years. Without considering the question of erudition or eloquence, or indeed of general usefulness, there are two things that have forcibly arrested my attention. One is the almost entire abstinence from elaborate, doctrinal discussions, such as distinguished eminently the clergy of a previous generation. And, second, the little attention that is paid, either in the devotional services or in sermons, to the prevalence and power of Romanism.

Dismissing the first, as inappropriate to the pages of this excellent Journal, I confine myself exclusively to the latter. Romanism has become a *power* in this land, from which no one must, or can, close his eyes. It is seen every where. It is felt every where.—And it devolves on the clergy, more than upon any other class, to arrest the influence of this power; and to caution and guard the people from its pernicious effects. This they may do by giving it that attention, I may say *prominence*, in their ministrations, which we find given to it in the Gospel. By showing its insidious attractions for the young and the unwary; drawing to its schools, and showing indulgences to those who seek the name of an education, without the time and toil necessary to acquire it. While the people hear nothing of the dangerous influences of these Roman Catholic schools from the pulpit or otherwise, they incautiously commit their daughters to associations and intimacies that lead, in multitude of cases, to an entire renunciation of the Protestant faith; and not a few of the children of the Puritans are at this moment the inmates of Jesuit nunneries. It is not true, that superior education or accomplishments are to be acquired in these Catholic schools, and every pastor should guard his people from committing their daughters to their tutelage.

It must also be the privilege and the duty of the clergy to advise their flocks of the danger arising to our free institutions from the political power of the Papacy. If government is an ordinance of heaven, and liberty the legitimate result of Gospel truth, both liberty and government have claims on the Christian ministry for defence and enlargement. But more, the Christian ministry has a mission to perform to the vast population of the Roman Catholic family. The entire Papal world is, as to all the purposes and demands of the Gospel, as much in need of evangelical teaching as the Pagan world itself; its millions are famishing for the bread and water of life. Then, while the pastors of churches are pleading for the heathen, the Mohammedan and the Jew, why is there so little interest manifested for the ignorant and dying Papist? Formerly we heard the prayer, oft repeated and earnest, for the benighted followers and subjects of the "Man of Sin," that the arm of Papal power might be broken. That power has reached us, and, familiar with the "Man of Sin," has not the pulpit forgotten too much the danger that has also reached us?

Gentlemen of the Clergy! have you not here a duty to perform, to instruct your people as to the growing power of the Romanists, and to summon them to such efforts and prayers as are required to arrest and reform it? Until your voice is heard, the party politician will court the favor and support of the Papists; and Catholic schools will continue to receive the daughters of our churches, and the great body of the Romish communion will live and die as they now are.

AN OLD MAN.

LIFE OF REV. DR. BAIRD.—We referred to this volume in the last number of the Christian World. At that time we had not read the book. Now, after a careful perusal, we are prepared to speak of it as a work of the deepest interest—showing how much of labor and usefulness in the cause of Christ can be accomplished in a few short years. The heart and hand of Dr. Baird was always ready for every good word and work. He was persevering, laborious, diligent and prayerful in his Master's business. For years we were associated with him, and during the whole time we never heard an unkind word from his lips. He was a Christian gentleman—always polite and courteous to every person. We would say to our readers, buy the book and read it, and you will be amply repaid.

THE EXECUTIVE COMMITTEE, at their late meeting, appointed Messrs. Merwin and Sayre, of the Princeton Theological Seminary, missionaries to South America.—They are connected with the present graduating class, and intend, Providence permitting, to go out this fall. The cases of two others are under advisement; and if we can see a reasonable prospect that the Churches will furnish the means of their support, they will, without doubt, be appointed also. The men are ready and anxious to go. Who will aid us in this time of need?

RELIGION IN PORTUGAL.—Many of our readers are probably but little acquainted with the state of religious matters in this corner of Europe. They are apt to connect Portugal with Spain, the most bigoted and priest-ridden nation in the world. Happily, however, there exists here the Constitutional Charter, granted by D. Pedro IV. in 1826, which may truly be termed the Magna Charta of Portuguese liberty. One article, No. 145, sec. 4, is in these words, "No one may be persecuted on account of religion, once he respects that of the State, and does not offend against public morals." Still, the great multitude has been held hitherto in shackles by the Romish priests, who have exerted themselves to put down all attempts which have been made to spread the truth, by the circulation of the Bible in the vernacular tongue, and by the distribution of tracts; the result of which has not been very apparent. A new era, however, seems about to dawn, and light to spring out of darkness.

THE NESTORIANS IN PERSIA.—The Christian community of the Nestorians in Persia have for many years been subject to great oppression from their Mohammedan neighbors; but all who value civil and religious liberty will be glad to learn that the efforts repeatedly made to obtain for them not only protection in their social rights, but also, entire freedom in regard to religion, are now likely to be crowned with success.

A GOVERNOR CATCHES.—The Legislature of Oregon, during its last session, passed an act compelling barber-shops to close business at 10 o'clock A. M. on Sundays. This has given rise to many practical jokes; among the best is this: A few Sundays since, the Governor of the State stepped into a barber-shop about 9:50 A. M., and placed himself in the chair to be shaved, at the same time giving his boots to the boy to polish. The barber lathered his Excellency's face, and the boy industriously brushed on his boots.—About the time one-half of the executive beard was shorn, and one boot polished, the clock struck 10. The brush dropped from the boy's hand, and the barber began hastily to place his instruments on the shelf. The Governor desired him to proceed.—"Can't do it, Mr. Gibbs; the Sunday law is in force," was the reply. And in spite of his protestations the Governor was obliged to leave with one side of his face unshaven and one boot covered with dust.

Two friends were on one occasion walking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared; else would the name of the great Reformer, Martin Luther, have been unknown to man.

FLORENTINE CONFESSORS.—The Madiari, who were imprisoned in Tuscany in 1851, for reading the Bible, have been spending the winter at Geneva. Francisco was ordered by his medical adviser to a colder climate, but no permanent change has been effected. His present sufferings and the shattered constitution of his wife, originated in their long and cruel imprisonment.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
MARCH TO THE 1ST OF APRIL, 1866.

NEW HAMPSHIRE.

Tamworth. S. Kingsbury.....1 00

VERMONT.

St. Johnsbury. North Cong. Chur. by F.
Fairbanks.....49 44

MASSACHUSETTS.

Pepperell. H. Farrar for Miss Rankin's
field.....5 00
New Marlboro'. E. Lombard.....2 00
Boston. Phillip's Chur. & Soc. by A. S.
moods.....177 67
" Ladies' Miss'y Soc. of Essex-st. Ch.
by Mrs. H. T. Durant for a Bible
reader in Mexico.....120 00
" Mrs. Tower.....10 00
Cambridge. Mrs. Wyman.....5 00
" A friend.....5 00
Charlestown. Ladies' Bible Class in Win-
throp Ch.....5 00
Melrose. Cong. Chu. & Soc.....66 00
Winchester. Cong. Chur. & Soc.....92 18
Boston. Mount Vernon Ch. & Soc. in part
of which \$50 by T. H. Mead for
Colporteur in Mexico, also \$100
by Rev. Dr. Kirk for Miss Ran-
kin's Seminary, and \$50 by Rev.
Dr. Kirk for the "San Giovanni
Cong. Ch." in Italy, and \$20 by
Julius A. Palmer to complete
L. M. for Emily J. Palmer.....1,082 85
" Park-st. Ch. & Soc. in part.....108 73
Foxboro'. Cong. Ch. & Soc. for L. M. of
Albert E. Forrest.....41 50
Neponset. R. F. Fuller.....1 50
Webster. Cong. Ch. & Soc.....16 25
Roxbury. Elliot Ch.....134 54
W. Medway. Cong. Ch. & Soc.....20 88
W. Cambridge. Orthodox Cong. Chur. &
Soc.....196 02
Grantville. D. D. Dana 2d instalment for
L. M.....5 00
Boston. Miss L. Thompson.....20 00
" Mrs. A. F. Ames.....10 00
Dorchester. Of which \$100 by D. Wallace
for L. D.....180 19

RHODE ISLAND.

Pawtucket. A friend.....60 00

CONNECTICUT.

Woodbury. Henry S. Curtiss.....6 00
East Lyme. Joseph Ayers.....6 00
Rockville. 1st Cong. Sabb. Sch'l. for Sab.
Schools, and to make Rev.
H. C. Butterfield a L. M.....39 00
New Haven. Rev. Wm. Patton, D. D., for
Rev. Mr. Hall's Chapel in
Italy.....23 00
Farmington. 1st Cong. Chur. by William
Gay.....36 72

NEW YORK.

New York. Individuals through Dr.
King for Mr. Sakellarius.....100 00
Middletown. 1st Pres. Ch.....42 50
Brooklyn. Mrs. Lewis Tappan \$10; Mrs.
Austin \$10, for Miss Ran-
kin's field.....20 00
New York. Rev. Mr. Striker's Sab. Sch.
for Miss Rankin's field, in gold.....20 00
" Mrs. Nesbit's school in McD.
street for Miss Rankin.....2 00
Brooklyn. Mrs. J. B. Hutchinson \$10;
Mrs. Steller \$6; Mrs. Cud-
well \$5, for Miss Rankin's
field.....21 00
Millville. D. N. Potter.....1 00
Rochester. U. Presb. Congrega'n for Rev.
G. W. Moorehead's field.....24 25
New York. A friend for Miss Rankin.....25 00
Chaumont. Legacy of Mrs. McPherson,
by Wm. McPherson, Exr.
to make H. Mordough and
Sarah Mordough L. Ms.....100 00
Chester. Pres. Ch. by J. G. Clark, Tr.....30 00
New York. Spring-st. Pres. Ch. to consti-
tute Rev. J. D. Wilson an
L. D.....112 00
New Woodstock. Mrs. O. D. Huntley &
Mrs. N. Mumford \$1
each.....2 00
New York. Madison Av. Bapt. Chur. to
make Jacob F. Wyckoff a
L. M.....30 00
" 53d-st. M. E. Ch.....7 50
Troy. 1st Chur. to make Rev. Marion R.
Vincent a L. M.....65 00
Fairport. Cong. Ch. to make Rev. J. But-
ler a L. M. and M. F. Howard
L. M. in part.....45 37
Utica. 1st Pres. Ch. to make Messrs. Ed-
win Hunt, E. A. Hammond, Ely
Marsh and Lydia Marsh L. Ms.....181 00
E. Bloomfield. Cong. Ch. to make Lyman
A. Beach L. M.....38 05
Prattsburg. Cong. Church to make D. W.
Hotekin a L. M.....32 25
" Bapt. Ch.....4 42
Silver Creek. 1st Pres. Chur. by G. Tew,
Tr.....18 66
New York. J. D. Wolfe \$50; U. S. Gil-
man \$25; A friend \$2; A. K.
Ely \$100, for Miss Rankin's
field.....177 00

NEW JERSEY.

Newark. Wm. Rankin \$50; Wm. A. My-
ers \$20; S. P. Smith \$5.....75 00
Orange. 1st Pres. Ch.....90 00
Deckertown. Mrs. S. Cooke for Santiago.....5 00
E. Orange. 1st Pres. Ch. in full of L. M.
for Rev. F. L. Henion.....13 96
Reaville. Rev. N. S. Upham.....6 00
Ringoes. Pres. Ch.....19 79
" O. F. Fisher.....5 00
Camden. Messrs. Stevens, Voorhees and
Boovel \$5 each.....15 00
Fairton. N. S. Pres. Ch.....6 73

PENNSYLVANIA.

Buchanan. Rev. T. Edwards and wife.....	2 00
Cohocksing. Pres. Infant Sab. Sch.....	10 00
Richborough. R. D. Ch. of Addisville by G. Cornell, Tr.....	6 50
Reading. Evan. Ass. add.....	1 00
Westchester. Union Meet'g, which makes Rev. John Bolton, Rev. Jas. Trickett and Rev. C. F. Turner L. Ms.....	64 08
Philadelphia. Theo. Potter \$50; Messrs. White, Scott, Tenbrook, Myers, Faber, Hovey, \$5 ea; S. Colwell \$50 add. to \$50 before; Mrs. Gillett \$10; Cash \$1; Mrs. C. S. Wurts \$100, for L.D.....	241 00
" Miss Ann Graham.....	1 00
" Asbury M. E. Ch. to make Geo. W. Quigley a L. M.....	44 90
" Nazareth M. E. Ch.....	15 85
Westchester. 1st Bapt. Sab. Sch. for L. M.....	30 00

KENTUCKY.

Danville. Mrs. B. Caldwell.....	1 00
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MISSOURI.

St. Louis. S. M. Edgill for the support of a Bible Woman at Milan, \$120; Mrs S. A. Collier for support of one of the six Sab. Sch. Missions in South Am, \$100; Messrs. Hall and Noyes \$60, each for support of second Bible Woman at Milan; J. B. Lamoin \$50 for Italy; Messrs. S. M. Dodd for L. M., and Fisk, Knight & Co., G. F. Plant and S. Copp \$30 each, for third Bi- ble Woman at Milan; Messrs Comstock & Co.; Noyes, \$30 ea; Messrs. Yeager and Mc- Cum, \$25 each.....	650 00
" Mrs. W. H. Markham \$25 in full of L. M. for Fanny G. Markham. Messrs. Whit- more, Drake, Whitmore, Blood, Plant \$20 ea; Leslie Garnet \$15 in full of L. M.; Mrs. Andrew Johnson \$15 in full of L. M.; Smythe, Down- ing, Field, Wahl, Nanson, Hamel, Sell, Ames, Graham, Strong, Gale, Kellogg, Roe, Goodman, Kennard, Hub- bell, Marmod, Nicholson, Keith, Allen, Jaccard, Mer- rill, Fogg, Nicholson, Bro- therton, Copello, Laffin, Holmes, Dameron, Eager, Collins, Camden, Greeley, Sawyer, Gazzam, Davis & Co., Havens, Chapman, Mrs. Aull, Hamet, \$10 each.....	555 00
" Messrs. Stobie, Whitaker, Smith, Weirick, Mullikin, Stannard, Archer, Jackson, Campbell, Garretson, Field, Clark, King, Stinger & Co., Field, Patterson, Richardson, Heed, Wells Bros, Allen, Buckland, Baker, Pitman, McCartney, Rogers, Schre- der, Routhern, More & Co., Ballantine, Godfrey, Lague, Chamberlin, Beden, Moreau, Hitchcock, Holmes, Pratt, Teasdale, Holmes, Mont- gomery, Chidester, Cum- mings, Thompson, Rumbold, Thompson, Cochran, Gay, Breed, Jones, Tuttle, Leslie, Coltin, Lake, Leslie, Sum- ner, Porter, Hazard, Buxton, Kingdom, Easton, Pawley, Hogan, Handy, Freeman, \$5 each.....	320 00

St. Louis. Messrs. Hancock, Gardner, Peebles, Manning, Oliphant, Stevenson, Gamble, Bonham, Dickey, Ladd & Co., Baker, Webb, Edgar, Platt, Bonner, Witter, Mrs. Murphy, Stick- ney, Sibley, Laffin, Burchard, Blair, Bryan, Campbell, \$5 each.....	120 00
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" Messrs C. C. Whittlesey and Mrs. J. S. Durham, \$4 each; Biggers, Gray, Wade, Mc- Neeley, Stoddard, Mrs. Pom- ero, \$3 each; Drew, Wood- ruff, Blossom, Spencer, An- derson, Smith, Springer, Teasdale, Finley, Austermel, Teasdale, Warden, Champ- lin, Nelson, McKinstry, Ful- ler, Case, Teasdale, Rippey, Weeld, Holcomb, Mrs. Fil- ley, Tandy, Weaver, Cooper, Snow, Miss Kelly, \$2 each; D. T. Wright, \$2 50; Davis, Chambers, Green, Stedman, McClanahan, Scott, Hols- man, Trevor, Ustick, Bryan, Sturges, Barnard, Sayers, Pohl, Martin, Jacobs, Sher- wood, Whettenger, Horton, Ober, Conklin, Hart, Norris, Surizes, Cooper, Mrs. Burns, Barnhurst, Spencer, Manny, Black, Moreton, Stagg, Blair, Wilson, Keith, Keith, Misses Cook, Markham, \$1 each.....	122 50
" Mrs. Samuel 50c.; little G. D. Markham, 30c.....	80

ILLINOIS.

Princeton. Pres. Ch.....	15 25
" Cong. Ch.....	16 00
Aurora. 1st Cong. Ch. which makes Rev. W. L. Bray a L. M.....	37 02
Rockford. Mrs. Mary A. Jacoby add. for L. M.....	5 00

INDIANA.

South Bend. Bapt. Ch.....	8 20
" Pres. Ch. which makes J. N. Massey L. M.....	35 38

OHIO.

Cincinnati. C. G. Rogers first instalment of three months support of Cincinnati Missionary.....	33 33
Springfield. Meth. Prot. Chur. add. Mr. Trumbo.....	25
Chardon. W. K. Willeston.....	15 00
Oberlin. 2d Cong. Ch. add.....	3 00

MICHIGAN.

Olivet. Cong. Ch.....	20 10
Alleghan. ".....	5 40
Lodi. ".....	5 50
Port Huron. ".....	11 31
Hudson. ".....	21 25
Raisonville. ".....	6 00
Jackson. ".....	19 00
Grass Lake. Rev. H. Bates.....	1 12
Detroit. C. Brown \$1; B. Wight \$5.....	6 03
" United Pres. Ch., John McBride \$4; Others \$5.....	9 00

WEST VIRGINIA.

Wheeling. Rev. T. G. Addison in part of L. D.....	59 00
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MISCELLANEOUS.

Mendocino, Cal. Mrs. Elizabeth Wheeler, in gold.....	2 50
Brownsville, Oro. " World Prayer Meet- ing, by Wm. C. Baird.....	23 00
Galveston, Texas. James Burke for Mexi- co.....	50

THE

CHRISTIAN WORLD.

VOL. XVII.

JUNE, 1866.

No. 6.

SEVENTEENTH ANNIVERSARY

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

THE Annual Sermon before the Society was preached on Sabbath evening, May 8th, in the Fourth Avenue Presbyterian Church, by the Rev. HOWARD CROSBY, D.D., pastor of the church, from the 9th verse of the 2d chapter of II Thessalonians: "Even him whose coming is after the working of Satan with all power and signs and lying wonders." The working of Romanism, the means employed, the instruments used and the results attained, were pictured in colors so bright and likeness so accurate as to show at a glance that the Apostle meant Popery, and Popery alone, when he uttered the words of the text. The building was crowded by an intelligent and appreciative audience, who felt that the Doctor had done well in bringing before them, in so masterly a manner, the designs of the great Anti-Christian power of the world.— We hope to publish the sermon in our next issue. Rev. Drs. DeWitt and Campbell took part in the opening exercises.

ANNUAL MEETING OF THE SOCIETY.

The Seventeenth Annual meeting of the Society was held on Tuesday evening, May 8, in Rev. Dr. RICE's Church, corner of 19th street and Fifth Avenue. The Rev. Dr. DE WITT presided. Prayer was offered by the Rev. Mr. Babbitt, pastor of the Presbyterian Church in Hoboken. The Rev. Dr. Campbell, Financial Secretary of the Society, read the Treasurer's Report, which will be found at the close.

Rev. J. Scudder, Corresponding Secretary, read an abstract of the Annual Report of the Board of Directors, giving a brief summary of the work of the Society at home and in foreign lands. The

following verses of the Missionary Hymn were sung by the audience rising :

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation, oh salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learn'd Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole:
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Rev. Dr. Campbell then read a series of resolutions, which at a later stage of the meeting were submitted and adopted. They are as follow :

1. RESOLVED, That the Reports now read be accepted and adopted, and referred to the Executive Committee for publication.
2. From the statements made in the Report, it is manifest that the Society is engaged in a work intimately connected with the growing interests of the kingdom of Christ; and, as such, should hold a place in the affections and contributions of the people of God second to no other.
3. That while vigorous efforts have been made to propagate the Gospel in heathen lands, many seem to forget or overlook the fact that there are millions on our own Continent, in our own land, at our very doors, who are bound down under the chains of a false system of Christianity, having no correct views of the great plan of salvation, and needing equally the labors of the faithful Missionary, the Colporteur, and the Bible-reader.
4. That the success attending the labors of our devoted Missionaries in Europe, Mexico and South America, and the efficient work of the more than fifty native helpers in Italy, Greece, and other parts of the field, call for devout thanksgiving and gratitude to God.
5. That the open door for the labors of the Missionary, the Colporteur, and the Sabbath-school Agent, in almost the entire portion of the nominally Christian world, is a loud and imperative demand upon this Society to redouble its efforts, and cultivate to the fullest extent the fields entrusted to its care.
6. That the blessing of God upon the Sunday-school work of this Society, during the past year, especially in Germany, Belgium, and Italy, has greatly cheered our hearts and encourages us to renewed zeal and more vigorous efforts in the prosecution of this department of our labors.

The Rev. Dr. Sunderland was now introduced, and gave an interesting sketch of the Chapel in Paris, and the Americans in the habit of attending it. He said that it was a privilege to bear testimony to the kindness, courtesy, and generosity of the gentlemen who composed the committee. He found in Paris some of the most worthy and earnest Christian people he had ever met. During the war, the American colony were somewhat divided, but after April, 1865, another tide flowed in, and the Chapel since then has been thoroughly filled. How Americans felt at the joyful news of the re-election of Pres't. Lincoln, the surrender of the rebel armies, the assassination of the President, the celebration of the Fourth of July, and the thanksgiving on the 7th of December, it was impossible to describe. The Chapel is neat and commodious. By the side of it stands an open lot, just suitable for a

parsonage, which is very much needed, and a reading room and a library where Americans could meet and enjoy a home feeling. Will not some generous men put up such a building? Then, too, there is a debt of \$12,000 on the Chapel, which ought not to remain. Will Christians in this land allow it to be an incubus any longer? The Doctor then gave an account of the happy fellowship they had enjoyed with Christians of the French Evangelical Church. They had shared their Chapel with a French congregation, whose church had been torn down by the opening of a new street. He then, in a most eloquent strain, recounted the causes which kept the people of so large a portion of Europe in spiritual ignorance and bondage. The Chairman next introduced

The Rev. Dr. Schaff, who gave an eloquent history of Christianity in Germany. Twelve hundred years ago the religion of Jesus was carried in small boats by Germans to the coast of England; now England, or rather America, was returning the compliment, and gives back something to Germany. And what is this? Germany had the same truth. She acknowledges the Bible. She has a Protestant faith, evangelical ministers and churches. She has, however, until lately, lacked one thing. While she has preached to her adults and instructed her youth, she has not had the perfect system of Sabbath-schools which we enjoy, and it was left to the persistent efforts of an American layman to introduce the system. The difficulties in the way were many, the obstacles seemingly insurmountable, but these were all overcome. The effects of the Sunday-schools in Germany were already visible. In Berlin alone there are now eight schools—some can be found in all the principal cities. The Doctor spoke of the influence Germany was exerting on our country, and how necessary it was that the children should be trained to become loyal and good citizens of our republic. New-York city alone, he said, had as a part of its population one hundred and fifty thousand Germans, and the neighboring cities one hundred thousand more. It is thought that more than two hundred thousand Germans will come to this country this year.

The Rev. Mr. Pascal, from the Central Evangelical Society of Paris, gave an account in French of the origin and work of that Society. His remarks were most admirably and correctly translated by A. Peroin, Esq.

Though now late, the audience remained to hear the Rev. Dr. Storrs, whose matchless speech we hope to obtain in full at some future time. The recent developments, he said, of Romanism in this country and England, forced the question, How shall Protestantism meet this aggressive movement? It was a subject vital to the church, and required careful attention and study. There appeared in some quarters an excessive apprehension that Romanism would spread over the republic. There is no danger, unless our countrymen lodge political power, which it was seeking, in the hands of the Roman Catholic Church. It was true that Rome had obtained ascendancy over many minds of late. She had done it by her very boldness. The contrast between the language of Protestants and Roman Catholics was often very striking. While Dr. Pusey, who was really a man of higher intellect and culture, speaks cautiously. Dr. Manning's answer was like the stride of a giant, of a

man accustomed to success, of a leader of a great army. Romanism is striking at the principal powers of the world. Here are two great countries which public opinion governs, and Romanism strives to sway public opinion both in England and America. And how does she do it? She uses Protestant weapons. She preaches from her pulpits with a power, fervor and energy which has never been surpassed. A large number of her sermons might be preached in any of our orthodox churches. Public lectures, Tract Societies, and protracted meetings, two days' meetings—yes, twenty days' meetings, were now the order of the day. Things unheard of before in her history. Romanism is truly on a new crusade. You do not, as in other countries, see the priest with a cock under his arm hasten Mass in order that he may reach the spot where he can bet on his favorite rooster. Romanism is out-methodizing Methodists—out-Presbyterianizing Presbyterians. Romanism, they say, is the religion of the Son of God; and it would not be very strange if she should become before many years the fashionable religion of New-York, for she seeks to attract those who are pleased with the magnificent ritual and splendid music. Up to this time she has had influence mainly with the poor and ignorant. Many of the neglected have found a priest by their side ready to give them just enough to lead them into their church. Will Romanism then, by using the weapons of Protestantism, be successful? He thought not—for the question was, Can she stand it? If she goes on as she has done, she may get all of Protestantism into her church, and how is she to get rid of these reforms? Then, again, Romanism makes but little headway among the middle classes, and we Americans are middle class people. Culture and education may and will raise us in the intellectual world to a high position, still as a nation we are of the middle classes. The Doctor spoke also of the causes which kept Ireland bound to the Papacy. Were she as free as Scotland, she would soon be as independent as Scotland. Look at the Irishmen of this country. When the Archbishop tells them not to go to the Park on the Sabbath, one hundred thousand go there on that day. In conclusion, the efforts that we should put forth were forcibly described. Romanism will melt when you bring it before the bright light and power of Protestantism—melt like the peaks of the lofty iceberg when the rays of the sun strike upon them—melt as its huge base when it meets the waters of the Gulf stream. The devil would as soon pass the pearly gates and walk the streets of jasper, as Romanism would seek to surround itself by the usages and appliances of a pure evangelical Christianity.

We regret that the Doctor felt constrained to abridge his remarks on account of the lateness of the hour, for we look upon this view of the subject as the most important we have seen. The doxology followed, and the benediction was pronounced.

The Society then came together and elected a Board of Directors for the ensuing year, passed a vote of thanks to Rev. Dr. Crosby for his excellent and appropriate Sermon, and requested a copy of the same for publication. The Society also passed a vote of thanks to the several speakers for the kind service they had rendered on the occasion, and to the trustees and congregations of Drs. Rice and Crosby's churches for the use of their buildings. Our prayer is that the great Head of the Church will follow with rich blessings these interesting anniversary exercises—to Him be all the glory of our success.

SEVENTEENTH ANNUAL REPORT.

As a Society, we have arrived once more at a stage where we must stop and recount the mercies which have attended us thus far. At our last Anniversary, Peace had just dawned on our beloved land. We saw its light, however, only a far off upon the mountains tops. During the year it has flowed down their sides with daily increasing brightness, and filled our plains and valleys with noonday glory. To the Author of light and life be all the praise. Our country's honor is no longer veiled. Our flag floats in every harbor more proudly than ever, with the motto, "Let the people go free," written on every fold. To God our only King we give thanks. We speak thus as it most intimately concerns our work. America has her missionaries all over the world, and no one has felt more keenly than they their nation's hour of darkness.

The inquiries we are to make at this time are these: What have we done for the moral renovation of the people who dwell amid superstition and error, and how far have our labors been crowned with blessing? The measure of apparent success does not always compass the full amount of real progress. And yet we have no reason to complain. Our work is not to preside over churches, and roll up numbers. It is to enlighten, by the preaching of the truth. We sow; others gather. We furnish the material; others put up the building.

HOME WORK.

The public generally have mistaken views in regard to our home work. Because our mission stations are not numerous, we hear the complaint, "You are doing but little within your own borders." Such forget that we have five able District Secretaries, and two agents, who travel over all our Northern States; and not only preach on the subject of Romanism two or three times on the Sabbath, but labor on every day of the week to open the eyes of our pastors and the great body of evangelical Christians to the rapid increase of Roman Catholicism in this land. They beseech the pastors to blow the trumpet of alarm loud and long. They urge the laity to be up and doing—to go out each Lord's day into the highways and hedges, and find the little ones and the adults straying hither and thither, and compel them into the Sabbath-school and into the church.—These Secretaries make Popery a constant study; and would the pastors and people but listen to their entreaties, a work might be commenced which would ere long thin the numbers that now swarm into the numerous, huge Cathedrals of Roman Catholicism.

Our space will allow us to give the report of only one, from which we think our friends may judge of the labors of our Secretaries. He says: "My work consists in the supervision of our missionaries, the presentation of the cause, and the collection of funds. During the last year, I have traveled 4616 miles, labored in six States, made 6520 calls, preached 59 times, delivered 129 addresses, addressed 140 congregations, and written 618 letters. Every where in this District is the interest growing and deepening. I hear our Magazine spoken well of.—Pastors tell me it is the best one they receive."

Will it be doubted, brethren, for a moment, that the power of Anti-Christ must be met and overthrown in this land by the efforts of the regularly established church organizations of the various evangelical denominations? We trust

our Secretaries will be able to tell us, at the close of another year, that Christians of every name have buckled on the armor, and are determined not to put it off until the Man of Sin shall be destroyed by the brightness of His coming whose right it is to reign.

The reports of our Home Missionaries show the amount that can be done by those whose hearts burn with a holy jealousy for Him whose kingdom they seek to establish. The Rev. Mr. Sadd and wife have continued to labor in Louisville. Mr. S. reports: "I have distributed more Bibles and Testaments in destitute Irish and German families than in any year before. Our schools are more prosperous, and have a larger supply of good teachers. The trustees of the public schools have granted us the privilege of having our Mission Sabbath-schools in their buildings. I have the general superintendence of six hundred of these poor children, mostly Irish and German. In the coming year we hope to have four more schools. Here I believe is our great field of usefulness, and I trust ere long we shall have one thousand of these little ones. They improve rapidly. One little boy said the other day, 'I hunted up Jesus and I found him.' The teachers visit their scholars and pray for their classes every Sabbath in concert. I have preached and lectured 115 times; made 570 visits; distributed 480 Bibles and Testaments, 15,000 pages of tracts, and 1,200 papers and periodicals. Received and distributed to the poor \$450; in coal and groceries \$250; clothing \$220; garments made by the children of the Industrial School for the poor, 117,—amount collected of individuals \$108."

We cannot give the report of all our Home Missionaries employed. Still some idea may be formed of their labor from the extract given above.

¶

BIBLE WOMEN.

We will now mention briefly the work of one of our Bible women. For nearly three years, she has labored for us in Cincinnati. She has during this time conducted three Industrial schools, numbering four hundred girls. Four hundred and fifty garments, besides three bed quilts nearly completed, have been made by these little ones. She has made two thousand visits to the ignorant and degraded, largely Roman Catholic, praying with and counseling them. The last year, she has extended her labors to the city prison, county jail and hospitals, conversing with the inmates and distributing religious reading.

One of our secretaries writes: "Our Home work in this District has been remarkably blessed. Each station shows progress and success. We commenced, eight years ago, by the inauguration of schools, Sabbath and Industrial, into which we gathered the children of our foreign population, especially Roman Catholic—where they were taught cleanliness, industry, morality, and religion. Thus we opened the way for the visits of the missionary to the family. During this time more than two thousand girls have been taken through these schools, who have introduced the missionary to more than 2,500 families, where the Bible has been read, prayer offered, and every possible effort put forth to direct them to Christ as the Saviour of men. The result has been that a church, organized by our first missionary, now exists of something like two hundred members, with as many more in attendance. Recently we have employed a corps of *Parola* missionaries."

NEW-YORK CITY.

Our Italian Missionary in New-York has labored faithfully, and with a good degree of success. He visits daily four or five families, reads and explains the Bible, and where permitted offers prayer. On the Sabbath, he has a Bible-class for adults, a Sabbath-school for the children, and regular preaching service. His audiences are sometimes large and attentive. He has reported during the year several cases of conversion, and some intensely interesting triumphant death scenes.

Though loth to omit a more extended report of the work of our other Secretaries and Missionaries, we will not weary our friends farther than to call upon every Christian who loves his country to co-operate with us in seeking to enlighten the Roman Catholics that crowd to our shores, fill our houses, our factories, our farms, and our counting-rooms. Every Christian lady might do something for her Saviour in her own family. We know that there is but little romance in working for Jesus in our kitchens. But, Christian lady, we pray you try it.—Those who have labored persistently in love have been abundantly rewarded.

Christian Merchant, will you not speak to your carman, or your porter, and point him to a precious Christ, who can alone satisfy the cravings of his immortal nature? Wealthy Manufacturer, God has sent under your care a host of foreign operatives. You give them their daily bread; have you ever offered to take them to that spiritual table loaded with heavenly manna, at which you profess to feast? Christ-loving Farmer, have you once thought that your plowman, who was hourly adding to your riches, was spiritually poor indeed—walking in darkness, superstition, and error, while one word from loving lips might throw a flood of light into his soul, and make him rich for eternity?

God in his providence has given the churches of our land a great work to do. They are abundantly able to do it. By their city missionaries, and by their neighborhood missions, by their unpaid Evangelists and Colporteurs and Bible-women, many of them are doing great deeds for the thousands who come to our shores from Papal countries. And why should they not? No one can know the wants, the peculiarities, and the spiritual destitution of the foreign population of a particular locality so well as the clergy and laity who live near them. We have been rejoiced to see how thoroughly this plan is carried out in some of our large centres. We wish all American Christians could visit for example Utica, and examine the neighborhood mission, conducted by the First Presbyterian Church, of which the Rev. Dr. Fowler is pastor. The church members are all, both old and young, put into harness, and no one who is unwilling to work would occupy a pew in that great edifice. We hope it may not be long before every church in our land has either such a mission of its own, or joins with others to conduct one in its vicinity. We generally find that churches, like the one mentioned, give most liberally for foreign missions.

FOREIGN FIELD.—PARIS CHAPEL.

The American Chapel, under our care in Paris, has continued during the greater part of the year full to overflowing. The Rev. Dr. Sunderland was obliged, by the urgent repeated requests of his church in Washington, to return home. The regret at his leaving was unanimous. Many are the testimonials received at our office of the success of his ministerial and pastoral labors. No

congregation could have mourned more at the loss of a faithful and long-trying pastor. His eloquence, his patriotism, and his social qualities won the hearts of Americans sojourning in Paris.

The Rev. Dr. Van Nest, who had been appointed by the Society to take Mr. Hall's place, was requested to go at once and occupy the pulpit at Paris until the time of Mr. Hall's leaving Florence. The Doctor very cheerfully acceded, and sailed almost immediately. Not knowing of Dr. Van Nest's coming, the Committee at Paris engaged Dr. Burlingame to preach for them until a successor to Dr. Sunderland should be sent by our Society. These two brethren have shared the labors of the Chapel between them. The Rev. Dr. Eldridge, well known in this country, has been appointed Dr. Sunderland's successor, and will soon sail for his destination.

OUR CHAPEL IN ROME.

When Dr. Van Nest left Rome, our American Minister invited a clergyman of the Episcopal Church to officiate as pastor of the Chapel.

ITALY.

Since the days of primitive Christianity, evangelical religion has perhaps never spread more rapidly than it has done during the past few years in Italy. The religious movement had its origin in the general political upheaving in Europe in 1848. The object was to emancipate Europe from the feudal and monarchical despotisms which for a long time had crushed out all the life and liberty of the different nations. A powerful secret society was formed, which embraced Italy, Austria, Switzerland, France, Spain, the States of the Church, and extended even into Russia. The leaders saw that the greatest obstacle to the successful accomplishment of their grand design was the tyranny of the Papacy. They then began a resolute and deadly struggle with Roman Catholicism, and almost succeeded in overthrowing it. Then came the flight of the Pope, the establishment of the Roman Republic by Mazzini and Garibaldi and the war with Austria. In order more successfully to combat the power of Pope and priests, many, in Tuscany especially, from purely political motives, began the study of the Bible. God used this means to bring them to a knowledge of the truth as it is in Jesus. About this time also the Bible was carried by a sea captain into the Island of Elba, was read by himself and a few of his neighbors, and thus the foundation was laid for the prosperous work which has been done in that Island.

FREE ITALIAN CHURCH.

The first great religious awakening was mainly in connection with the Plymouth brethren. A few zealous and excellent members of this sect labored with great success among the first Italian converts, and imparted to them their fervent piety and zeal. The first churches were therefore modified somewhat by Plymouthist influence, and this for the very natural reason that the converts, being inexperienced themselves, were guided by their religious friends and counsellors. The Italian converts would not, in a body, join any existing sect or denomination, as they felt this would be a sacrifice of their intensely strong national feeling. They wanted an organization of their own; and hence arose the Free Italian Church. With its growth, the original peculiarities of the Plymouth brethren have been gradually disappearing. Our missionaries were hailed at once as friends, for they came not to establish a denomination, but to help the young soldiers of the Cross

in their endeavor to conquer that beautiful land for the Captain of their salvation. They found in the Free Church most excellent religious elements. The Spirit of the Lord was there, and the churches themselves were by far the most popular, and regarded with the most favor every where by the Italians. It is true they found much that needed reform, but with it they found also a willingness to take counsel and advice. Order, system, organization, and co-operation were the ends the Italians themselves longed to accomplish. The meeting at Bologna last year was a great step towards the fulfilment of their desires. The scattered elements, so precious, that were existing in various churches in different parts of Italy, then came together and formed an alliance. They can no longer justly be called Plymouthists, or a church of Plymouth brethren.

Our missionaries have most heartily joined hands with this noble movement, and many of the helpers employed by Mr. Clark are members of the Free Church. If our benevolent men could read the many, many letters which the Corresponding Secretary has received, begging American Christians to come up to the help of this, the youngest member of Christ's household, we think they would respond far more liberally than they have hitherto done. The chief want now of the Free Italian Church is money. The reformation has not yet reached the wealthy classes. The converts are mostly from the poor, though many of them, such as Oddo and DeSanctus, and a host of others, are intellectually rich. Speaking to us, one of their leading evangelists said, only a short time since: "If you love Italy, give us just now a strong assisting hand, and help us to raise ourselves, and form an Italian Church that shall be an honor and a blessing to Italy. Now is the time to help us. The cry is, Save us from all isms." When we remember that these poor Christians have been driven from their churches and their cathedrals, and have been forced to meet in barns and work-shops and in the open air to discuss the doctrines of the Bible,—so new, so wonderful to them,—is it not enough to wring from us the reply: We will, we must help you, dear brethren? And yet, what can this Society do, when the Churches will not respond?

The Italians are an intensely national people. This is the reason why they look to our Society with so many ardent longings. We allow them to choose their own form of worship and church government. To prove their sincerity, they have ever been ready to listen to those who represent us. They seek their advice, they take their counsels, they are glad to have their faults pointed out. In the August No. of the "Christian World" can be found a statement of the doctrines which have been received by the Free Italian Church, as its Confession of Faith. Could we but much more liberally aid this body, we might have under our care the noblest mission in the world, as to numbers, piety, and Christian enthusiasm. We should not have to help them long, as there are even now signs of the Gospel's reaching many, whose conversion from Romanism would soon bring substantial aid towards making the churches self-sustaining.

FLORENCE.

REV. E. E. HALL & MRS. HALL, Missionaries.—27 Italian helpers.

It is with the deepest sorrow that we have to announce Rev. Mr. Hall's intended return to this country. Ill health in his family has forced him to take this step. We can but earnestly pray that God in his kind providence may open the way for his speedy return to the field he so dearly loves. From the united

testimony of travelers, we learn that he has worked nobly, prudently, triumphantly. Mr. Phelps, not long ago, on his return from Italy, told your Secretary that there was not a man in Italy who had been more successful in inducing Italians to study their Bible. While having the care of an English Chapel, which, during the year, has been so filled as not to have a vacant seat, he has superintended the labors of twenty-seven helpers.

Mr. Hall says : " It may be proper to state that no agency at work in Italy is more highly valued, and its co-operation more earnestly sought by the Italians, than the American & Foreign Christian Union. The work of the Society here has been limited only by the amount of funds placed at my disposal, while with a sad heart I have been obliged to decline the most pressing calls for help, where the prospect of doing much good was all that could be desired. At the same time there is abundant cause for gratitude to God that he has permitted our churches, while passing through fiery trials at home, to aid in carrying the Gospel to many souls among the deluded and superstitious victims of the Papacy in Italy."

The following is an abridgement of Mr. Hall's intensely interesting report :

Fivento.—A faithful man has labored here two years. He has sold a large number of Bibles and religious books. He gives many incidents of interest, arising from his work. Many have been led to a knowledge of the truth, and abandoned the Romish Church. He has lately held a series of meetings, and speaks of the results as truly the work of God.

Sienna.—An evangelist and colporteur have labored here for the Society.—Though changes have been made in the men, the work has been constantly carried on. Much opposition and persecution, yet at times the work has been very promising. Many Bibles and religious books have been circulated, and some have been brought to the knowledge of the Gospel. A church has been organized of thirty members. A school for boys and girls, and an evening school for adults, have been sustained.

Florence.—A school, which Mr. H. has been obliged to discontinue, has had, during its existence, in all three hundred boys, some of whom having been taught to read and cypher, have found places in shops. Such has been the moral influence of this school that Roman Catholic mothers have asked for Bibles, saying ' our sons can read to us.' A girls' school was also sustained for several months. A boy and girl have been supported at one of the best schools, as they are preparing for the work of evangelization. A truly excellent man has sold a large number of Bibles and Testaments, held meetings for prayer and conference every week, visited the sick, and performed numerous Christian duties. He has been the instrument of good to many souls.

Island of Elba.—Here the Mission was established by Mr. Hall in 1861, at the head of which he placed a most efficient colporteur. This man has lately been appointed Captain of the Municipal Guard at Porto Ferraio, which proves his merit and the influence of evangelical religion in that city. In 1862 the Vaudois Commission recommended an evangelist as a co-laborer. His salary was also paid by our Society. Two flourishing churches have been organized, one at Rio Marina, the other at Portoferraio : two good schools for children, and an evening school for adults, have been conducted. Religious services have been held from time to time in other places. The Vaudois evangelist having been removed,

the church at Portoferraio asked for a minister. A young man of piety and ability was sent, who, after preaching for a few months, was called as pastor.—Messrs. Hall, Moorehead, and Perrazze were invited to conduct the ordination. Mr. Hall could not go; the others went. Mr. P. preached the sermon. Mr. Moorehead questioned the pastor elect. The church was then asked whether they still wished to have the evangelist set apart as their pastor. All answered affirmatively. Then came the laying on of hands, while Mr. M. made the prayer and read Paul's solemn exhortation to Timothy (2 Tim. 4 : 1-5.) The brethren came forward and gave their pastor the right hand of fellowship. The room was crowded, and all seemed deeply impressed. The young pastor reports that forty brethren and sisters lately sat down at the table of their Lord.

Carrara.—The Mission here has had a greater degree of prosperity than was anticipated. A good work has been accomplished. The minister has gained the confidence of parents, and thus given a great impulse to the three schools: two for boys and one for girls. The church numbers fifty communicants.

Casano.—A mountain village. The minister from Carrara has preached here from time to time. The people begged for an evangelist, but Mr. H. had not the means. They exhibit much simplicity and sincerity of character, and the truth makes good progress among them. At four other stations little churches, numbering from twelve to twenty communicants, have been formed.

Livorno.—A church of twenty persons has been organized, and a Sunday-school, attended by parents and children.

Bologna.—The Society has supported an evangelist here during the last year. He is a laborious, self-sacrificing man, preaching with much ability, and to the spiritual profit of a large and interesting congregation. His audience exceeds two hundred and fifty, half of whom are communicants. Bologna not long since was one of the strongholds of Papal power, excluding all light and truth. Now an important work is going on, and visible impression made on the darkness and superstition of Romanism. The people need much a church edifice. Will not some wealthy reader give them one? Constant changes both discourage and injure them in their work. At four other stations little churches, numbering from twelve to twenty communicants, have been formed. Besides the ones mentioned, four colporteurs have been in the service of the Society. One of these sold in the last five months nearly two hundred copies of the Scriptures. A young man has been sustained in the College at La Tour, preparatory to the study of theology."

Mr. Hall concludes thus. "Christians in America, through whose liberality the Society has carried on this work in Italy, may see by this report how they have been made the instruments of great spiritual benefit to many souls, and find reason to praise God for the evident tokens of His blessing on the work which has been accomplished. The field is wide and promising. A deeper interest in the work may find full scope and larger contributions used with the promise of most important results. Let Christians, with the aid they give, pray earnestly for the outpouring of the Holy Spirit on the growing churches of Christ in Italy. His sanctifying influence is essential to their prosperity."

MILAN.

Rev. Mr. CLARK and Mrs. CLARK, Missionaries.—20 Italian helpers.

Mr. Clark has continued to labor during the past year in Milan, superintending the various helpers under his care, directing the education of several young men preparing for evangelical work, and counseling the devoted men who are laboring for their Lord. Could we give his whole report, we are sure our readers would look upon Mr. C. as a most zealous, indefatigable, and successful missionary, whose heart is burdened with the many spiritual wants of Italy. We give but a mere sketch of his numerous labors.

He says : “ We should consider ourselves unfaithful to our Lord Jesus Christ if we omitted to make known to Christians who have taken an interest in the cause of evangelization in Italy, some portion of the blessings which our God is continually shedding on this work. 1st. At the commencement of our labors a weekly prayer-meeting was established. On account of the pressing demands on our time, it was after a while discontinued. It has been revived, as we found we could not do without it. Many have taken courage to engage in prayer. 2d. We are doing something towards the instruction of the women, and at the same time rendering a service to our poorer brethren. A female association has been formed, which devotes a part of every day to working for the poor. The articles made are sold at half their value. The meetings begin with prayer and close with the study of God’s word. 3d. A similar association for men will soon be established. 4th. An evening school is held for the brethren and others of our church who labor through the day. 5th. During the year between 60 and 70 have been admitted to the Lord’s Supper. A few who walked not according to the Gospel have been disciplined. 6th. Instances of remarkable conversion, which are singularly interesting. Some of these cases can be found in the “ Christian World” for April. 7th. A narrative of several who have died in the Lord.—Some of the death-bed scenes have shown to beholders how triumphantly the Christian can die. A marked impression was made upon those to whom these scenes were entirely new. We hope to publish some of them in a future number of our Magazine. 9th. Twenty children have been dedicated by baptism to the Lord this year. 10. Six marriages have taken place, but the evangelical pastor could only pronounce the benediction. The new law on marriage shows perhaps more than any other individual circumstance that the power of coercion is fast slipping out of the hands of the Pope and his lordly ecclesiastics. Hitherto poor Milanese girls have been entitled to a certain donation when they were married. To obtain it they were dependent on the priest. The poor Christian girls could get nothing. The new law, it is hoped, will remove this difficulty. 11th. The daily schools have been attended by a goodly number of pupils, male and female. The greater part of the male scholars are Roman Catholics. 12th. The Sunday-school numbers seventy children : they meet at 11 A. M. : sing, pray, and have the Scriptures explained.”

Mr. Clark has had in all about twenty helpers and twenty-five persons in connection with our Society. Five of these and one woman were supported by the Bible Society. A report of their labors was sent to Rev. Dr. Holdich, who has expressed his great satisfaction. Four Bible-women were employed by funds

sent expressly through us by friends in the West. Reports have been sent semi-annually to the donors, giving some facts relating to each.

Mission Stations.—An evangelist has labored faithfully in Milan.

A Professor has instructed theological students, taken charge of the evening school, and preached from time to time at Carsanaggio, where there is a church of about sixty members, and a flourishing day and evening schools. An itinerant evangelist has labored in the Canton Tecino, in Lecco, and upon the Lake Como. This is a faithful and devoted laborer, and his work has been greatly blessed. He has visited during the year a great number of other places. He goes from house to house, reads and explains the Scriptures, prays in families, and holds meetings for prayer and exhortation where ever and whenever possible. A place of worship would have been opened in Lecco, but funds were wanting.

Evangelists and colporteurs have labored faithfully and constantly in Parria, Lodi, Ferrara, Beveno, Sielta, Fara, Novara, and in neighboring towns and villages.

The high school in Milan, composed of boys selected out of the most promising in the Italian Church, with a view of their becoming evangelists, was conducted by a competent teacher. For want of funds this school was discontinued for a time ; but, thanks be to God, he has put it into the heart of Charles Thompson, Esq., of Paris, to make the princely donation of 10,000 fr. for the education of twelve young men, for one year. William E. Dodge, Esq., has also given \$250 for this school. Two young men, who are studying theology, have been assistant teachers in the evening school. Prof. Oddo, preacher and teacher, is not only one of the best writers, but one of the most eloquent speakers in Italy. He has visited, during the year, the various stations occupied by our helpers. His audiences are large, and are only limited by the building in which he speaks. In Milan the hall is always crowded long before the time of service, and many are obliged to go away for lack of room. A larger hall is greatly needed. But here comes the distressing old obstacle—NO FUNDS.

One of the most interesting letters your Secretary has ever received, contains the report of the Bible-women employed by Mr. Clark. In reading one would imagine he had dropped into a company of American women. The Exposure of Romanism, Arguments against the Worship of the Virgin, the Folly of Idolatry, and the Impossibility of Transubstantiation, are all set forth with such ingenuity, keenness of sarcasm, and readiness of wit, combined with loving words and persuasive eloquence, as to carry conviction to the minds of honest inquirers.

The report concludes thus : We feel that a great step in a religious sense has been taken. The political changes, the position in which Rome is placed, the spreading of knowledge, and the superstitions that are disappearing, permit us to hope for a very marked revival even here. Many cities and towns are petitioning for the preaching of the Gospel. Many even of the priests are speaking of reform, and with this view are drawing near to us throughout Italy. They are ashamed of the past, and aspire to a future less degrading. Among the learned and the gentry there is a strong party bent on reformation. The fabric of Romanism is being shaken. He who has worked, gives abundant evidence that He is still working, and will yet work until the final victory is achieved.

The Church in Milan, grateful to God and to the Christians who have aided the work of evangelization in Italy, send salutations to all who love our Lord and Saviour Jesus Christ.

SIENNA.

REV. MR. MOOREHEAD and MRS. MOOREHEAD, Missionaries.

Our dear young brother has labored a part of the past year in Carrara and Torano. The remainder of the time he has spent vigorously assisting Mr. Hall in the care of the various stations, of which a report has been made. His excellent knowledge of the language gives him great power in conveying truth. Speaking of Carrara and Torano, he says: "Two flourishing little congregations, through the help of God, have been planted: schools, Sunday and day, organized; and the work is extending farther and farther into the mountain towns and neighborhood. Carrara numbers thirty members—Torano twenty. The evangelists in these two stations are Sig. Perazzi, a converted priest, and Sig. Luquet, an excellent French Christian, who has labored in Italy ten years, whose knowledge of the word of God is deep and extensive. Would there were in Italy a thousand sincere, devoted men, such as he.

The Church at Torano was organized by me: seventeen persons united. Soon we expect to hold another communion there, when a number more will be received into the brotherhood, as they beautifully say in Italian." He also speaks of the ordination, of which Mr. Hall has given an account, in the Island of Elba. His present location, Sienna, is a hard, unpromising field; and as soon as the health of his family permits, he hopes to go forth, and, by the guidance of God's Spirit, find a place where His word may be more visibly blessed. At present he is engaged in translating from English into Italian, hoping to publish a little historical account of the corruption of the Sabbath by the Romish Church. The United Presbyterian Church, to which Mr. Moorehead belongs, have much cause for thankfulness, in having so able a representative in Italy.

FAVORABLE SIGNS.—The day seems truly to have dawned for Italy. First—Every where the Papists have put forth superhuman efforts to maintain their power. Every where they have met with signal defeat. Every where they had their own candidates, whose platform was the laws of the Church rather than the unity of the nation. The result is, that of the whole number of 444 deputies, only a dozen of the clerical party were elected. The voters of Italy have thus declared, that they have ceased to respect the laws of their church in temporal matters, and that the thunders of the Vatican can scare them no more.

Second. An eminent member of the clergy offered to loan the Government of Victor Immanuel, whose financial affairs are in a most perplexing condition, the enormous sum of six hundred millions of francs, on condition that the property of religious corporations should not be touched. The Government, much as it may suffer, was not to be bought with such a bribe. It refused the loan.

Third. Parliament has decreed that marriage henceforth shall be a civil rite. This is a great boon to Protestants.

Fourth. In Milan alone, the Roman Bishops report seventy thousand less in the number of those who attend Mass.

We offer with satisfaction the report of our work in Italy to the public, and ask with joy and thankfulness, Can an equal amount of labor performed be

shown any where else for \$25,000 in currency, the sum appropriated the last year for Italy? We wish we could tell our missionaries that it will be doubled this year! Will you give us leave to say so, dear brethren?

AUSTRIA.

To carry out the noble wishes of Mr. Goodrich, of Boston, who promised to support a missionary in Austria, Mr. Clark applied to the Basle Society for a suitable person. They have generously sent an able and efficient missionary, who labored for several years in India, to explore the field and report. We hope he may soon enter upon his duties in connection with our Society. Mr. G. has added to his noble deeds by the promise of \$5,000 to aid in the erection of the first Protestant Seminary in Mexico.

GREECE.—ATHENS.

Dr. KALOPOTHAKES and Mrs. KALOPOTHAKES, Rev. Mr. CONSTANTINE and Mrs. CONSTANTINE, Missionaries.—Lay Missionaries, Mr. & Mrs. SARCARARIUS.

We are sorry that we cannot report the details of the successful labors of our missionaries in Greece. We omit such details at their particular request, as the time has not yet fully come for toleration. We can say this much: their success has far surpassed their and our anticipations. Dr. Kalopothakes continues to publish his paper, sending light and truth throughout the whole country. Mr. Sarcalarius, a native Greek, an earnest Christian man, who has spent several years in this country, has been sent out by our Society to aid Dr. Kalopothakes in the publication of the "Star of the East."

In the March number of this Magazine can be found an intensely interesting account of the origin and establishment at Demerdesh of the first Greek Evangelical Church ever erected, together with the severe persecutions that its members have from time to time suffered. The pastor of the little church, which is composed of forty-two persons, writes thus: "In regard to the future prospects we can say, they will be glorious. We are in great hopes that many will join us."

The history of the labors of Mr. and Mrs. Constantine form one of the most interesting reports we have received this year. It is truly trying to withhold it from our friends. He writes: "Many have been the discouragements, yet there has been a silver lining. Since the expulsion of King Otho and the formation of a new Constitution, both civil and religious liberty have made considerable advances, and the people seem more inclined towards toleration than before. The dissemination of the Scriptures goes on unmolested, and other evangelical efforts meet with partial encouragement." Mr. C. speaks of the importance of stationing a missionary at the Island of Lyra, the first commercial port of Greece.

MEXICO.

Our devoted Missionary, Miss RANKIN, has continued to labor for the spiritual benefit of this country. As soon as the war closed, she opened her Female Seminary in Monterey, which was soon attended by a large number of Mexican girls. The priests looked on with jealous eyes, and, taking advantage of a law, from month to month they induced successive landlords to notify Miss Rankin that the buildings she occupied were needed for relatives. Finding that her school must be thus interrupted monthly, she determined to come home, and plead for means to erect the first Protestant Seminary in that land. The Lord has kindly

put it into the hearts of friends to help her. Nearly \$10,000 have been promised. She will soon return, happy that God has so signally answered prayer. The main instrumentality employed for the evangelization of Mexico has been the Bible. The Scriptures were at first carried by the girls from the Seminary at Brownsville into their families. Soon the demand was greater than the means of supply. The people were astonished that so good a book should have been prohibited, and declare that the priests have deceived them. The result has been that numbers have abjured the faith in which they were nurtured, and embraced the religion of the Bible. Among these are many priests. When the liberal party was in power, they banished, as was reported last year, the Bishops, confiscated much of the Church property, and proclaimed religious toleration, which was hailed with joy by the masses. The French invasion, though it has hindered, has not put a stop to the spread of the truth. Wherever there are Liberals, and they are found in many parts, the priests have to dress in citizen's clothes. The Liberal soldiers carry in their breast pocket a Testament, partly exposed, as their badge. In some instances, they have entered churches, taken down images, and hurled them into the street. A larger number of Bibles have been sold than ever before: three times as many as the year previous. A church of fourteen Mexicans has been organized in Monterey. At Cadereita, thirty miles distant, are gathered twelve more. At Saltillo twenty-four Mexicans meet every Sabbath, to study the Bible; and in the villages around are many who have embraced Christ. San Louis, Potosi, Zacateas, and numerous important places, say, "Send, do send ministers to preach the truth to us."

Among the converts, Miss R. reports eight who are fully capable to impart Scripture instruction to their countrymen. She has secured nearly means enough to employ four of this number for a year, who have already entered upon their work. The money only is wanting to commission the rest. An institution, such as Miss R. hopes to establish, in which native teachers can be educated, will greatly facilitate the work of Mexican evangelization. Rev. Mr. Hickey, Bible Missionary, has aided Miss Rankin greatly in all her labors.

Never has the Bible done a greater work than in Mexico. With scarcely a teacher, God's word has broken the chains of Papal power, and brought numbers to embrace the truth in the love of it. In the city of Mexico, an aged priest was converted by reading the Bible. In a letter he says: "I have suffered extreme poverty, but I will not yield. No, never will I waver nor relinquish my faith in God's word. I will carry with me to the tomb the happy consciousness that I am true to God and my conscience."

ORESTES.—The Rev. Mr. Orestes has labored in connection with us. He has visited, with the Secretaries and Mr. Riley, many churches. Much interest has been manifested in his statements. He would gladly go back at once to Mexico. But the time has not yet come when a converted priest can offer salvation through Christ to his countrymen. He will probably go for a time to South America, and there labor until the way is open for him to return to his own land.

Maximilian, finding that he cannot resist the current, has granted religious toleration. It is left for our churches to say what more shall be done the coming year for Mexico.

SOUTH AMERICA.—CARTHAGENA.

The Rev. R. Monsalvatge has continued to labor here. By the kindness of Messrs. Riley and Bishop, he was enabled to start a week-day and Sunday-schools, and to employ two native assistants, earnest Christian men. Forty have attended the day and seventy the Sunday-school. He has held regular services on the Sabbath. A gentleman in Baltimore, last year, kindly offered to give \$1,500 or \$2,000 if a similar sum could be raised to put up a chapel. We are sorry to report that the latter sum has not been obtained, and the work is greatly hindered in consequence. The field is open every where in the States of Columbia.—Romanism is hated, the priests are despised, and the people long for a vital, energizing Christianity. Mr. Monsalvatge is often called upon to visit the sick, to bury the dead, to marry the young, and baptise infants.

SANTIAGO DE CHILI.

Rev. Mr. GILBERT and Mrs. GILBERT, Missionaries.

Marked progress has attended the faithful labors of this dear brother. He has gone on quietly, but persistently, amidst many discouragements. This year he reaps the reward. A chapel has been hired and fitted up, at an expense of \$800, raised on the spot. It will accommodate 125 persons. At the dedication the Rev. Mr. Trumbull, from Valparaiso, preached the sermon. The congregation has nearly doubled : every seat is taken. All the principal English families attend. The Sabbath-school has received a new impulse.

Mr. Gilbert conducts also a Spanish Bible-class, which is well attended. Some, from fear of persecution or ridicule, come by night for instruction. The public opening of a church has produced a deep impression upon the community in general. The political press is almost unanimous in advocating toleration, and speaks in the most exulting strains of the public consecration of a Protestant house of worship. The conduct of Spain in declaring war, has awakened a thorough disgust for her religion, and the young hesitate not to ridicule it in the streets.—The large mass of the thinking community are ready to discard Roman Catholicism, but what shall they substitute? Ignorant of Bible truth, they will inevitably run into Infidelity, unless we hasten to give them the Gospel. There is a pressing need of religious books. Mr. G. is now superintending the translation of two volumes. How sad the thought, dear brethren, that there are only seven missionaries on a coast of four thousand miles ! A country open to the Gospel, and every where craving knowledge. We beg our friends to read Mr. Gilbert's last appeal in the May number of the "Christian World."

VALPARAISO.

Here the Rev. Mr. TRUMBULL has long labored, not only for the English-speaking population, but for the entire Spanish race. He has steadily marched round the great walls of the Roman Church, and blown with no uncertain sound the trumpet of the Gospel. He has lived to see these walls fall, the banners removed, and the Word of God enter and have free course. For years he has challenged amicable discussion, and put to flight the enemies of the truth. The correspondent of the British Standard attributes the religious toleration which Chili now enjoys, mainly to the faithful and untiring labors of this devoted missionary. His church, established wholly through his own efforts, has during the past year contributed, besides supporting itself, more than \$2,000 for evangelical labors

in Chili. Many of its members have also been engaged in voluntary labors for the spread of the truth. Mr. Trumbull was originally sent out by us, in connection with the Seamen's Friend Society. Though his church is self-sustaining, he has repeatedly requested that his name should not be stricken from our list of missionaries. By his counsel and example, he has been of great service to South America. Messrs. Trumbull, Gilbert and McKim have constantly plead for reinforcements. We are happy to state their prayer is about to be answered.—Two young men, whose standing in the Theological Seminary at Princeton is of the highest order, have dedicated themselves to the work in South America, and we hope to send them to their field in the fall—viz. : the Rev. Messrs. Merwin and Sayre. We wish all our Churches could know these dear young brothers. We are sure they would follow them with their earnest prayers and liberal contributions. Oh, brethren, how can we answer for our neglect of South America and Mexico? They belong to us; they are a part of our Continent. They hunger and thirst for the bread and water of life. Had we the means, instead of only two, we might send six or seven young men, who have asked to go.

Mr. Morgan, of the Union Theological Seminary, has requested the Society to send him to Bogota. We trust we shall not be obliged to say, No!

LIMA.

Rev. Mr. McKIM, Missionary.

For more than a year and a half, the Rev. Mr. McKim has occupied this station. On the anniversary of his arrival, he wrote thus: "For a year I have preached Christ as the Spirit has taught me, offering salvation publicly to about sixty souls. I have visited some, kept up a weekly prayer meeting, and established a Sabbath-school." Since this letter was written, a church has been organized of twenty-four hearers and ten members, with one elder and two deacons. On Christmas, sixteen of the little congregation met at Mr. McKim's room, and presented him with a fine chronometer, in appreciation of his faithful ministry. "I thank you," he writes to the Secretary, "for your advice to be diligent in acquiring the language, and reply in the words of Paul: 'The same which I was also forward to do.'"

FRENCH CANADIAN MISSIONARY SOCIETY.

By special invitation, your Corresponding Secretary visited Canada during the last winter. It was pleasant to witness the enthusiasm manifested by our neighbors in the labors of this most useful mission. The anniversary of this Society was by far the most interesting of the many held during the week. Thousands crowded into the immense building: every corner was filled, and yet many went away for want of room. The Society, although having had to contend against the increased vigilance and opposition of the Romish hierarchy, gives satisfactory evidence of progress. The educational department has grown in importance. Many of the public schools in Canada are wholly under the control of the Romish clergy. This makes it imperative upon the Mission to establish Christian schools throughout the province. God has blessed the institution at Pointe Aux Trembles most signally. Every season, more or less, the youth attending the school have given hopeful evidence of conversion. Three young men are reported as under the charge of the committee with reference to their preparation for the ministry.—Besides three ordained pastors, thirteen missionaries were employed as evangelists

and colporteurs. The Bible is regarded by this Society as the chief means of overthrowing Romish error and superstition ; and great efforts have been made to circulate it every where. This Canadian Society has made during the year the most pressing applications to us for aid. There is no body we would help more willingly ; for it is indeed doing a noble work on our Continent. We pray God that funds may be placed in our hands, so that we may respond liberally to the earnest entreaties of the many Societies working for the salvation of Roman Catholics. We cannot do this with our present receipts. Our own work is hampered and suffers for the need of money.

BELGIUM.

The Evangelical Society at Brussels reports : "It is between the constant assaults of two enemies, modern Rationalism and Priestcraft, that we continue our labors with peace and joy from above. Far from being intimidated, we feel ourselves armed with fresh courage and strength for the combat. We have already gained the victory, and no outward defeat can hurt us. Many have been awakened and turned to a Saviour. Churches grow in sanctification, and some have rejoiced in hope on their death-beds."

The report then goes on to give instances of striking conversions. The Society has suffered for the want of funds, arising from a decrease in the aid received from England and America. Our own work has been so large that this year we have not been able, as formerly, to help this Society. We have begun, however, our Sabbath-school work in Belgium, which gives promise of great good.

FRANCE.

Until within a year or two, our work in this country has been carried forward through organizations on the ground. This year our direct contributions have not been as large as in former times, for the reasons that the Rev. Mr. Monod was sent as a delegate of the Evangelical Society, who had access to our influential churches, and received large and liberal contributions, which passed mostly through our hands. The Christian ladies of New-York also held a fair, which realized \$4,000. In addition to these sums, a generous Christian lady has sustained in France a colporteur, that she might receive his reports and thus interest her children in the work of missions. The Word throughout France is described as developing itself : the Gospel is honored more and more—it has been announced to sympathetic crowds. Several striking conversions have taken place in Paris and elsewhere. A wealthy lady is erecting a commodious chapel and school-rooms in one of the most crowded parts of the city. Throughout the various districts the work progresses. Wherever the missionaries go, they find some inquiring after the truth. The Society is still laboring under a heavy debt, which seriously cramps its movements.

LYONS.—Here the work of evangelization continues, both within the city and in the out-stations. The friends of the Gospel, however, seldom escape difficulties on account of their change of religion : in some instances the trial is severe. A case is reported where a family was disinherited and lost 30,000 *fr.* because they embraced the truth. They faltered not. A poor sick man was offered a barrel of wine on condition of his ceasing his relations with heretics. He replied : "I will be thankful for the wine if you will give it me, but I cannot refuse the visits

of those who, though they make me no presents, are doing me good." The wine did not come. The Sabbath-school Report will show what has been done at Lyons. This Society also labors under the burden of a heavy debt.

In concluding our Report, we are happy to say that many Churches are taking a deeper interest in our work. Wherever your Secretaries have been able to go they have met with a hearty welcome; and in some places their statements have been received with marked enthusiasm. Christians acknowledge that we are right in working so largely abroad. In doing so we attack Romanism at its great centres, where it has had full sway and where its unmasked mummeries and cruelties have begun to disgust the millions who have blindly bowed down before its idolatrous shrine. By winning these nations to Christ, we are preparing multitudes to become good citizens of our Republic. We confess that the work in America seems more discouraging. We find it hard to convince a majority of Christians that we have any thing to fear from Popery. Rome too has pursued here a different policy. She has arrayed herself in shining garments and gorgeous trappings. She strives to make her religion fashionable. She builds her stately cathedrals with foreign gold—yes, and sometimes with Protestant money—adorns them with jewel and tinsel, and hires the most expensive and superb music. She erects her nunneries and convents, and ensnares the young by teaching, free of cost, the German and the French. She takes good care, however, to cover her face with a veil so thick that the innocent and the worldly cannot detect her designs and terrible determination. We can do but little until the Churches are aroused. If our countrymen will not heed our words in time, Rome will gain the reins of government, and then the cry will be: 'Oh, why were we not warned?' We wish it distinctly understood, that we would not place any hindrance in the way of the thousands of Romanists who come to this land. We welcome them to our shores. They are not to blame for the ardent attachment they now feel for their religion, for they know no better. But we do blame the large body of Christians who are unwilling either to work personally for their conversion, or give of their substance to aid those who would win them to Christ.

We are happy also to state, that during the year our Magazine has increased in circulation, and that we have often received pleasing testimonials of the value placed upon it by its readers.

The amount of money received is in advance of the sum given last year; still it has not been such as to warrant a liberal increase to our Missionaries. Monthly have we received the most pressing entreaties to expand our work in Europe and South America; but, alas! we have been obliged to refuse.

Brethren, you have heard our Report. What command do you give us? What are your purposes? The very fact of our undenominational character should be an advantage. Sad it is, we find it a hindrance. Why should we not stand by the side of the American Board? Is our work less imperative? Is our progress less rapid? Is our success less complete? We believe not. We think we have proved not. Will you, then, bid us go forward? Will you insure us increased contributions? May God in His abundant mercy, through our Lord Jesus Christ, give the Churches of our beloved land the ability and will to help us both with enlarged contributions and earnest prayers.

FIRST ANNUAL REPORT OF THE SUNDAY-SCHOOL DEPARTMENT.

FIRST—WHAT IT HAS DONE.

As the Sunday-school work abroad had been commenced before this Society assumed it as a fundamental principle of evangelization, its results, within the year, are to be considered as somewhat dependent on what had gone before. The division, however, can be made sufficiently distinct to enable any one to judge of its fitness, as an instrument to do the work which the Society has undertaken to do.

In France and Switzerland the institution had existed, though in a very imperfect form, for some years anterior to any influences put forth by any one connected with this Society. But, as an organization, the institution could hardly be said to have had an existence in Italy, Belgium, Holland, Germany, or the South American Republics. While space does not allow us to speak of the immense improvements in the schools of the former countries, we may not omit to specify what has been done in the latter, by the Sabbath-school Department of this Society.

ITALY.—In Italy, where a few months' labor had planted ten or twelve schools, there are now from thirty to forty. So far as heard from, but one has failed. Mr. Bolognini, (see page 238 of the *Christian World* for Aug., 1865), who has been, from the commencement of the work in Italy, the editor of the little paper called the "*Scuola della Domenica*," and has spent only his day-school vacations in the work of going from place to place to establish Sunday-schools, receiving for the same a salary of only \$140 a year, has recently been appointed a Sabbath-school Missionary at a salary of \$800, to devote his whole time to the work.—Many of the Sunday-schools in Italy have been commenced through the influence of these visits and of the little paper. An extract from his first report will best exhibit the adaptation of the system to the wants of the nation. He was directed to survey the whole field, and so far as time would permit, organize schools; first, where there was any form of religious organization; second, where there were any Christians, without organization, who could be induced to begin; and, thirdly, where there were neither, to preach the Word privately or publicly, until there were some converts; under these instructions he remarks thus in his report of 3d February, 1866:

"From Ancona to Bologna there are many towns, where, I was told, the people thirst for the word of God, but we want men. In Bologna there was the most splendid Sunday-school I have ever seen in Italy. Some 70 to 80 children. The school was organized by me the last time I was there, and is now conducted on the same method. I visited Ferrara, where I met a rather good congregation, conducted by a colporteur. I spoke and proposed the Sunday-schools. I was promised that one should be commenced. So in Modena, in Carpi, in Parma, in Migrano Inferiore, either directly or through evangelists or pastors. In Milan there were three, and I hope there is now another."

In this strain he writes for three pages, and again continues:

"Some schools I visited which were established on my first visit, some were reduced to our system, some new ones were organized (2 or 3) and some promised to be organized. I think it was the most I could do, for I think it necessary to stay every where two Sundays at least, in order to prepare teachers and to have

a school commenced. Now I have seen where I may be wanted, and I will go there and not leave the place until a school is established."

But we must be limited to one other extract :

"In Foiano there is a small congregation. We had soon a small Sunday-school. The priests were alarmed by the conversion of a whole family (except the father), seven children and the mother. They called one of their best preachers, who excited the mob against the few Christians. I had just returned to Florence, when I was requested to go to Foiano. I went there, and preached for fifteen days, even twice a day, and the large hall which we had was not large enough to hold all the people. The monk who preached against us, being challenged, ran away, and we were the masters of the place, where all the people say that we are the true Christians. They are now begging for some one to preach, and I have no one to send. I hope your committee will not object to my preaching as well as establishing Sunday-schools."

In the absence of ministers, students, theological seminaries, and a Christian literature, to meet the wants of that new-born nation, what friend of Italy will not rejoice to see the Sunday-school star rising to shed a clear and hopeful light on the future of that interesting people? The wants of our friends there are many and very great. A little Sunday-school paper which we publish in Florence, contains the only religious reading for children, the only music, the only hymns, the only system of questions, the only help for the Sabbath-school teacher in all Italy. The people are utterly destitute of commentaries on the Scripture, Bible dictionaries, or any religious reading so indispensable to qualify the Sabbath-school teacher for his task. It should be mentioned with gratitude and thanksgiving to our heavenly Parent, that Henry Banbey, Esq., of Geneva, Switzerland, has just completed the translation of Cruden's Concordance into Italian—a most laborious and important work, for which he deserves all praise.

BELGIUM.—If we were asked for an exact exhibition of our theory of evangelization by means of Sabbath-schools, we could not better present the first stage of it than by giving the actual reports of our missionary, Mr. Barneveldt, who was appointed eight months ago, with a salary of \$300 and traveling expenses. He says in his first report, "We hope to put forth every effort in the strength of God." He then describes his teachers' meeting, saying: "We have eight teachers, two only of whom possess the necessary qualifications." For their improvement, he continues: "Sabbath evening we attend to Bible history; Monday, Wednesday and Saturday evenings to the description and geography of Palestine; on Tuesday and Thursday evenings to the subject of faith." With such a drill of teachers, which is necessary in Catholic countries, there will be success; and three or four successful schools are the result of his labors. We are not informed that these schools are connected with any religious organization, but they all prosper, and will soon become the foundation of churches.

If we say that our first object in the establishment of Sunday-schools in Catholic countries, is to convert the souls of men, especially children,—we avow our second to be, a presentation to the Protestants of these countries of a most cheap, simple, and efficient method of evangelization. How well we have succeeded in eight months' labor, let a report, which has just been sent us from the Synod of the National Evangelical Church of Belgium, say:

"This branch of our labor, so interesting, has been remarkably favored by the

arrival of Mr. Barneveldt, who, for more than six months, has been laboring among us ; and it is rejoicing to see, here and there appearing, the fruits of his labors. This brother is paid by the American & Foreign Christian Union, not only to give instruction in the Sunday-schools, but also to form, under his own superintendence, excellent teachers. In Belgium, where the Sabbath is a day of diversion, where the parents give without ceasing to their children the example of its profanation, it costs infinite pains and trouble to convince them of their sacred duty of consecrating the day of the Lord to the service of the Lord.—That is what renders the action of the Sunday-school so indispensable, and causes us to rejoice so heartily in its progress."

MEXICO, SOUTH AMERICA.—But not alone in Catholic countries in Europe have the benign influences of the Sunday-school Department of the American & Foreign Christian Union been felt. Almost immediately after its organization, the religious and political revolutions of Mexico threw upon our shores a large number of refugees from French invasion, some of whom, being pious and qualified, have been set to work, preparing Sunday-school books and papers in the Spanish language. These are now nearly ready, and will soon be sent forth to Mexico, South America, Spain, and wherever the Spanish language is spoken ; and preparations are being made, not only for their return as Sabbath-school missionaries, but the cause of South American evangelization has been presented in more than forty public meetings, which have, to a greater or less degree, contributed to the object of evangelization in the Spanish tongue. On application of the department to the American Tract Society, it nobly granted \$500 for the printing of a Sunday-school literature, to be distributed in South America, and other Spanish-speaking countries. These books, papers, and music, are nearly completed, and constitute one of the most useful helps which could be placed in the hands of those who wish and pray and labor for the good of the Spanish race.

The moral condition and wants of our Mexican and South American neighbors, as well as our peculiar relations and obligations to them, have been presented in Theological Seminaries and colleges, and several young men are, as a consequence, qualifying themselves to become Sabbath-school missionaries in papal countries. Other young men are learning trades and arts, with a view of becoming self-supporting missionaries in these countries.

Within the year, the Rev. Mr. Monsalvatge has returned to his field of labor in Carthage, United States of Columbia, and organized a Sunday-school with eighty boys and girls. Within a few months, Mr. Hicks, not in the pay of our Society, but self-supporting and in correspondence with us, has commenced the work of Sabbath-school organization in Panama. Three schools are the result of his labors. Two young men from Princeton Seminary are under appointment of the Board to the South American field. They will probably go forth in the autumn, practically acquainted with our plans, and able to avail themselves of all the voluntary aid they can obtain on the ground, to accomplish the designs of the Society.

HOLLAND.—In Holland, although we are without a missionary, by mere correspondence we are enabled to keep a work moving forward, which commenced in a single week's visitation in that important and interesting country. In Rotterdam, in the room where a single night was spent, and a single meeting held, to consider the subject and hear it described, a Sunday-school was soon organized.

Now, the cities of Hamburg, Amsterdam, and Utrecht, are united in a Sunday-school Union, and a children's Sunday-school paper has been or will be quickly issued, and preparations are being made to organize several schools upon what they call the American plan.

GERMANY.—To bring Germany from her sad state of skepticism, rationalism, and infidelity, and place her side by side with Great Britain and America, where she belongs, is of all the moral enterprises of this century the most important.—How the Sabbath-school has begun to do this, can be ascertained by reading the religious papers of that country and the pages of the "Christian World" for the past twelve months. The progress achieved can be made apparent to the intelligent inquirer, by comparing some sentiments uttered in the first meeting of ministers in Prussia, after the work had become of sufficient importance to invite their attention, with the fact that not two years have elapsed until it has been placed on the record of the National Church, as a means for the interior regeneration of the nation. In the first meeting above alluded to, a pastor, who was the consistorial counsellor, Segemund of Frankfort, after a full explanation of the design of the Sabbath-school, objected, saying: "The representations which have been given present us no clear view, and it is impossible to adopt a system of which we have no clear view." Another pastor objected, saying: "It is against these Sunday-schools, that the children are permitted to attend or not, as they will. Freedom of action is for men, but discipline for children." A friend of the new system interposed, saying: "I do not value highly coerced prayers and singing." But the objectors continue: "If in America, where religious instruction is excluded from the common schools, the Sunday-school is indispensable, it is not so with us, where another system has been handed down from our fathers." Counsellor S. resumes: "Our day-school accomplishes what the Sunday-schools would undertake, therefore the latter are superfluous." Again: "It is not to be imagined that laymen, to whom this work is to be entrusted, are adequate to it, or that they can become so in the way proposed." And yet again: "The Sunday-school would have no other result than to make them mere machines, and teach them unintelligible formulas, and to induce them to talk much nonsense." Another pastor conceded, that where the conditions of popular life are as corrupt as they are in many places, both in England and America, such arrangements as Sunday-schools are to be permitted. There were friends of the system who answered these objections, triumphantly, as fast as they were brought forward. There is lying before us, while we write, a pamphlet, just come to hand, giving a list of all the Societies adopted by the Prussian National Church; and the Sabbath-school stands conspicuous among them. The friend from Berlin who sends us the pamphlet, observes in a letter: "I send you herewith a report of all the organized works of Christian love in our parish, that you may see that our Sunday-school is no more a private establishment, but that it constitutes a part of the church and parish work."

But neither facts like the above, nor statistics which follow, convey any adequate idea of the interest now taken in Sunday-schools in Germany, or the rapid changes which, if the Lord continues his blessing, they are destined to work in German society. In the brief space of two years (see page 78 of the March No.

of the "Christian World"), by means so simple as to seem foolishness, Northern Germany has been changed from a persecuting ecclesiastical power, into the patron of voluntary efforts to bring the sanctifying truths of the Bible into contact with the masses of her population. Reflexively, then, this little beginning has already arrested religious persecution in Germany, and rendered a union of denominations possible. In Italy, Holland, France, and Switzerland, religious bigotry has been perceptibly abated, and the true nature of Christian union shown to consist in combining systematic efforts for the salvation of men.

ENGLAND.—But we may not close this part of our Report without referring to the steps which have been taken in England to stand side by side with us in the work of which we have hardly given an inventory, much less have described.—The English Sunday-school Union, as soon as made acquainted with our movements (see March No., page 81, of the "Christian World"), justly, and strange to say, for the first time, felt an obligation to join us in extending across the English channels the blessings of an institution so nobly born and so generously cherished upon her own soil. A large and efficient committee, having a special and competent secretary, entered upon the work with wisdom and caution, and yet with energy. For the first time in their history, they appointed an agent to collect funds in England, and immediately employed some missionaries to explore the field and organize voluntary schools in several countries on the Continent.—Thus profiting by each others' experience, negotiations are now pending by which some division shall be made of the fields, which cover two continents, Europe and South America, so as to render the work of each most thorough and effective. Were ever two countries united in a work so strongly appealing for the sympathy and prayers of all who wish for the advance of the Redeemer's kingdom?

AMERICA.—There are those who wish us to abandon our aggressive policy among foreign nations, to encounter the enemy now besieging the citadel which holds in it the germs of civil and religious liberty for all mankind. Nor should we disregard these appeals if we believed that additional agencies, for a kindred object, could be more effective than those already employed; for it is beyond all question of paramount importance to keep the fires upon our own altars glowing and hot. But just here we ask whether it will be possible to keep the safety boat afloat, if we cannot check the torrent rushing into it? We ask whether the work we are doing directly in foreign countries does not reflexively do more for America, than we could do if we were to restrict ourselves to the field occupied by the Home Missionary and Sunday-school Societies, and we ought to be able to add, the combined powers of all evangelical denominations, which ought to be directed specifically to home evangelization? (See October number of "Christian World," 1865, page 296.)

Aside from the omnipotent power of God and truth, the two hundred millions of the Catholic world hold in their hands more moral power than all the millions of the heathen world. That power, left to itself, will not only hold its own, but will keep up a threatening contest with us. It is there, beyond a question, that this Society can better do its work by combining its strength with all the latent energies which are available in Romish countries, in order to keep the enemy occupied at home. Our work at home is incidental—abroad it is funda-

mental. Our war cry is "Onward to Rome." But let us drop the figure of war, for we would not fight Rome with other than weapons of love. We do not ask her to join our communions, but to purify her own. We ask her not to become Protestant, but to become pure. We urge her, not usward, nor onward, but heavenward. With help from above, we will go to her and show her the way.

In illustration of what has been said above, both in regard to what has been done and in vindication of our manner of doing it, we refer the reader to the Sabbath-school Department of the Christian World for the past year. To that Magazine it has contributed from five to eight pages monthly of original matter, much of which has been extensively copied into the religious papers of this and other countries. The receipts of this and the Mexican Department have been a little over five thousand dollars. It was hardly to be anticipated that they would be equal to its expenditures, but they have exceeded it, notwithstanding nearly half of the above amount has been expended in preparing books, paper, etc., for the work in Mexico and South America.

II. HOW THE WORK HAS BEEN DONE.

First—Each Missionary, as in the cases of Mr. Bolognini in Italy, Mr. Barneveldt in Belgium, and Mr. Brockelmann in Germany, (see Sabbath-school Department of the Christian World,) immediately brings into active co-operation an indefinite number of voluntary coworkers, who, upon this system, can multiply themselves and their influence by hundreds or thousands, in those who may be found and induced to work on a plan so mutually blessing and blessed.

There are in correspondence with this Department, through these three missionaries, and organized by its direct or indirect agency, probably not less than five hundred voluntary laborers, and six or seven thousand children. We deem it no extravagance to say that in every Catholic country, after a few months' labor, each Sunday-school Missionary can organize from twenty to thirty of these schools, and induce and supervise the labors of three or four hundred coworkers who shall represent the true spirit of Christianity.

Second—The importance of evangelizing Romish countries has drawn to our aid, at home and abroad, the labors of several intelligent gentlemen, who have arduously and gratuitously devoted their time and their money to help forward a work which, they justly conceived, furnishes the only true foundation for the regeneration and prosperity of Catholic countries, as well as the ultimate safety of our own.

III.—WHAT IT PROPOSES TO DO.

First—To increase the number of Sunday-school Missionaries in every Catholic country, that, wherever practicable, Sunday-schools may be formed, and all who can be made willing be induced to work in them.

Second—To prepare books and papers for the help of teachers, and libraries for the use of children, especially in Italy and for all Spanish countries, which are entirely destitute of them.

Third—To get up a system of Christian emigration, for purposes of evangelization in Mexico and in the countries of Central and South America.

Fourth—To elaborate a system of correspondence between the Sabbath-schools of this country and all those newly formed in Catholic countries.

Fifth—There is now a sufficient moral force in the Protestantism of Christendom, were it properly combined and organized, to secure religious liberty for all nations.

As fast as possible, and to the extent of our ability, we should seek to unite the labors of churches, Sabbath-schools, City Missions, and Tract organizations, for districting and systematically visiting our home population on the plan published in the October No. of the *Christian World*, page 296—so that in the end it be not said of us, “Mine own vineyard have I not kept.”

This work is most intimately connected with that on the foreign field. But we record the fact with great pleasure, that our five able District Secretaries and two Agents, while collecting funds, are visiting the congregations and preaching from Sabbath to Sabbath and helping the pastors in this most important object.

As the source of all success is from God, ought it not to be among the first objects of this Society to convene monthly to implore His blessing, without which all our efforts are a waste of labor, time, and thought. Considering that a large per centage of the money contributed for foreign missions is neutralized and lost, by the efforts of Romish emissaries, educated in Italy by French and South American money, is it too much to ask that at each monthly Concert of Prayer the blessing of God shall be implored upon the operations of this Society?



We give the following extract from a letter to “*The Independent*,” as it bears upon a portion of our Report :

LETTER FROM ITALY.

BY REV. J. C. HOLBROOK, D. D.

ROME, APRIL 19, 1866.

“I spent an evening in conversation with Rev. E. E. Hall, of America, the representative of the American & Foreign Christian Union, who has spent the last five years in Florence, and has established a church. I am sorry to say, however, that the ill health of his wife compels him to leave this interesting field; and he will return to the United States in a few weeks, and be succeeded by Rev. Mr. Van Nest. From Mr. Hall I learn that there are some forty of the Free Italian churches, of which I spoke in my last, most of them prospering and becoming vigorous. * * * These brethren have been misunderstood and misrepresented, as if they eschewed all order. They have been identified with ‘Plymouth Brethren,’ and regarded with suspicion by those who have no conception of a church except in connection with some grand organization, like Episcopacy or Presbyterianism; whereas these Italian churches are independent in the strictest sense. This fact has grown out of the circumstances in which they have been gathered. They have sprung up here and there in the land, unconnected with each other—mere local associations of Christian men, newly converted from Popery. In these circumstances they have gone on and maintained worship and exercised discipline, with no ‘book’ but the Bible, and amenable and controlled by no superior earthly power.”

Treasurer in account with the AMERICAN AND FOREIGN CHRISTIAN UNION, for the year ending the
Thirtieth day of April, 1866.

Dr.

Dr.

1866.			
To balance from 1865.....	367 42		
To amount received for Subscriptions to Magazine, and for Publications sold.....	1,855 60		
To amount received by Legacies.....	2,701 60		
To amount received from Rents.....	1,000 00		
To amount received from Church Collections, Dona- tions, and all other sources.....	86,689 94		
		\$92,614 56	
By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,.....			4,609 65
By amount paid for Salaries of Secretaries.....			5,815 00
“ “ “ for Traveling Expenses, for Secretaries and District Secretaries, for Clerk- hire, light, fuel, postages, and inci- dentals.....			3,237 77
“ “ “ disbursed for Home and Foreign Missions, “ “ “ paid on House Account.....			75,007 63
By Balance to new account.....			1,338 84
			2,605 67
			\$92,614 56

We, the undersigned, have examined the above account and find the same correct, and a balance in hands of the Treasurer of Two Thousand,
Six Hundred and Five Dollars, and Sixty-Seven Cents.
Signed,
JOHN ENDICOTT,
HIRAM B. LITTELL,

CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be to promote a pure Evangelical Christianity, especially in countries most corrupted, and to diffuse the principles of Religious Liberty and Spiritual Union. Among the appropriate agencies that may be employed to secure these ends, special prominence shall be given to the labors of Evangelists, and to the introduction of the Sabbath-School institution in foreign lands, to Colportage, and the Press.

ARTICLE III.—Any person may become a member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of this Society shall be a President, Vice-Presidents, Corresponding Secretaries, a Financial Secretary, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, *ex-officio*, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns; shall meet at least once in three months; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting; appoint such committees as the interests of the Society may require, and employ such means for the accomplishment of its objects as occasions and exigencies may demand; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the Annual Meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and subsequently every three months, or on their own adjournment.

ARTICLE VII.—The Board at its first meeting, after the Annual Meeting of the Society, shall appoint from its own body an Executive Committee, to consist of not more than seven members, of whom five shall constitute a quorum, and of which Committee the Corresponding and Financial Secretaries and Treasurer shall be *ex-officio* members. It shall be the duty of this Committee to take the active conduct and management of the affairs of the Society, appoint its Missionaries and Agents, assign them their fields of labor, and their duties, fix the rates of their compensation, and direct the management of the same, superintend its work at home and abroad, and in general to attend to all the

details of the business and operations of the Society, and report to the Board at each regular meeting thereof.

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE IX.—The Annual Meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE X.—No alteration shall be made in this Constitution, except by the Society, at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully preserved, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.

4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion is warranted for all the outlay on the part of the Society.

6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

OFFICERS OF THE SOCIETY.

PRESIDENT:

REV. THOMAS DEWITT, D. D.

VICE-PRESIDENTS:

- Rev. Wm. Adams, D.D., *New York*.
 Rev. M. B. Anderson, D.D., *Rochester, N. Y.*
 Rev. S. J. P. Anderson, D.D., *St. Louis, Mo.*
 Rev. L. T. Beecher, D.D., *Saratoga Springs, N. Y.*
 Rev. J. F. Berg, D.D., *New Brunswick, N. J.*
 Rev. N. S. S. Beman, D.D., *Troy, N. Y.*
 Rev. Albert Barnes, *Philadelphia*.
 Rev. Walter H. Bidwell, *New York*.
 Rev. Milton Bird, D.D., *Louisville, Ky.*
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WE learn from "The Independent" the following interesting fact in regard to the massacre of Protestants at Barletta, and the mob incited by the Roman Catholic priests: "It is that the judge who is to try the guilty parties is a Protestant, and was not long ago the minister of one of the Free churches. He is a lawyer and an exceedingly eloquent man, and has been appointed to the bench in the district in which Barletta lies, where the outrage was committed. It may be anticipated, therefore, that justice will be meted out, and the law of religious liberty and toleration will be vindicated, which is the law of the land in this new and vigorous kingdom of Italy."

WE have been obliged to omit our money article in the present number. It will be given next month.

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BY REV. HOWARD CROSBY, D. D.

2 THESS. 2: 9—"Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

THERE are about 1,000,000,000 of human beings on this earth. Of these nearly two-thirds are pagans, worshipers of idols, who exhibit a condition of barbarism, or at best a low type of civilization. The Brahmin or Buddhist populations of India and China are the fairest specimens of heathenism, and may be reckoned as portraying heathenism under the greatest advantages of government and education. But even when including these, we unhesitatingly go to Paganism to find the most debased portion of our race. It is not only or chiefly that the arts and sciences are but little cultivated or altogether unknown among them, but as we sweep all Paganism with our view from the pedantic Chinese to the naked and animal Polynesian, we find that the moral sense is blunted, the evil passions unrestrained, and the notion of God reduced to that of mere physical force. If we take the remaining third of the race, we discover a grand improvement in these features of the higher manhood: Polytheism has given place to Monotheism, or else Monotheism has never yielded to the degrading worship of many gods—and this one fact of itself raises man *to*, or sustains man *in*, a loftier sphere of moral and religious appreciation and interest. Truth, justice, honor begin to have a meaning under the one central light of the sole sovereignty of One Eternal God, while the many cross lights of Polytheism utterly confound these fundamental ideas. Of this more exalted third of our race, which we count about 360,000,000, we find 100,000,000, or more than a quarter, to be Mohammedans, followers of the bold and ambitious Arabian leader. We survey their countries from Northern India through Persia and Arabia to Turkey, Egypt, Algiers, and Morocco—and see a refinement and order unknown in Pagan lands, yet with little or no progress. These people have reached a degree of moral and social propriety, but have there stagnated. Out of Paganism, their better creed brought them to a far higher plane of civilization, but the progress was not

endaring. The remaining 260,000,000, if we omit some four millions of Jews, are Christians, called by the name of the Son of God, who became man that man might receive God into himself, and thus find his highest possible elevation.—Among these 260,000,000 we discover the most complete development of mankind. Elaborated governments, delicate and accurate machinery of trade and commerce, social amenities, the triumphs of inventive genius, the administration of general justice, the prosecution of arts and sciences by the devotion of professional lives, the potency of public conscience, the diffusion of information and the association of interests—these characterise the 260 millions of Christians upon the earth, and make the nations which they compose the leading nations of the world.

This general view of the three main religions of the earth furnishes a powerful external argument for the truth of Christianity. That form of religion which uniformly raises man to a higher rank in mental, moral, and physical relations—which carries him in this progress far beyond the utmost that all other religions can do, must be the religion of the true God. Its effects on the outer man are a seal of its truth.

But after this general view of the race, let us look more narrowly into Christianity itself. Is every individual man in this 260 millions in perfect parity with his neighbor in regard to his reception of the spirit and power of Christianity? Or are there great diversities and even antagonisms here, which only go to make the growth of Christianity in spite of them a greater marvel, and support the largest expectations of the progress, universal and rapid, of a *pure* Christianity? A cursory inspection shows this latter supposition to be the true one. In this direction we see not only the personal distinctions made between the possession of different degrees of personal faith or none at all, but the grand, generic distinction between Ecclesiasticism and Protestantism, between the blind adherence to a visible organization, which may have much good mixed with much evil, and an individual judgment and independent conscience before God and the Gospel. In this grand distinction we find on the side of Ecclesiasticism two hundred millions, and on the side of Protestantism only sixty millions. A careful examination of the history of the last three hundred years will show that the remarkable progress of the world in knowledge and wisdom and their applications has been made by the small Protestant side of Christianity. The Ecclesiastical side has gradually received them in part, and even at last helped them in part, but always under protest. All the ideas of human freedom and liberal government are purely Protestant, and hence any nation desirous of reform, even though it be in name and tradition an Ecclesiastical nation, turns instinctively towards Protestant sympathy in its crisis. Protestantism holds the spirit close to God and his Word. Ecclesiasticism holds the flesh subject to human commandment, and lets nothing reach the spirit from God and his Word except through these gross media. Protestantism is Christianity using its divine wings. Ecclesiasticism is Christianity grovelling, holding back from its inspiration, and adopting by adapting the methods of Paganism or Mohammedanism.

Now, if we take another view of our race, which shall have regard to territory and not to numbers, we find that of the fifty millions of square miles of land upon

our globe, the Mohammedan population cover only about seven millions, and the Pagan and Christian populations divide the rest equally, each taking about twenty-two millions of square miles. Now if we add to this that Christian powers hold sway direct over several millions of these Pagan peoples, and sway indirect over nearly all the rest, we see that Christianity by its territorial dominion with its smaller numbers bears witness to its exalted character. We also see by this latter view how Providence has reserved the great extent of nearly half of our earth for the religion of Christ to grow on; the whole Western Continent being kept through fifty centuries from the knowledge of the mass of mankind, and held only by a scattered few as a temporary garrison, until Christianity should be ready to go in and take possession. But in all this great Christian power, we are again to recognize the distinction between the purer and corrupter elements of Christendom. We find, of the twenty-two millions of square miles occupied by Christianity, only seven millions occupied by Protestantism, and fifteen millions (more than two-thirds) by Ecclesiasticism. A careful examination will, however, reveal a condition of things between Protestantism and Ecclesiasticism in Christianity, analogous to the condition of things between Christianity and Paganism with Mohammedanism. Protestantism is growing, constantly making inroads upon Ecclesiastical countries, establishing the rules of governmental conduct and the systems of national progress the world over; while Ecclesiasticism makes only a show of increase, and that only in this country, by a mere transfer of population. Wherever religious toleration is established, there Ecclesiasticism is sure to decay, and Protestantism, with its spirit of free inquiry, universal education, human equalization, open Bible and individual responsibility, supplants it not only in the sentiments and convictions, but in the professions and practice of the people. Mexico, Central America, and the South American Republics, as well as Italy itself, are examples of this truth. Ireland appears to be an exception, through the two adventitious facts that the Irish are a persecuted race, whose oppression causes a reaction in their feelings, and that the Protestantism which deals with them has a very large mixture of Ecclesiasticism in it. If Ireland had been as free as Scotland, it would to-day be as Protestant as Scotland, or if the Protestantism of England had been the open, free, pure Protestantism of this country, the Irish would to-day, as a people, be as Protestant as the second or third generation of Irish becomes in this country after immigration. Ecclesiasticism generally has to be fastened on a nation by the law. It must be nailed down and rivetted by ignorance and caste. Hence it joins Church and State, debauching the Church in order to give it power. Take away this outward pressure, and you have the condition for Protestant expansion.

The form of Ecclesiasticism which comes nearest to us in our personal and national life, which is most shrewd in its management, most complete in its organization, and most formidable in its power and prestige, as well as most extended in its sway, is Romanism; and against Romanism chiefly the weapons of this Society, whose anniversary we celebrate, are directed. They are not carnal weapons—they are not the weapons of intrigue, misrepresentation, slander, and abuse. We believe that these latter are as unchristian and unsuitable for spreading Christ's honest Gospel as are the sword and bayonet. We hold that the very

characteristic of Protestant Christianity is human liberty, individual judgment, truthful simplicity—that the only sword Christ permits in his cause is his blessed truth, and the only object of its attack is the personal conscience. We work against Romanism, simply because it perverts and covers up the truth, and tyrannizes over the conscience. Inquisitions and penances are the expressions of its despotic soul. We endeavor to throw the rays of Gospel light through the defences of Rome. We have no secrets—we wish no strategy. After the example of the Apostle, we would go to Athens or to Rome and preach Christ and his free salvation, subserving no human interests and ignoring all political ends.—According to the direction of the Master, we will not oppose evil to evil, cursing to cursing, or cunning to cunning. We would not so degrade the lofty cause of Jesus—nor would we entangle ourselves in such human manœuvrings. We would meet all forms of violence or craft alike with open simplicity of word and act. We believe and know that Christianity must conquer the whole earth—we also know that Protestant Christianity contains the true spiritual life, by which alone such conquest is possible. We know that the truth of Christ is divine, and is not to be beholden to earthly methods or joined with earthly interests. We know that the great spiritual truths which Protestant Christianity upholds in the word of God are the seeds of the world's conversion to the Redeemer's service and glory, and so we are determined, in God's strength, to scatter those seeds. In this work, we find a nominal Christianity with some truth and vast error—a Christianity, which embraces many individual Christians within a most unchristian system, as the chief antagonist and obstacle to the Gospel dissemination. It burns Bibles and curses their distributors, and destroys personal religion by making itself keeper of the conscience. It has added to the simple truths and few simple rites of God's word an immense mass of intricate human doctrine, which generally hides altogether the original truths, and a ceaseless round of ceremonial observance which excites the imagination while it debases the understanding. It has introduced force and fraud as the means of accomplishing its purposes, and has allied itself to human politics, entering into the arena of party strife, and adding the chief element of confusion to the history of Christendom, not by the exhibition of passive virtue, but by the heat and fury of vicious excess. This system fidelity to Christ and love to our fellow-man alike compel us to denounce. We do not attack individual men. We do not use vituperation and personal abuse. We respect the conscientious work of the most extreme errorist. We recognize the spirit of the Master in some of the earnest services of the iniquitous system—but the *system* we must utterly and entirely denounce in the name of the Holy Christ, the Prince of peace. We should be false to God and the Gospel if we did not plainly and fearlessly and always, with the earnestness of truth, not with the bitterness of passion, hold up to the appreciation of the world the enormities of Romanism, a system which lays its ruthless hand alike on public policy and domestic privacy; which, by means of indulgences, penances, purgatory, masses, priestly absolutions, and the confessional, exercises an absolutism and a terrorism both fearful and disgusting, and under a heavenly name does the very work of hell. It is not my purpose to catalogue the gross evils either in principle or practice, which obtain in Romanism, and make up the bone, mar-

row and sinew of its being. I purpose only to call your attention, briefly, to its two Satanic characteristics, as indicated in the text. The mystery of iniquity had already begun to work before Paul had more than half completed his ministry. Ecclesiasticism, ritualism, formalism, church absolutism, or whatever else you please to call it, grew up from man's wicked heart at the very beginning of the Church to overlay its spirituality. This appearance of active error in the very midst of the church was the "Anti-Christ." It sat in the temple of God and acted as God, becoming thus God's worst enemy, both in subjective character and in objective injury to His holy cause. It only wanted political power in order to be fully developed. The Pagan Empire of Rome, however, prevented *that* for three centuries; when, however, that *letting* (or *hindering*) power was taken out of the way, then was that pre-eminently Wicked one revealed in his fulness. As we have already seen, Romanism has been the most eminent example of this great Anti-Christ. Its repulsive outlines are pictured in the chapter we have read, from which we take our text, a consideration of which will show us the true position that a disciple of the Lord Jesus should take and hold as toward this system of sin and danger. The text declares this ecclesiastical monster to be *Satanic*--"Whose coming is after the working of Satan." Satan is the master, and this Anti-Christ is an apt scholar. As Satan works, so works he. The ends which he pursues are Satan's ends; the motives which actuate him are Satan's own; and the methods he uses are Satan's methods. I omit enlargement on the ends and the motives, and confine myself to a review of the Satanic methods which inhere in Romanism and have always been distinctive marks of its history.

I. *It practizes fraud upon the intelligence.* "With all power and signs and lying wonders," says the text. The adjective "lying" belongs to all three nouns. It may read "with all sorts of false miracles and signs and wonders."

Man will not believe, unless his intellect is addressed. Even the benighted African worships his fetish only through the conviction of his intelligence. Man's heart is reached always through his mind. He is formed with an instinctive demand for evidence, and it is Satan's work to frame and present false evidence, so that man's heart and affections and allegiance may be given to falsehood. Rome has ever obeyed this Satanic law, trying to save her reputation by calling it "pious fraud," and making it a virtue to "do evil that good may come," and then interpreting the good by her degraded standard. Determined to have an implicit obedience to her human commandments, she must make men believe them divine, and hence she manufactures fraudulent evidences, while she cunningly uses her political power to keep men so ignorant and uncultured that they may not detect the atrocious forgeries. An educated people know too much to believe her lies and see through all her stage machinery. Hence the masses must be kept in ignorance, and the few who are rich and noble and educated must be flattered and honored by her into a friendship which will prove as good as faith. To maintain, then, the divinity of this false god, we have, first, a vast array of Romish *saints*, who wrought wonders, always in a past age—some carried their heads in their hands, after they were beheaded—others put out by a breath all the fires that were kindled around them—others went into the deserts and slew

dragons by the score—others lived without eating—and so I might continue the list for an hour. Secondly, we have *modern and present miracles*—winking Madonnas, bleeding stigmata, the liquefaction of St. Januarius' blood and such like, by which juggleries and superstitious people are readily enchained. Thirdly, we have an endless quantity of *relics*, as evidences of the truth of Romanism. We have the stone on which the cock crew for Peter's sake, pieces of the cross, a feather of the angel Gabriel's wing, a bottle of the tears of the Virgin Mary, the skulls and skeletons of some fifty thousand saints and martyrs, the seamless coat of our Lord—in short, enough of such curiosities to stock all the museums of the world, to which men make pilgrimages, before which they bow in homage, and which, they are led to believe by priestly hocus-poens, work wonders of cure upon the sick. Fourthly, we have the *daily sacrifice of the Mass*, wherein the priest pretends to transfer bread and wine into another substance altogether. The bread is no more bread—the wine is no more wine. Then the cunning priest drinks the liquid, lest the people, if *they* should drink it, might discover that it was still wine. The bread can be disguised and thus avoid detection.

In our rapid survey, these four examples will be enough of the “lying miracles and signs and wonders” by which the Roman Anti-Christ practices fraud upon the intelligence of man. But Romanism

II. *Practices fraud upon the heart.* This is far worse than the other. It is a fearful thing to misinform and lead astray a man's intellect in relation to eternal truth ; but the guilt assumes a deeper dye when sin is made to appear virtue, and when the heart is perverted to vice by means of a conscience carefully and cunningly deceived. This is the utmost stretch of Satanism. “With all deceivableness of unrighteousness” are the words of the text. That is “with a deceit which has sin as its consequence and end in the heart of the deceived.” And how has Rome proved faithful to the Devil in this deepest of debasing crimes ? First, by her scheme of absolutions and *indulgences*. Men may sin by the payment of money for the luxury, as they pay for a dinner or a ride. In this enlightened country Rome keeps her mouth nearly shut on this subject ; but in less favored lands, the indulgence-broker has his sign on every corner. After you have eased your conscience by paying five dollars for a sin to the priest, how easy it becomes to sin that same sin again, and how soon that sin loses its sinful character to your apprehension ! Receiving absolution at human hands, or obtaining from the same source a curtailment of purgatorial suffering, can only be the propagation of sin and the terrible seduction of the human heart. God alone can pardon—God alone can punish. Any human assumption here shows the monster who sits in the temple of God and proclaims himself to be God.

Secondly, Rome practices fraud upon the heart by her *doctrine of implicit obedience*. Only to God is man responsible. To his own Maker he standeth or falleth. Obedience to God must be unqualified—obedience to aught else is relative and qualified. Rome utters her fierce anathemas against the soul that dares the slightest infraction of her behests. Here again is Anti-Christ, the monster who acts as Christ. The soul of the Romanist is thus led to worship the human, and often in the human to forget the divine.

Thirdly, Rome practices fraud upon the heart by *presenting low objects of ambi-*

tion and indulgence before the heart. She will amuse the immortal soul with music and painting and architecture—or, if of coarser texture, with bear-batings, bull-fights, horse-races, and Sunday frolics, her priests openly attending upon and often conducting these shows—willing, as she is, to allow cruelty and impurity, if only her people be submissive to her sway.

Fourthly, Rome practices fraud upon the heart by *teaching and training her Jesuits and others to live in and by deceit.* The constitution of the Jesuit fraternity imposes obligations to obey the will of the Superior of the order, even “*ad peccatum mortale vel veniale*” (to the extent of mortal or venial sin) ! From 1540, when Pope Paul 3d confirmed the order, for more than two centuries they were the great missionary power of Rome, the supporter and extender of her life. They visited all parts of North and South America, the most distant parts of Asia and Africa, and the islands of the sea, using falsehood and treachery with a deceived and seduced conscience, to bring the nations to Rome’s feet. Rome had trained their souls to lying. Their hearts had been married to falsehood, and conscience had been prevailed upon to perform the ceremony. At length these chosen representatives of Rome became so odious to the public sentiment, that they were expelled from almost every country, and Pope Clement 14th, in 1773, was obliged to annul their order, for which he soon paid the penalty of his life. After forty-one years, Pius 7th, in 1814, restored the Jesuit order, and they now swarm forth over the world as tokens of Rome’s practice of fraud upon the heart.

Fifthly, Rome practices fraud upon the heart by *her alliance with absolutism.* She thus identifies subjection to tyranny with religion. The heart that receives this teaching becomes depraved by it. It can see no truth or justice in human affairs, and yet believes that this is all divine. Its idea of the divine is debased and paganized. The instincts of human freedom, which are the beginnings of national growth and progressive civilization (and which the Gospel encourages and sanctifies), Rome extinguishes. She thus sets the heart to sinning against God’s word and will, and so her dupes are found the world over fighting against light, and truth, and reason, and Bible, and freedom, and education, and God.—Political liberty and spiritual religion go hand in hand. A spiritual religion is the religion of the individual before his God and Saviour—not the worship of a Church. Ecclesiasticism makes religion outward, formal, ceremonial, and with the same iron hand crushes political liberty. The individuality of each is fatal to it. The absolutists of the world are enemies to God, and Rome makes them so. Rome is responsible for their sin. She has been their instructor.

In a very rapid and partial way, we have noted how Romanism does the arch-work of Satan by practicing fraud upon the intelligence and practicing fraud upon the heart of men. In this work it shows itself the child of Satan, the great liar and deceiver. We must not with a false courtesy or a false gentleness gloss this prominent Bible fact that Rome is Satanic. With perfect charity to every Romanist, with kind desire for their enlightenment, with cordial respect for their consciences, with full belief in the sincerity and in the piety of many of them, with the wish and determination that so far as we have power, they shall have full religious liberty, with true and friendly social relations with them, we sepa-

rate the *system* from the persons who may be ensnared by it, and from God's Word declare the system to be the Devil's own. When we thus tear away its coverings, and look at it in its diabolic nakedness, we shall know, First, *how to avoid its strategy*.—Timeo Danaos et dona ferentes. We shall beware how, under the argument of Christian liberality and mercy adroitly used to us, we contribute to its asylums and hospitals. The *system* uses these as baits for its enormities, and most admirable and successful baits they are. What! shall I not help the cause of the poor and the sick? Shall I not assist these self-denying "Sisters of Charity" in their visits to the suffering? It is very hard to resist such an appeal. It seems contrary to the Gospel of Jesus to refuse, much more to oppose it. Ah! let us give to Rome's hospitals and asylums, if the money only goes to the sick and the poor for their relief; but if it goes to buttress a vast system of Anti-Christ—if it is committed to the treasury of Fraud—if these poor and sick are only made avenues for the nourishment of the Great Dragon who oppresses the peoples of the earth and treads out their liberty, their manhood and their religion, then let us give our money—yes, to hospitals and asylums, but to such as are out of Rome's crafty clutch. We shall also beware how we patronize Rome's schools and seminaries. Protestant men and women, you will not be lured by the exquisite music and the rarest foreign instructors with which Rome allies herself with the rich and fashionable, and so fascinates all others—I say, you will not be lured by these specious advantages to put your daughters within the perilous influences of her educational institutions, when you see clearly that Romanism is Satanism by the word of Paul and the Holy Ghost, and remember that Satan does his work in the aspect of an angel of light. When we see this truth so as to realize it, we shall also beware how we listen to the plausible arguments by which the Bible is to be taken away from our public schools, and its light of regeneration and liberty extinguished, and we shall see the cloven foot beneath the proposition.

But, secondly, we shall know *how to contend with Rome*—how to take the initiative and positive. Satan's strongholds are to be pulled down by the use of spiritual, not carnal, weapons, as we are expressly told by the Holy Spirit. The sword of the Spirit—the great spiritual weapon—is the Word of God. This also we are expressly told. It is the only offensive weapon the Christian soldier can wield in Christ's cause. We may not, we must not, use Satan's own methods in fighting him. He can manage *them* better than we can, and we shall be worsted. Persecution, personal attack, slander, falsehood, intolerance, trick—let us leave these means to Rome. Let her boast of her Loyolas and Torquemadas and Tetzels, while we seek to imitate the Master and his faithful apostles in gentleness, guilelessness, and abounding charity, holding up God's own Word, as addressed by a God of grace and salvation to every man alike. "The Bible—the Bible is the religion of Protestants." God's Spirit and his Providence always accompany his Word. If we go forth to carry this Word in his strength, that strength will not be wanting. He will honor his own Word and his people's faith, and by the weak overturn the strong. Let us keep to this simple but divine means to destroy Romanism, and never turn for an instant to the low, human means of arms or diplomacy, of personal bitterness or uncharitableness.

Rome's power is fast waning, as the world gets more light. Ecclesiasticism is like the fungus of the cavern—it dies in the sunshine. As intellect is disenthralled, Romanism must give up the ghost. Let truth be at the same time spread abroad—God's holy truth—and man then can find refuge from Rome, not in the license of infidelity, but in the liberty of Christ. Already, in France, more than half of that once bigoted nation despises the Papal throne, and Italy holds scarce a man who can speak of Rome without a sneer or scorn. Austria and the Spanish peninsula are all the props that sustain the decrepit dragon on the continent of Europe. In South America, Central America, and Mexico, Romanism is an image of straw. Our sister republics of America are rising constantly in intelligence and true liberty, and as *they* rise, Romanism falls. Human liberty cannot consist with Ecclesiastical tyranny, and human intelligence cannot consist with a system of cheats and baubles. In our own country, Rome seems to swell herself, because, as we have seen, Ireland is pouring its population upon our soil—and because, too, Rome disguises herself in this dear, good land of ours. If she wore her full European aspect among us, with her paraphernalia of monks and street mummeries, she would not be suffered here a month. The good sense of the land would spew her out. Public contempt would wither her to her grave. She may use politicians and politicians may use her in this country, and in this way some local troubles may arise, but I have no fear of Ecclesiasticism in any form—especially in the form of Romanism—rearing its throne over the land. The open Bible is here, and that forbids it. Let us send that open Bible to our brethren in other lands where Rome has the prestige of centuries in enslaving men.

Ah! how the countries are opening for us! how the very strongholds of the Beast are driving him off! The Bible is sold and read in the market-places where it was formerly burned. It touches the heart and awakens the love where for ages Rome has gnashed its teeth and vented its rage upon it. Every where God is urging us to push on with this heavenly boon, whose light alone can dissipate the darkness of sin, whose power alone can break the bondage of Satan. When Ecclesiasticism is abolished, and Christianity presents an undivided front of Protestant individuality and Bible spirituality, how long can the fortresses of Mohammedanism and Paganism hold out? The collapse will be universal and contemporaneous. The Devil's reign is at an end. Lord Jesus! come thou in thy majesty, and rule thou only over thy redeemed earth! Amen.

“AS SEEING HIM WHO IS INVISIBLE.”

WE read that Rev. Charles Simeon kept the picture of Henry Martyn in his study. Move where he would through the apartment, it seemed to keep its eyes upon him, and ever to say to him: “Be earnest, be earnest; don't trifle, don't trifle;” and the good Simeon would gently bow to the speaking picture, and with a smile reply: “Yes, I will be in earnest; I will, I will be in earnest; I will not trifle, for souls are perishing, and Jesus is to be glorified.”

O Christian, look away to Martyn's Master, to Simeon's Saviour, to the Omniscient One. Ever realize the inspection of His eye, and hear His voice of tenderest importunity: “Be instant; entreat with all long-suffering and tears. Be faithful unto death; for lo, I come quickly, and my reward is with me.”

WHAT I LIVE FOR.

I LIVE for those who love me,
 Whose hearts are kind and true ;
 For the heaven that smiles above me,
 And awaits my spirit too :
 For all human ties that bind me ;
 For the task by God assigned me ;
 For the bright hopes left behind me,
 And the good that I can do.

I live to learn their story
 Who've suffered for my sake ;
 To emulate their glory,
 And follow in their wake :
 Bards, patriots, martyrs, sages,
 The noble of all ages,
 Whose deeds crowd History's pages,
 And Time's great volume make.

I live to hold communion
 With all that is Divine ;
 To feel there is a union
 'Twixt Nature's heart and mine :

To profit by affliction,
 Reap truths from fields of fiction,
 Grow wiser from conviction,
 And fulfil each grand design.

I live to hail that season,
 By gifted minds foretold,
 When men shall live by reason,
 And not alone by gold ;
 When man to man united,
 And every wrong thing righted,
 The whole world shall be lighted
 As Eden was of old.

I live for those who love me,
 For those who know me true ;
 For the heaven that smiles above me,
 And awaits my spirit too :
 For the cause that lacks assistance,
 For the wrong that needs resistance ;
 For the future in the distance,
 And the good that I can do.

THE HOME FIELD.

[We shall, during the coming year, endeavor to give a larger share of our Magazine than we have done to a record of our Home work. Our foreign letters have so crowded upon us that we have not given a due prominence to the interesting work now going on in our own loved land. We are sure our readers will peruse the following report of the labors, during the last month, of one of our Bible-Women.]

DEAR SIR :—It is not so irksome to perform the labors of a month as to report them at its close. The works of a day performed in hope seem considerable, but when reviewed appear insignificant. Who can suppress a sigh when the inquiry is made : Where are the days and hours of the past, and what are their results ?

I cannot say there are no tokens of good from my efforts. Grateful for these, the final results must be left for the Lord of the harvest. The work to which you have assigned me seems almost boundless, and the laborer finds no excuse for idleness. If the field does not bud and blossom, it at least seems to expand. One cry for help opens the ear to many others—one errand of mercy opens the way to a score of others. If God's word is welcomed in one poor tenement, why should not the next be visited ? If one poor soul is comforted by prayer and counsel, can the multitude be passed by ? If a few blind souls suffer themselves to be led to Jesus, are there not thousands in this city equally willing to be led ? If quiet, peaceful homes can be found for a few poor children and for some hapless inmates of the prison, shall a deaf ear be turned to the cry of hundreds without a home and without a friend ? The Bible, tract, and book are the companions of my visits, and are freely distributed. Hundreds call after me in the streets for these leaves from the tree of Life. Some real sufferers solicit food and clothing, and, so far as our Father gives the means, they are relieved. Letters must be written for the sick and helpless, and replies to these must be answered ; but this furnishes an

opportunity to plead for the poor, and to entreat them also to turn to the Lord.

Each Saturday has been spent in the schools. There seems no diminution of interest there, and no reason appears why they should be discontinued through the summer. Every Sabbath afternoon has been passed in the Jail. Last Sabbath a sermon was read; all listened with perfect quiet and apparent interest. The sentiments were from the text, "The way of the transgressor is hard." After reading, some one was requested to pray: with some hesitation the request was complied with: two hymns were sung, from a Catholic prayer book, with which many of the prisoners are supplied: two excellent prayers were selected, and by request read by one of the number, while all knelt, and, before rising, repeated with me the Lord's prayer. The meeting was very solemn and pleasant; and after distributing religious papers and addressing words of cheerful counsel, one turned to me and said, in an earnest manner—"Pray for me!" Another said, "God speed you!" and a third, "Won't the Lord forgive me, although I've been so wicked?" The reply was, "Yes, it makes no difference how great or how many our sins, they can and will be forgiven, if we confess them to the Lord Jesus, and are grieved because of them and forsake them, and trust in Him alone for salvation."

At the City Prison on Front-street, the prisoners received us cheerfully, listened respectfully to the reading of the Scriptures, and I felt constrained to precede the reading by audible prayer. Books and papers were distributed, and so far as time would permit personal conversation was held with the inmates. The story of the wrongs, sin, shame and sorrow of these is truly heart-rending.

Visits to the Hospital have been very frequent, at least three or four times a week. Special cases have required my attention, and when there the tone of sorrow, the imploring look, or the despairing countenance of the sick or dying make me forgetful of other duties. Then to seek homes for the convalescent here, the hopeful penitents in prison, and the unemployed, taxes my time, and, in some little measure, to relieve the

pressing wants of the poor, daily exhaust the scanty means at my disposal. But the work is the Lord's, and if he will accept the unworthy service, it shall be esteemed more than my meat and drink.

In visits to families about eighty have been made—in nearly all the Scriptures have been read and prayer offered. The objects of my mission are readily found: a cluster of wretched tenements ordinarily indicate the place of effort, though dwellings of respectable appearance are not passed by, for wealth and intelligence are no security against error, superstition, and sin. In the hovels of the poor these things are not concealed. In one place, perhaps formerly used as a pig-sty or chicken-coop, was found a widow and five children: only dirt, rags, and want were visible. She asked for books for her children, but objected to the Children's Home, lest they should become Protestants. How can such superstition and bigotry be overcome? The Light they obstinately refuse. Is there any thing left but patient, persevering love?

But the report is already longer than intended. Below you will see an account of moneys received and expended. Pray for me, dear brother, for I need more wisdom and grace—wisdom to direct my steps and grace to perform my work acceptably to the sinner's Friend.

FOR THE SEWING SCHOOL.

H. Simkinson, six pair children's shoes.
Mrs. H— \$5.00. A Friend \$5.00.

FOR THE POOR.

Mrs. Merrel, \$1.00. Mr. Kidd, \$1.00.—
Rev. Mr. B— \$5.00. Mrs. B— \$3.00.

The amount above and some other donations not credited, have been expended, but the particulars cannot be remembered.

By request, one visit was made to the House of Refuge, and a personal interview was had with each one of the girls there on the subject of religion: some were believers, some were seeking for the Way, the Truth, and the Life, and a few were yet in their sins. Words of encouragement, entreaty, and warning were given in the spirit of love, and received patiently and kindly. To each one a small religious book was given, and many thanks and tokens of their affection received.

Yours truly, L. P.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. VI.

ASSUMING the reader to be our traveling companion, let us leave the good seed in the good ground of Halle, and take our way through Saxony, where Luther and Melancthon first met together to rock the cradle of the Reformation. Was the death of the great and pious Elector at the commencement of the reform, a presage that true Protestant principles should find their grave where they had their birth? We shall see.

We find Leipzig to be a city of only sixty-five thousand inhabitants, yet its great fairs and a system of mercantile exchanges, which sometimes brings to it an equal number of strangers, makes it in some sense the commercial centre of Germany. Here again a book-store serves as an intelligence office, and we get upon the track of a truly pious young man. We call at his lodgings, but it being a Protestant feast day, he has gone to take a walk. At a call two hours later, we break to him the whole project of a Sunday-school in Leipzig. He hears us gladly, and he is sure he has only to name the thing to his pastor, and we shall have a meeting of several who will co-operate. But he returns to us with the answer, that neither the church nor any of its dependencies could be used for any such gatherings. Besides the objections of the pastor, so intimately allied are the Church and State, that the former has to ask permission of the chief of police before the church doors can be opened to any extra meeting whatever. When will church *anity* cease to oppose Christianity? There are dancing halls connected with most of the hotels in Saxony, and if permission can be obtained from the chief of police a meeting may be held in one of them. Several hours' search reveals to our wondering eyes in a banquet, for which Saxony is as famous now as five hundred years ago, the dignitary in full military uniform. We explain to him the object of the meeting, which he being entirely unable to understand, thought there could be nothing revolutionary in it, and therefore most graciously wrote us a permission to hold the meeting in a ball-

room. By the aid of a few who were friendly to the object, one hundred and fifty were convened to hear about this strange institution. After the meeting, some clergymen, who were present, lingered to express their disapprobation, which our friends heard, and mournfully told us there was no chance for a Sunday-school in Leipzig.

So similar was our experience at Dresden, that it needs not to be described to be understood. Yet here we scarcely feel at liberty to omit allusion to a fact, which occurred no where else. The minister of the English Chapel was present at our meeting, and at the close of it lifted his voice, and assured the audience that the half had not been told of the institution, which existed in England as well as in America, and nobly added: "Such a school I shall speedily organize for the English people residing here"—a promise which he was quick to redeem.

Before we enter Berlin, we remind the reader that it was not expected that this series of meetings, gotten up as it were in a day, would immediately result in the organization of schools. But it was expected that if time were taken in Berlin to organize well a few schools, which would live through the trying and forming period, the hope could be reasonably indulged that those who comprehended (though imperfectly) the plan, could be afterward induced to put it into practical operation. This hope has not been disappointed. So we go to Berlin to spend six weeks, but as many months do not suffice to fulfil the obligations which a favoring Providence had imposed upon us.

KNOX.

HOW THE WORK GOES ON IN GERMANY.

[Part of a letter from our excellent friend, Rev. J. D. Procknow, Berlin.]

MY DEAR BROTHER IN THE LORD—I have opened a Sunday-school in a new church, built only quite recently in a new part of the city, formerly a suburb, in our next neighborhood. I had only about eight or ten teachers to begin with, and expected only a few children; but lo and behold,

when we entered the church, the body of it was nearly full.

It was in November, and the number of boys and girls has steadily increased, and also that of teachers, young men as well as young ladies. I have now upwards of four hundred regular attendants, boys and girls, and more than forty teachers, young men and young ladies, students of the University, candidates for holy orders, as also pious artisans. Among the young ladies are daughters of Professors and Doctors of the University, governesses, and pious girls of simple education, a daughter of a friend of mine, and my two daughters of course; also the daughter of the President of the Consistory instructs a class in my school. The preparatory instruction on Saturday evening is exceedingly liked and enjoyed by all, and I must confess I receive great benefit and blessing from it myself. Some of the young ladies put down on paper my explanations afterwards, when at home, in order to fix it more in their memory and to keep it for their life time. We have also, frequently, visitors during the instruction, clergymen and laymen, who inspect the school in order to form a correct idea of it. You remember how hard I tried to find a locality and a suitable room for a Sunday-school in my next neighborhood,—but I could not. One or two suitable places were denied us on futile ground, so I was quite delighted when the clergyman of this new parish offered me the church. May the Lord continue to bless the work, pouring upon it His heavenly dew. . . . You will be glad to hear that, during Easter, the Minister of Instruction, his excellency Dr. Von Nuhler, paid us a visit in our Sunday-school with his lady and two eldest daughters.—They arrived quite unexpectedly in order to see and judge for themselves. After the instruction was over, before they left the church, they expressed their great satisfaction, and highly approved the system. The Minister invited me to spend the evening with him and his family, in order to talk over the matter. I had indeed a very pleasant and profitable evening, and was glad to observe that the whole family had but one opinion on the subject, the lady and daugh-

ter expressing their high gratification at all they had seen and heard. I am very thankful indeed to say that in general the prejudices begin to die away. If we only could rouse those who are not accustomed to think for themselves, but are always content to think and speak and write what some of the leading men say in their periodicals and lectures. We have to fight not so much against ill will, but against lethargy, indolence, and ignorance. But we will continue in doing what our hands find to do, and persevere in this good work. You will assist us in your prayers and supplications. It is quite indispensable, if the interest shall not die away, to have a missionary agent in a man who shall go here, there, and every where, stirring up, strengthening, and confirming the weak and faint-hearted. Since I have actively engaged, I feel the importance and the need of it. It will, perhaps, take some time, but I am sure the time will come when Germany will appreciate this splendid institution, and what an immense deal of good it will do.

ITALY.

[Extracts from a letter just received from Mr. Bolognini.]

“Here I translate a part of a letter I received from Mrs. C. W—— of Naples:

‘I have had,’ she says, ‘the direction of a Sunday-school for three years, established here in my house, and I can acknowledge with sincerity that the progress and welfare of the school is due, in a large measure, to the distribution of your pretty paper, which is made every Sunday. Having begun the work with four or five children, we count now on our roll sixty-eight, but those who come with love and punctuality, and I hope with profit, are from forty to fifty. I can affirm that your paper is read with great pleasure in the families of our pupils, and I am persuaded that it contributes greatly to give force to Sunday-school instruction, and to destroy the prejudice existing among the poor class against our evangelical profession. If we had many teachers, I am sure that in every street of this town we could open Sunday-schools, which, like ours, would be appreciated and crowded.’ So writes this

lady, whom I do not know, except by this letter."

Although the lady who writes the above letter is unknown to the editor of the little paper, she is not unknown to us. The circumstances attending the formation of the school, of which she speaks, were given in the July number of the "Christian World," 1865, page 209, named as the fourth Sunday-school formed in Naples. This lady's relation to the school since then is so full of interest and instruction, that we feel constrained to make them public, and give a few additional particulars.

The authoress of the letter above quoted had two daughters, one of whom was induced to attend the teachers' meeting by an English lady then residing in Naples. This mother, who was a widow, and her two daughters were among the wealthiest in Naples, and favorites at the numerous and costly entertainments of the court held there by the sister of Victor Emanuel. The daughter who became a teacher, grew more and more interested in the work; and after awhile, when the school-room had to be given up, the mother was induced by her daughter to take the school into her own house, where to this day it is bearing fruit more and more precious. The more interesting part of its history may not be written, but so much is given, First, to prove that the Gospel is like the leaven which a woman took, etc.: Second, that a Sabbath-

school will live if properly organized where ever there are one or two Christians to stand by it: Third, to encourage the labor of the Sabbath-school missionary and the individual Christian: and Fourth, to show the usefulness of a Sunday school paper in forwarding the Sunday-school movement in Catholic countries.

STREAMS AND BLOSSOMS.

"Give," said the little stream,
As it hurried down the hill:

"I am small, I know, but wherever I go
The fields grow greener still."

"Give," said the gentle rain,
As it fell upon the flowers:

"I raise up the drooping heads again,
And freshen the summer bowers."

"Give," said the violet sweet,
In its soft spring-like voice:

"From cottage and hall they will hear my
They will find me and rejoice." [call,

"Give," said they all: "for we
Have much received from heaven;
And we fain would give, yes, would only live
To give as God has given."

And you, dear children, too,
Have something you can give;
O, do as the streams and the blossoms do,
And for God and others live.

Child's Companion.

THE FOREIGN FIELD.

SOUTH AMERICA.

CHILL, April 10, 1866.

REV. J. SCUDDER,—My dear Brother: Though I wrote you recently, I write you again to beg you not to have your attention directed from this field by reason of the war now prevailing here. It will be found not for the hindering, but for the spread of the Gospel here, if the opportunity be improved. The fact that Spain, from whom they "received their religion," wages a war so relentless and august, will tend if any thing to alienate the people from Roman influences. There is a man now ready to work as an

evangelist, that is, ready in the matter of willingness. He will need guidance, etc.; but he is well posted on most points, and seems to have received the Gospel. Do not, then, allow the brethren, Merwin and Sayre, to be sent elsewhere. You will find this a radiating centre; and may disprove the idea that missions in Roman Catholic countries make slow progress. If it were possible, I would go to New York to persuade your Board to put forth their man strength here. Concentrated, not scattered effort, is what you need to make. Kindle one good warm fire and you will find it spreads, by natural

and gracious operation, through home-born agencies. Do not send the brethren here even with the idea suggested that they are, after a time, to go elsewhere, but that this is to be their life long field.

Through our local society we have put into circulation 1,300 copies of the Scriptures within a year, and 2,500 other vols., and all by sale. The welcome is daily becoming more cordial, and the opponents incensed, but unable to resist us. Just now I have received from a priest a most abjunctory letter, finding fault with me because I will not keep silence about the abuses of the Roman Church. It is of no use to repeat his arguments why I should keep silence; but his letter shows that the influence is felt even now when only occasional efforts are put forth by one who has his hands full with other work; but if you will send Brothers Merwin and Sayre for direct effort in the vernacular, it will be a hundred times more so.

An incident will interest you. Not long since I was in the cars, returning from Santiago after preaching at the opening of the church there, when in conversation with a gentleman near me, something was said about the religion of the country; and on learning who I was, he said, "Is it possible? is this the scourge of the friars? Why," said he, "they all fear you, but I am glad you speak out, and hope you will use every occasion." On separating, he gave me his name, saying it had been a pleasure to him to fall in with me. And this is no exceptional case. Can it then be wise to attempt another field? * *

According to the opinion of some, it was not safe for me to build a church here in 1855; it was not safe to call the Archbishop to account in the newspapers, in 1858, for saying in print that our Bibles are mutilated; it was not safe to organize a Bible Society and open a depository; and yet those things are now the delight and comfort of the work in Chili. And so it will be about the effort I now insist you should undertake. Those brethren, into whose hearts God has put it to wish to come to Chili, you must send. How shall the Chilians hear without a preacher? How shall they

preach except they be sent? How shall they believe except they hear? My life is going away. I have spent twenty years of it in this work, at and according to directions from your Society, and shall feel that you do my people, the Chilians, wrong, and me too wrong, if you let this opportunity for any reason pass unimproved.

But I am persuaded you will not let it pass. You will care for the field into which you sent your sower in 1845. It is your field. This is your church; you laid the first stone; you sustained its pastor for seven years in whole or in part; and your letter of instructions, written by Dr. Brigham, said that the native population was the ultimate aim. I was told to stand here, gathering a foreign congregation, and occupying a point of observation—"point d'observation" was Dr. Baird's phrase—and now fidelity to your constituents in the Churches of the United States, fidelity to your missionaries, Mr. Gilbert and myself, who have been sent here for a common purpose, and fidelity to the cause of Jesus Christ among these neglected people, all demand that what was projected be completed. Whether direct work among the natives was feasible twenty years ago, need not now be discussed; it was thought not to be, and another programme adopted; viz., to begin in English, to break up the way, to accustom these people to something else than what they had known before; and then to inaugurate, as God would permit, other work in the vernacular. I would not advise you to give up what has been attempted in English and for foreigners; but let that go on, and never take from direct duties in hand.

Yours,

D. TRUMBULL.

SANTIAGO DE CHILI.

APRIL 14th, 1866.

DEAR SIR:—You have before this seen through the secular press the news of the bombardment of Valparaiso by the Spanish fleet, on the 31st ult. The city had received four days' notice. The shortness of the time, there being but one main street thro' the city, and the fact that the people, till within twenty-four hours of the time for the bombardment, had hopes that Great Britain

and the United States would interfere, prevented the people from removing all their effects. The bombardment lasted three hours. A part of the Custom-house stores and five hundred yards of private property, mostly in Calle Planhada, were destroyed by fire. Mr. Trumbull's church received in the roof two shots. \$12,000,000 is estimated as the loss; but only five per cent. of this pertained to the Government or to the Chilians. The inhabitants remained on the hills to witness the scene. They conducted themselves with the greatest order and heroism. Here there was some mob violence. The poor people with clubs and stones hunted the few Spaniards who chanced to be in the city. The people's hate towards the Spaniards is very intense.

The war is becoming more serious, and is assuming greater proportions. When and where it will end no one can tell. That immense good for these people will grow out of the war there can be but little doubt.

This war does not materially affect our work. It is more favorable than otherwise. We learn with the greatest pleasure that two theological students have offered themselves to the Board for the Chili field. We need good men very much. Mr. Trumbull and myself are very anxious that you should send them as soon as possible, not keeping them one hour on account of the war. It is a maritime and coast, rather than an inland war. The Spaniards are the only class of foreigners whose lives are endangered.

The North Americans are in much favor. All other things being equal, missionaries from the United States are the right ones for these republics.

I join Mr. Trumbull in his observations quoted in the March number: "Work out from a centre is the wise plan." It is a necessary and important point gained to gather churches of the English in these fields, as has been done in Valparaiso and in Santiago, but all must see that this is but the beginning. It is clearing away obstructions. It is fixing a base of operations. Mr. T. and myself ought, in my judgment, to be relieved from work among the English, or at least in part, by helpers. Mr. T.'s long residence, success, and tried ability make him

eminently fitted to direct more vigorous aggressive effort.

"RAISE UP NATIVE LABOR."

I have before written you of a very interesting young man, a Chilian, who is ready to work in Santiago; but I am not quite sure that the Valparaiso Bible Society have funds in hand to send him. I think that Mr. T. has in view one or two in Valparaiso. In order, however, to raise up a sufficient number for the probable future wants of this republic, a school should be established, in which should be employed only the Spanish language. Sometimes I think that we should rather try to assume the entire instruction of children than to exert the main force upon trying to unlearn adults. You reply perhaps, Give them religious instruction, and let them receive the secular instruction elsewhere. This is rarely practicable, since parents would not brave the odium which would be cast upon them if they requested in the public schools that their children should not receive religious instruction with the rest, neither would the teacher allow it. Supposing we give them religious instruction, while at the same time a priest gives them lessons in religion, the priest would have the advantage of the prejudices of the people being against us. I more and more feel the need of a school.

"PRESS OF OUR OWN ON THE SPOT—

Translations, a Periodical and Controversy."

These Mr. T. urges. In all these things I am in perfect agreement with him. I believe a pamphlet here of thirty pages can be printed for \$12 a thousand. Labor is cheap. We have special wants here. Sometimes something comes up, and we wish to be swift to answer. For this end a periodical, say a weekly, is much needed. Well edited, it would soon become a power. The work we need to have done can never be accomplished through the periodicals now issued in Chili. The editors personally are favorable, but it is not for their interests to have their papers seem to be sheets for the Protestant propaganda. We need a press to publish books, since the large tract publishing societies have so many interests to attend to that it is reasonable to suppose that they will not attend to this matter as

promptly or so judiciously as the men actually in the field who know the wants. Our hands are very much tied by not having the printed matter required. I feel perfectly sure that the work in Chili will be greatly accelerated by just what Mr. Trumbull recommended.

Our Government does not seem to be inclined to send ships to Chili to assist her, but this the people can do—they can send their brother Americans the truth, and it will be well received by many. Send us a few more men, and a great deal of money, and you will see results that cannot fail to stir the Christian American heart.

CONVERSATION WITH A UNIVERSITY LAW STUDENT.

In a certain house, where a large number of college boys board, a Chilean friend of mine, who is a Protestant, also boards. He had told me of a law student who seemed to be the champion of the Catholic faith at the table. One Sunday evening, he requested my friend to take him to the Protestant chapel; being early, they called to see me. It so happened that on that evening I omitted the usual meeting, since there was much excitement, as it was the day after the bombardment. The mob the night before had committed some violence in their search for Spaniards—they had even come to my door, but learning who we were, they moved on. I entered the conversation by squarely telling him that there was not a single doctrine or practice in the Catholic church, differing from the Protestant that could be respectably sustained; that in all cases they would be obliged to fall back upon the error of the infallibility of the Church. "I believe thus because the Church teaches thus, and the Church is infallible." I told him to select any doctrine, and he would see that it was so. He chose the "Immaculate Conception of the Virgin Mary." "This," said he, "I believe, because it is philosophical."—Finding that this was untenable, he affirmed that the Bible taught it. Then it was necessary to resort to the Bible, and show, as by Rom. v. 12, that all men are sinners, and that it cannot be said of any one that ever lived that he was not a sinner, unless it can be proved that he was an exception to

the rest of the human race. "But," he said, "Christ was an exception, and can you show that he never sinned?" Afterward, showing him this, and that the Bible did not say a word about the mother of Christ being sinless, he was obliged to acknowledge that he believed the doctrine because the Church taught it. From this I was led to speak of the practice of praying to the Virgin. It was new to him that the Bible taught that there was but one Mediator. When he was shown that she could not hear our prayer, he replied, "Perhaps the archangel tells her."—"But," said I, "even he cannot hear our prayers. There is an infinite distance between God and any first created being: the omnipotence and omniscience necessary to attend to the prayers of millions at the same time cannot belong to any but to the divine Being." "Well, then," he answered, "Christ tells her." I exposed to him the sin and folly of taking Mary as our mediator. I then enquired for the ground of his belief that Mary died, arose, and ascended bodily to heaven. "The Bible says so," was his answer. I then said: "Any child ten years old of Protestant parents would know that the Bible said nothing about even her death, but you are not to blame—the Church is to blame for prohibiting the people from reading the Bible."

Then followed a conversation on traditions, confession, and the right of every one to read the Bible. The young man was serious, and seemed more than half convinced. After a discussion of three hours, he took his leave. He reached home in time for tea. He soon set the house in an uproar, advocating his new ideas. They were all violently opposed to him; displeased that he should have called on me, and troubled that he had imbibed heretical views. He told them that if they had heard me they would have been convinced. The next morning he came to my house, and bought a Bible, notwithstanding the outcry made against him. I said to him: "The priests will say 'You have no right to read the Bible since the Church prohibits it,' what will you say for yourself?" He answered, "I will say I am an ignorant man—I have never seen the prohibition; I should like to see and read it." "But,"

said I, "that is not a satisfactory answer. The priest or I could show you that prohibition in the Council of Trent. The best reply you can make in a few words is, that you have the authority of Christ himself: John v. 39, and the encouragement of St. Paul in his commendation of the Bereans for searching the Scriptures daily to test his preaching: Acts xvii. 11."

CONVERSATION WITH A PRIEST.

This priest professes to be a Protestant, but does not think it prudent to come out. My visits are confidential. He has corresponded with Mr. Trumbull; it was through this that I called upon him. He explains Revelations xvii. as referring to the downfall of the Pope. He professes to believe nothing but what he finds clearly taught in the Scriptures; rejects traditions, and says that the Bible is his meat and drink. He has one of our Bibles, but how he came by it I do not know. Celibacy he believes to be contrary to nature and to the Bible.—Denounces the Archbishop of Chili as a Pharisee. He is a man apparently past fifty, a little broken down. He seems to be a pious man, but timid. His mode of warfare, for himself, is indirectly through confidential friends. He advises us to instruct the people with plain truths and facts, making use of the phraseology of the people, and not to be very philosophical in style.

I should have said that the law student had once been a member of the Catholic Theological Seminary. Yet he had never seen the Bible there. His Catechism, and something which they call Sacred History, was all he knew of religion. He did not even know what traditions were. His religious books were to him precisely what the Bible is to us. They receive every word as Divine truth, and virtually as revealed truth. Once believe in the pretended miracles of the Catholic priests, it is logical to believe in the infallibility of their Church. This infallibility established, its teachings must be received as either new revelations or authoritative explanations of the old.

MILAN.

MY DEAR BRO.—Not long since I wrote you of a very liberal donation of 10,000 *f.* by an American gentleman, CHARLES H.

THOMPSON, Esq., residing at present in Paris, given for the education of twelve evangelists in Milan for one year. I have now to report another liberal donation, secured through the agency of this same gentleman. April 8 he wrote me as follows:

"MY DEAR SIR—My esteemed friend, Mr. J. H. BURCH, of Chicago, kindly manifested an interest in the work in which you are engaged in Italy, and has placed at your disposal for that cause \$500, leaving it to your judgment as to the best way of using the same. Will you be so good as to inform Mr. Burch, through me, how you would like to dispose of the same, etc.?"

In reply, I remarked that if the disposal of the sum was left to my judgment, I should certainly employ it in educating and training Italian Christian female teachers for our evangelical work. April 26 Mr. Thompson thus wrote me:

"Your kind favor of 23d reached me yesterday; fortunately during the evening Mr. Burch came in, and I gave him your letter. With his usual promptness he called at my bureau to-day, and left a check for twenty-five hundred francs, which amount I beg to hand you herewith in his behalf."

Mr. Thompson, who is thus so efficiently aiding us by his noble generosity and by interesting other friends in our work, is from New Haven, Conn., and visited Italy the last summer with Dr. Cleveland of the same place. But few American travelers interest themselves in the religious work in Italy.—Even Christian travelers and ministers often pass weeks and months in this country, and know nothing comparatively of what God is doing for this people. The few, however, like Mr. Thompson, who come to see God's work in reforming Italy, as well as man's artistic power, can well appreciate how important it is to give this land the Gospel, and how favorable the moment for dealing an effective blow against the Papacy.

The class of twelve is already organized, composed entirely of pious young men from twenty to thirty years of age, all of whom, from two to five years, have been faithfully studying the Word of God, and some have already been successful laborers in the work of evangelization.

Yours truly,
WM. CLARK.

MAY 2, 1866.

GREECE.

GREECE AND ITS FUTURE.

To the eye of a politician, Greece presents at the present moment a very sorrowful picture. Her politics are nothing but base intrigues—her finances a mass of ruins—her morals on the decline—and her religion a mere form without any vital power. The whole country is in such an unsettled condition, that even her best friends find it difficult to cherish great hopes for her.

Yet to the Christian eye, that looks at things from a different point of view, Greece does not seem to be in a worse condition than most of the European nations. On the contrary, notwithstanding all her sins, faults and deficiencies, there are in her elements which need but to be sanctified, in order to develop and make of her a fine and goodly land.

In spite of all the obstacles which a centralizing government has been throwing in the way of individual effort for improvement and progress, the Greek people have made considerable advancement in many things. Limited as it is, its shipping is considerable, its school system excellent, the advantages of a liberal education being freely offered to all classes of the people, both natives and foreigners. There are no ranks nor titles, and the enterprising spirit of the people is behind that of no nation on the globe. They are kind and hospitable, and these natural qualities need but be sanctified by the influence of true religion to be turned to good account in favor of the truth.

Such being the general aspect of Greece, let us turn now to a few particulars,—and, first of all, as to its religious condition.

The readers of the "Christian World" must know that with the exception of a few thousand Roman Catholics, a few Jews, and still fewer Protestants, the rest of the population of Greece consists exclusively of persons belonging to the Orthodox Oriental Church. These, however, may be divided into three classes: those who blindly believe all that the Church believes and practices, and these are mostly ignorant—those who are open infidels, and these consist mostly of the young and educated—and those who know the truth, but for personal interest and

worldly purposes assume the garb of the devotee and the defender of the faith of their fathers. There are several characteristics common to all these classes, the prominent of which are—first, *pride*—pride of descent and pride of religion. As the descendants of the ancient Greeks, they claim the respect and assistance of the world; and as the successors of the Apostles they believe themselves to be the exclusive depositaries of the purest Christian religion and need not to be taught by others. Next to pride comes *indifference*, utter indifference to every thing that is spiritual. Being satisfied with the performance of a few external things, they feel that all is well with them, and turn a deaf ear to all they hear about spiritual things. Third in order comes an erroneous and most pernicious notion of making their nationality closely connected with, and dependent upon, their orthodox faith. This is so deeply grounded in the heart of all that it seems to form a part of their existence, and they cannot bear any one who deviates from the old Mother Church. There are some other minor points, but these three are the chief and greatest obstacles one has to battle against in endeavoring to introduce a purer or evangelical religion among the Greeks, and of these again the third is the greatest. Yet mighty as these obstacles are, they can now and then be overcome by the foolishness of preaching, or the reading of the Word of God, and some soul is redeemed from the power of superstition and error; and the time does not seem to be far off when the fabric which now lifts up its head so proudly, will tumble to pieces, and the pure religion of the Bible shall raise its standard on its ruins.

It is not long since the press of Greece commenced to advocate preaching in the churches, and there are several priests now who preach in different churches of the city. Especially during Lent, preaching is more common than at any other season of the year. Among the preachers here, there is one who has lately gained great popularity on account of his eloquence, ability, and boldness, and there was a time when the friends of the truth began to cherish great hopes of seeing a good effect produced by

his preaching. But he too, like all the others, was not actuated in preaching by the love of God and the truth, but by worldly interests, and therefore degraded it into an eulogy of ancient Greece and Hellenism.—This has given occasion to the editor of the “Star of the East” to write and publish in it an article—a translation of which I send you hereby, in order to give your readers a chance to see how that paper exerts its influence in favor of the truth as it is in Jesus.

“CONCERNING TRUTH.

“I shall preach the next time about TRUTH,” said the preacher Latas a few days since, before descending from the pulpit,—and we, together with many others, believed that we would indeed hear the Truth, so seldom spoken among us. But we were unfortunately disappointed in our expectations, for all his eloquence was spent, not in preaching the truth as it is in Jesus, but in praising and exalting Hellenism. Yes, we say this with deep sorrow of heart, that in his three popular speeches in St. Irene and in the Piraens, Mr. Latas did not preach Christ and Him crucified, but Greece and Hellenism. By this he flattered the national pride but did not benefit his hearers—he excited the national vanity, but did not humble the hearts of his hearers. He sent them home, puffed up with enthusiasm, instead of dismissing them heavy-hearted and tearful on account of their sins—for this ought to be the ultimate end of all who preach the Gospel of Jesus Christ.

We could analyse one by one these sermons of his, and shew by his own expressions the truth of our assertions,—but our purpose in writing these few lines is not to condemn but to lead—not to discourage but to contribute our portion to the restoration of the preaching of the Word of God in its purity, which is mighty for the reformation of mankind.

God has endowed Mr. Latas with much of what constitutes a good preacher; and our desire and prayer is that he should use them for God’s glory and the benefit of his fellowmen. Thus did the apostles—thus did the distinguished fathers of the church, Chrysostom, Basil and Gregory, as it appears from their writings—and thus must Mr. Latas and every other preacher do, if he desires to see fruits from his preaching. And if he does so he will have no need to address himself to the national vanity in order to move his hearers—“for the Word of God is quick and powerful, sharper,” etc. He will have no need to argue in favor of the original rather than the translation of the Scriptures; for the power of making

wise unto salvation is in the nature and spirit and not in the words of the Scriptures; nor will he be obliged to address himself to the patience and noble feelings of his hearers, for the simple and pure preaching of the Word of God has the power to secure for him both. He will have no need, finally, to seek the shelter of earthly hierarchs, for that of the Great High Priest is sufficient to protect all who take refuge under it.—*Star of the East.*

ATHENS, Greece, April 20, '66.

PROGRESS AT THE GREEK CAPITAL.

Preaching in the Greek Church has been a luxury, although preachers for every county are appointed and regularly paid, who, for the sake of preaching, are exempt from other parochial responsibilities, yet their sermons are “few and far between.” Many a church never resounds to a sermon for three, four, or five years, but lately it has been otherwise, at least in this city.

About three years ago, a young monk from Jerusalem arrived in this city, poor and friendless. His heart sickened at the abuses of monastic life, so he sought Athens, the pride of Greece, the great fountain of intelligence and philosophy, with its free schools, university, and free press—hoping to find the clergy more refined, more elevated, more pious. But, alas! he was doomed to disappointment; he connected himself with the University, attended the Theological department, and engaged to chant at one of the principal churches of this city as his only means of support. In the University he heard Christianity abused as a superstition, fit only for “old women.” In society he heard the clergy scouted as ignorant, gross, and indolent. Every where he felt the universal lack of confidence,—in commerce, in the family, in the Church and State. His ears heard the most fearful blasphemies in the street, blended with the most obscene language, uttered by men as well as by children; and his heart was distressed. He was impelled to ascend the pulpit and preach, opposed and without permission.—At this the Metropolitan was a little chagrined; but afterwards when the marked ability of the monk secured the encomiums of the city press, and some influential friends, he not only gave the monk a general permis-

sion to preach, but also any other priest who could and would preach: thus during the last year the people have heard more preaching than ever before.

This monk would preach for two consecutive hours, without notes, in flowing language, rich in illustration and appropriate Bible quotations, which, with his wonderful power of memory, astonished every body.—The Church of St. Irene, one of the largest in the city, would be packed to its uttermost long before the beginning of the sermon; the people, standing two hours, would listen in solemn silence to the preaching of the Word. There, regardless of rank or position, stood shoulder to shoulder the lawyer and mechanic, the professor, the merchant, the Minister of State and the porter, crowding to hear the poor monk, who came to learn, not to teach. The chief attraction was not the eloquence of the preacher, but rather the liberal ideas which he advanced.

PREACHING.—Being satisfied with the doctrinal part, he called boldly for reform in the ceremonial part of the Greek Church. He publicly condemned the present mode of nasal chants and vain repetitions, and advocated regular and universal preaching of the Word, enforcing this by quoting Cor. 14th. "Preaching must be spiritual, evangelical," he said, "or else the churches will remain empty and desolate, while respect and confidence will vanish from society, and a worse evil than Turkish subjugation will sweep like a hurricane over the nation."

He encourages the circulation of the Bible. It was gratifying to hear a monk preaching in the Greek Church, praising the God of Pres. Lincoln and Queen Victoria, and recognizing their respective nations as great, because they are built upon the Bible; still more gratifying to hear him weave crowns of glory on the Missionary's brow who, Bible in hand, goes to the wilds of India and Africa for the cause of Christ. Loud were the praises for those who contribute means and labor for the wide circulation of the Scriptures.

RELIGIOUS LIBERTY.—He said, "It is better that I should be an honest Chinaman, an idolator, an honest Mohammedan, an honest Jew, than a Christian hypocrite.—

The man who despises another, because, in conscience, he believes differently from himself, he is a devil and an Anti-Christ."

MARRIAGE OF PRIESTS.—Although the Greek Church allows the parish priest to be married, before ordination, yet for that, he condemns him to the office of presbyter forever. However great his ability and piety he can never be promoted. The high rank of Bishop is reserved for the monk. This regulation prevents intelligent and able men from entering the priesthood, for if they would be married they must live like beggars, collecting their support at weddings, baptisms, and funerals, saying masses, and sprinkling every month the houses in the parish with holy water. While, on the other hand, many ignorant and indolent people, who could make a living in no other way, are encouraged to enter this profession. On a certain Sabbath, when the church was crowded with the elite of the city, in the presence of several members of the Synod, this preacher boldly declared: "It is a sad thing that the priesthood is despised, and the representatives of God are looked upon with suspicion. This is wrong. Let the priesthood be repaired and follow the directions of Paul (here he quoted and expounded each verse of 1st Timothy 3d chapter), and then they will be respected and trusted. The Holy Spirit commands that the bishops, the presbyters, the deacons, must have the liberty to become the husband of one wife." These sentiments were proclaimed boldly, freely, and clearly in the midst of profound silence, admired by the people, and not a word of censure escaped from the Synod. Now, why was this? Simply because such views are too popular even for the fathers to attack, and strong evidence of progress at the capital of the Greeks. In this man we find superior natural abilities, earnestness of purpose, liberality of ideas, and boldness; to which, if a sanctified heart should ever be added, he will have all the requisites for a pioneer in the work of reformation.

But we regret that his talents, being so appreciated by the citizens here, they have contributed nearly \$2000 for his education, and he is about to leave for Europe.

MISSIONARY INTELLIGENCE.

SOUTH AMERICA.

BRAZIL.—The work of introducing the Gospel here is steadily advancing. At the celebration of the Lord's Supper, a few weeks since, a convert from Romanism was received to the church, while several others were under very serious convictions, giving evidence of being near the kingdom of Christ. A family of three, but recently strongly opposed to the truth, are now regular attendants on evangelical worship.

ST. PAULO.—At the last communion in that city, eight persons were received to the church, among whom were two young men of promise, having more than ordinary education. Another was a student at law, but studying with a view to the ministry of the Gospel.

INDIA.

The Gospel has at length shown itself at Cashmere, in the face of State authority.—Its first convert has been baptized, and is called Mohammed Hussan. He was twice imprisoned and fettered, but released thro' the influence of the British Consul. Another Mahomedan followed the missionary towards India, to be instructed in the truth. He was pursued, overtaken, imprisoned, and publicly whipped. For three months he was kept in chains; but no sooner was he freed, than he escaped to the missionary again.

IN TRAVANCORE, Southern India, during two years, four hundred and fifty heathen were received into the church in one district; in another, one hundred and forty. Another district, from which the Christians were driven out, the inhabitants have invited them to return.

Twenty thousand Bengalees of all classes have petitioned the Lieutenant-Governor of Bengal to put a stop to the revolting abuses of the practice of Polygamy; that the females of Bengal may be emancipated from the pains, cruelties, and attendant crimes of such debasing custom.

CALCUTTA.—A missionary of Calcutta writes: "It is a feature of peculiar interest

that inquirers from the upper ranks of native society are decidedly increasing. The new college is the means of bringing the upper classes within the sphere of our influence." Another adds: "The state of feeling among the young men in Calcutta is full of hope. The Scotch and London Mission Institutions are gaining fresh converts every week."

SIAM.

Dr. Dean, of the Chinese Mission of Bangkok, says: "Our work is full of promise. Three native preachers are now employed in circulating among the people, with Bibles and books in their hands, and words of glad tidings on their lips. I meet them, in company with others, for the study of the Scriptures and prayer every morning, and I meet the preachers alone five evenings in the week for the study of the Gospel. A few embrace the truth gladly."

BURMAH.

In June last, three Chinese were baptized, and on the 3d inst. eight were baptized.—Eight or ten more have come forward.—Adults and children come together for worship at Enma, and at other out-stations there are promising inquirers, and the inhabitants receive the native preachers gladly, and listen to them with interest. A good number have been baptized, and the church of Prome, including the out-stations, numbers nearly three hundred.

AFRICA.

The Missionary Advocate says, respecting the mission in Liberia: "The brethren are every where prosecuting their work with commendable zeal and with good success in several places. At Careysburg, an interior station, among the natives, there prevails quite an awakening among the people, and some are converted and added to the church. The church at Mount Olive has about forty-five native members, and are said to maintain their Christian profession well—and their influence on the surrounding savages is very obvious. The Liberia Mission is operating more efficiently among the natives than ever before.

THE JEWS.

At Jerusalem six Jews have been baptized. They form one family. There is now in Jerusalem a Protestant congregation of three hundred souls; six Protestant schools, with two hundred and twenty children.—Within the present century more than one hundred clergymen of Jewish origin have been ordained. One of these clergymen says: “Forty years ago, not one of my family had ever been known to become a Christian; since that time my father and mother, with eight children, have become sincere and devoted Christians; and out of forty-five relatives there are not ten who have not become Christians.”

The missionaries on the *YOUNG* say:—“Our difficulties have been aggravated by the unrelenting opposition of the priests of Rome. In no part of the world does the antagonism of that corrupt system to the truth of God manifest itself more decidedly than in these remote regions.”

The priests not only followed, but, in some instances, actually accompanied our missionaries in the same brigade of boats, openly avowing their determination of opposing them to the uttermost. And this they have done. Nothing can surpass the zeal of these men in proselyting the heathen to the altars of the Virgin and the sacrifice of the mass; while, at the same time, they have labored to preoccupy their minds with the most deadly prejudice against the Gospel.

MADURA.

SOUTHERN HINDOSTAN—*Native Christians.* The number under instruction, in 159 congregations, is 6,177, of whom 1,164 are church members. Even the heathen will often remark on the more neat appearance and the improved moral conduct of the Christians. The greater part of our people, say the missionaries, form a respectable community, and by their lives commend the religion of Christ. Our common schools are eighty in number, embracing a total of 1,295 scholars, of whom 586 are from Christian families. There are thirty churches, with 1,164 members; added the last year 46. There are six native pastors, 83 catechists, 31 readers, besides teachers in the several schools.

TURKEY.

REVIVAL IN EASTERN TURKEY.—Mr. Kapp of Bittes, says, respecting “the first revival of religion in Bittes: The feeling appears to be deep and very promising, attended in some cases with very pungent conviction of sin. On the 16th of March, the morning prayer meeting was the most impressive they had ever had there. As many as fifteen came to desire prayers, many of them in tears. On the 19th, twenty-two persons went as inquirers to Mr. Kapp’s study, and the next day fifty were present at the regular meeting for such persons.”

SYRIA.

Mr. Jessup, under date of April 17, 1866, says: “I formed at Bano the school containing nearly fifty pupils, and a hundred or more boys would attend, if the accommodations were sufficient, but the room was full. Enemies of the school declared that the children were becoming Protestant; for, said they, “the boys don’t smoke, they don’t curse, and they spend most of their time in reading the Testament and Protestant books.” Mr. Jessup was greatly pleased with the progress of the pupils, but immediately after his visit the school was broken up by the thunders of excommunication from the Bishop of Akkar, and he learned that the Protestants were suffering much from persecution.

At SAFFETA the native converts were also subject to persecution. One of the natives, who comes to all the meetings and is a diligent student of the Bible, and thoroughly convinced of its truth, says, if he should declare himself a Protestant from conviction, he would be killed secretly the next night.

The persecution of the Protestants is in the way of false charges against them, by which they are thrown into prison. Such things are constantly occurring, the object of the persecutors being to turn back those people to their corrupt and false Greek religion.

AN OLD MONK ILL AT EASE.—“While sitting in a shaded corner, a gray-haired priest came and sat by my side, and told me many things that reminded me of what we read of the experience of the enlightened

monks and priests in the days of Martin Luther. He said his spirit was not at rest. The great fast was finished, but he stated that they always had a bountiful table, three times a day, during every fast. Among other things he said, 'Oh, that I had courage to go and preach the truth, as you do. The spirit indeed is willing, but the flesh is weak.' I have since learned that he was driven from the convent, and severely beaten and threatened with death for having preached the Gospel during one season in the convent chapel, and for having given spiritual instruction to the people. He was afterwards obliged to return to the convent, where he now is in constant fear lest he may do something that will bring new persecutions on him."

YOUNG INQUIRERS.—"While I was walking with him, a young monk came and seized my hand, saying, hastily, 'Sir, send me, I beg of you, such and such books. (giving their titles,) but don't let any one know it, for they watch me very closely

here;' and giving me his name, he disappeared in the darkness. The old man told me that the young monk knew him well, and that they study a good deal together; but he added:—"There is no freedom of thought or speech in this land, and especially in these parts." When I had gone to my room, to retire for the night, another young priest came, with nervous step, into the room, and carefully closing the door behind him, asked me many interesting questions, and then bought a Testament of me, the smallest I had. I offered one with references for the same price, but he said that the old priest with whom I had been talking, owned one, and he himself did not dare to have one so large. He thanked me for granting him an interview in private, and left me to thank God that some light has entered into one of these seats of darkness. Let God's people pray earnestly that he will bless and increase such inquirers as these, and fill the convents in this land with men who, in time, may lead the people to better things. I shall not soon forget that visit."

MISCELLANEOUS.

AUSTRIA.—The following was a part of a report made by Dr. Craig, of Hamburg, to the Evangelical Alliance which met lately in London:—The work of the Lord was prospering. In Austria there was quite an hungering after the word of God. Had those present seen Austrians leaping for joy under the influence of the truth of God, they would never have forgotten it. When the Gospel was simply presented, the people seemed to hunger after it. There were Roman Catholics at work, but the testimony of Jesus Christ prevailed.

BAVARIA.—Here there was less of progress. In Wortemberg most interesting meetings were held. There was a kind of church within a church, the earnest members of which joined in prayer.

BADEN.—In Baden there were one hundred and eighty brethren working together in one central association, going round in the week as often as they could, but always Sunday after Sunday proclaiming the Gospel in circles that were continually increasing.

IN HOLLAND there had come a mighty change, where once Rationalism prevailed over the church. In Central Germany the clergy were rising up.

IN PRUSSIA, some years ago, the progress was among the higher clergy, now the growth was coming down to the lower classes.

PORTUGAL.—The priests here have taken alarm at the growing desire of the people to obtain Bibles without notes or comment, and the Bishop of the Ultramontane party has induced the civil government to order the seizure of what he is pleased to call adulterated copies of the sacred Scriptures. The colporteur who circulated them, has been admitted to bail in about 45 pounds, and proceedings against him are going on in the criminal courts.

The United Presbyterian Church of Scotland report the number of congregations as 592—an increase of 72 since 1856. The membership has risen from 152,622 to 172,752. Contributions amounted to 28s. 5d. per member. For missionary operations 51,000/. Number of ministers 620. Elders 4,466. Sunday-school teachers 8,977 : scholars 72,501.

WAR NEWS.—The war news from Europe is exciting. Few seem to have confidence that any thing will result from the deliberations of the Peace Conference. Christians can but pray that God may overrule this great commotion for the good of His church. He used the cannon balls of a Roman Catholic sovereign, Napoleon, to open up a highway for the Gospel to the very seat of the Beast. He has also made use of her Catholic Majesty's gunpowder to disgust Chili with the religion of Spain. May He not in His mercy open Austrian gates, and Spain's seemingly impregnable doors, by the means of their own carnal weapons?

ITALY.—The latest intelligence from Italy describes the people as rising in great numbers, with the determination of winning back for their land their lawful territory. The enthusiasm is said to equal that which was witnessed here after the fall of Sumter. They believe that to follow their favorite leader is to march to victory. Our missionaries have applied to the Bible and Tract Societies to furnish colporteurs for this patriotic army. A great work can be done among the soldiers.

At a meeting held in London, to aid the French Canadian Mission, the Rev. Dr. Thompson, of New-York, after speaking of the deep interest which the American churches took in this Mission, observed that the Americans looked to Canada with no longing or covetous eyes. The Roman Catholic or Fenian movement had not a particle of encouragement from the American people, and was in fact looked upon as a gigantic imposture, the Government only waiting for some overt act to put it down. (Applause.) The element of hostility to Britain in America might be indeed reduced to the unity of the Roman Catholic body. (Hear, hear.)

BOSTON ANNIVERSARY OF THE "AMERICAN AND FOREIGN CHRISTIAN UNION."—The seventeenth anniversary exercises were held on Wednesday evening, May 20, at Mount Vernon church, Deacon Julius A. Palmer in the chair. Rev. Dr. Kirk read the Scriptures and offered prayer. A brief statement of facts was made by Rev. J. Emerson, District Secretary, showing that the receipts were \$92,614, about \$9,000 in advance of the preceding year. The various missions are all usually prosperous.

A hopeful fact in France is the formation of a Society under the auspices of members of the French Academy, to make a critical translation of the Bible into the French language. It is to be done by a committee of the ripest scholars—Roman Catholics, Jews, and Protestants.

Italy is the chief field of this Society, where fifty laborers are employed, partly of the Waldensian Church, and partly of the Free Italian Church. The last has grown up out of the freedom of Italy in the last six years. It now has forty churches. It stands wholly on the open Bible, where the Romish priests dare not meet it. It is in polity Congregational and in creed orthodox. In 1860 the membership in Milan was seven, now 1,000.

The rapidity of Romish decay in Italy is illustrated by the fact that the ninety scholars of the evangelical school of Leghorn belong to parents who, three years ago, were devout Romanists. The Sunday-school enterprise on the Continent of Europe, under Mr. A. Woodruff, is having marvelous prosperity, especially in Germany. It was shown by statements of Professor Tholuck of Halle, and Fillmer, the leading theologian of Hesse Cassel, that Romanism is rapidly increasing in the old Protestant countries of North Germany, and therefore that this pure Bible instruction of the masses comes very oppor-

tunely to combat both Romanism and Rationalism, which is showing itself unable to resist Romanism.

In Mexico, the mission under Miss Rankin is greatly successful. Three Protestant churches have been formed, 2,399 Bibles, 3,356 Testaments, and 1,956 Scripture Tracts have been distributed. An Evangelization Society has been formed at Monterey, of which M. W. Starr, once Deacon of Dr. J. P. Thompson's church, New-York, is President. They have issued five volumes in Spanish and circulated three thousand of them.

Rev. Mr. Riley addressed the meeting, showing that Mexico and South America were in a favorable state of mind to receive all sorts of influences from the United States; that they are looking to us for examples, studying our laws, and importing our books. He read extracts from recent papers of different cities, showing that the hatred of Popery is rapidly growing.

Dr. Kirk read from a letter just received from Rev. Mr. Trumbull, of Valparaiso, begging for more men, saying nothing is wanting for large success but suitable laborers. A priest three hundred miles away in a hospital, wrote to him begging he would desist because he often met the bad effects of his preaching among the sick in his hospital. Mr. T. says, "The present war may seem to be a hindrance, but no, it will tend to the furthering of the Lord's work, it will increase hatred to Spain, and all that is Spanish and to the Spanish 'religion.' Spain, in her wicked aggression, will be a capital anvil on which to hammer the truth. Now is our time for sowing seed, the ground is broken up; now for healing, the waters are troubled."

Two young preachers are recently commissioned by this Society for the South American field. Three others have offered themselves, but cannot be sent for want of funds. Two new churches have been organized the past year, one at Lima and one at Santiago, also a house of worship publicly opened at Santiago to the great joy of all Liberals.

Albert Woodruff, Esq., of Brooklyn, N. Y., Secretary for the Sabbath-school Department, next addressed the meeting. He illustrated the wonderful progress of the American Sabbath-school system on the continent of Europe by very interesting anecdotes, which our space will not admit. In Berlin and its suburbs there are fourteen Sabbath-schools, five hundred teachers, and six thousand scholars. Sabbath-schools are now found in all the large cities of Germany.

NECESSITY OF THE HOME WORK OF THE AMERICAN AND FOREIGN CHRISTIAN UNION. It is one of the signs of the time in which we live, in connection especially with our own land, that the influx of population from the Old World to the New, has of late been wonderfully accelerated. It is, too, the opinion of our best informed men—men whose relations to the Old World enable them to *know* whereof they affirm, that this emigration will increase *beyond precedent*. "People," they tell us, "are getting tired of the rotten state of conditions abroad, and are hurrying away to this country, where the *people*, and not a few sovereigns and diplomatists, are shaping the destiny of millions of men."

According to a late "Cork Examiner," upwards of 4,000 persons left Ireland during the first week of March last, coming to the United States by way of Queenstown. About 1,500 passengers are now waiting in Queenstown, to come hither by steamers."

A late Havre letter says: "The number of emigrants from Germany arriving at Havre, to take ship for America, has lately *increased* to an *extraordinary* degree." One of the Havre journals states that "there are not less than 10,000 emigrants now lodging in the quarters of Sish Fanes alone, awaiting vessels to take them out."

A Bremen letter says: "Emigration to North America is assuming greater proportions. Up to the end of May, 10,000 persons had then engaged to leave via Hamburg and Bremen." Another statement is, that "although the fare to this country has been raised from five to ten guineas, nevertheless four or five hundred emigrants are regularly put back from each steamer for want of accommodation."

There is not the least doubt that the emigration from Europe to us will reach, *this year*, 500,000 souls! What significant facts and figures these! And what momentous questions do they call up, challenging, aye, *demanding* the promptest and most earnest attention of every lover of his country, as well as of every friend of Christ and his church on earth. And not the least of these is this:—What is to be done with these incoming masses, in reference to their civilization, enlightenment, and assimilation to ourselves and to our institutions? *What*, to make them *good citizens*—*better*, what to make them *evangelical Christians*?

A sad picture in all this emigration is, that the great mass of it is *Roman Catholic* and *Infidel*. The one is indeed but the outgrowth of the other. In all enlightened communities and nations, an abandoned Romanism has always been succeeded by Infidelity. As the masses of Roman Catholics become enlightened among us, as become so they will, if they remain long here, and see the fallacy of many of the dogmas of their system, and their eyes become opened to discern what dupes they have been made by the holy men they had believed the *priesthood* to be, they will first lose confidence in *them*, and then in their *system*, and then in *all else*, and become Infidels by the thousand. The minds that have once been under the pupillage of Rome, are more disposed to reject all religion than to retrace the progress of papal errors and to be led to the Gospel of truth. Look at the older Roman Catholic nations, where the Papal system has longest preponderated, and had fullest scope for development and power, and are not the best informed classes Infidel, and often most malignantly so? Is it not so in France, in Germany, and the States of the Church, though they are known as Roman Catholic nations?

Thus must it be here. These ignorant and deluded masses, when brought into contact with the intelligence of our citizens and under the influence of our free institutions, must be divorced from their corrupt and effete superstitions and system, and if unreached by any thing better, must deteriorate into unbelief in all truth and pass into the Pantheistic Infidelity so rife at this time here and elsewhere.

Are illustrations of this tendency called for? Take the following. A recent metropolitan religious journal says: "We do not believe that there is any press in the world so utterly radical and destructive as the German newspaper press of the United States. Of some *sixty* journals, the *majority* assail every form of church institutions, make light of historical Christianity, in notorious instances deny the personality of God and the immortality of the soul, and teach the most thoroughgoing Epicureanism."

All this, when taken in connection with the tremendous growth of Romanism in our land, is of deep and solemn portent. We need not give statistics to show how rapid has been the increase of Papal institutions; the influx of Popish emigrants; the multiplication of Romish churches and priests and schools; the silent growth of Papal influence; the bold confidence of their hopes of supremacy. The "Catholic World," in a recent issue, thus describes this progress: "*No where*," it says, "has the Catholic Church *increased so prosperously*, within the last fifty years, as in the United States of America.—About two thousand churches and chapels built; an increase of one thousand and eight hundred clergymen; one hundred and sixty schools established for the Catholic training of 18,000 boys, and 34,000 girls. Moreover, there existed in 1857, *sixty-six* asylums, with 4,968 orphans, of both sexes; twenty-six hospitals, with 3,000 beds; four insane asylums, besides many other charitable institutions, all supported by the private charity of Catholics."

Now, how important the effort to stay this wave of infidelity—to throw up a barrier against these inroads of Romanism! And the only way to do this *effectively* is by the preparation of this extensive emigrant population—Roman Catholic and Infidel—for the reception of evangelical truth and piety. And, in this view of the subject, how important the objects and efforts of the "American and Foreign Christian Union," which seeks the accomplishment of this very thing, by taking the Gospel *directly* and person-

ally to these incomers in their dwellings, places of business, etc., by the voice and labor of the city missionary—the Bible-reader—and the Sabbath and Industrial School for the youth of such !

Is there *need* for this effort ? There is. Who else can do it ? The Bible distributor cannot ; for the masses are unable to read the Word of Life, if left with them. The Tract colporteur cannot, for a like reason. The Domestic missionary cannot ; for his field is already large enough, among the destitute *native* population to whom he is sent. The denominations do it not. *Nearly* every denominational effort fails in this regard. It is the observation of one, who for fifteen years has labored directly in this work, that *no agency* can successfully and extensively do this work, but one in which are united the different branches of Protestant Christendom. The laborers employed by such an agency find access where a Methodist, a Baptist, a Presbyterian, or an Episcopalian could not go, *as such*, or going, would fail to accomplish the result.

But was it otherwise, there is need for this special agency. There is more work than the denominations can do, among this emigrant population. The number thereof is so great ; their prejudices are so strong ; their delusions are so tremendous ; and their incoming so continuous and enlarging, that all that the various denominations, together with a united organization like the “ American and Foreign Christian Union ” can do, the exigency demands should be done, and done *promptly* and *vigorously*. Besides, *but few* of the denominations are doing much directly in behalf of this special population, and the efforts they make are at a few scattered points only.

The crisis demands nothing less than a *union* of *hearts*, and *heads*, and *hands*, and a decided *concentration* of power and effort, to stem this tide of evil, and to civilize, liberalize, intellectualize, and *Christianize* these millions of ignorant and deluded masses, who, uncared for, will prove ultimately the shame and ruin of our beloved land. Oh, that the American Church would awake to the danger, and nerve herself for the exigency, and do “ with her might whatsoever her hand findeth to do.”

W. D. R.

VALPARAISO.—If we may credit a New-York telegram, there is much indignation felt at Valparaiso against the English Minister and the English Admiral. The English Minister had been ordered to leave the house rented by him, and no one would let him another. The Spanish fleet had sailed to bombard the northern ports, including Callao. The Danish Consul is said to have sent a note to the Spanish Admiral, informing him that Denmark would hold Spain responsible for the damage done to Danish property at Valparaiso. The Spanish Admiral refused to receive the note.

Mr. Layard's speech on the bombardment of Valparaiso has created great excitement at Madrid. There is a strong and a growing party in Spain who do not like the violent and lawless proceedings in which their country is being constantly engaged, and they will make some stir in the Cortes.—*British Standard*.

ITEMS.—It is proposed to erect a statue to Mr. Peabody, on some conspicuous spot in the city of London.

The first volume of a Hindostane translation of Shakspeare has been issued in Bombay.

A rumor is circulating in Germany that in case of war General McClellan, who at present sojourns in Dresden, will be appointed Commander-in-Chief of the Saxon army.

A number of young Germans, engaged in commercial pursuits, are now compelled to leave London, having received orders to join the Prussian and Saxon armies. If they do not obey the summons, they lose their rights of citizenship, and any property they may inherit is forfeited.

The Gazette of Vienna says the Emperor of Austria has ordered all the treasures of the churches at Prague, in Bohemia, as well as all the crown jewels, to be sent to Vienna for safe keeping.

In the course of evidence given recently before the Deputy Recorder of London, it was stated that land near St. Paul's churchyard was worth one million pounds per acre.

Garibaldi has accepted the command of the volunteers, declaring at the same time that he hopes soon to be able to co-operate with the glorious army of Italy in accomplishing the destinies of the nation.

There are in Madrid no less than five hundred Protestants of various nationalities; they have two places of worship, one at the English embassy, the other at the Prussian.

A girl named Amelia Walker, aged fourteen, residing in Manchester, was about five weeks ago bitten in the hand by a dog, but the wound having speedily healed up, the child's parents entertained no apprehensions regarding it. On May 12 she went into the scullery and placed her fingers in some water, with which she moistened her lips. On tasting the water, she was seized with strong convulsions, foaming at the mouth, and barking like a dog, and she expired in the greatest agony a few hours afterwards.

A parrot, in a confectionery store at Waterbury, Conn., has been taught to say "pretty creature" to each lady that enters the store. The result is that the store is crowded all day—to see the parrot, of course, not to listen to its flattery.

The Newville (Pa.) Star says that Wm. Hatton, a young man residing in Shippensburg, recently vomited a live snake about eighteen inches long and more than half an inch thick! He swallowed it while drinking from a pool in Idaho, about four months ago, and has suffered great distress in his stomach ever since, complaining especially of a sensation of coldness. He returned to his home in Shippensburg, expecting soon to die. After undergoing an unsuccessful treatment by a great many medical men, he stated his case to a physician in Philadelphia, who prescribed an emetic, which was taken, with the above result. It came near strangling him.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
APRIL TO THE 1ST OF JUNE, 1866.

MAINE.

Washington. Calvin Starrett to make
Rev. F. V. Norcross a L. M.30 00

NEW HAMPSHIRE.

Meredith. Rev. Joseph Storer.....1 00
Plymouth. Cong. Church by Rev. H. A.
Hazen.....8 25
Henniker. Rellg. Charit. Soc. for L. M.
of John H. Connor and Na-
hum Newton.....60 00

VERMONT.

West Rutland. Luke Ward.....12 00
Castleton. Harvey Griswold.....4 00
Derry. Cong. Ch. & Soc.....17 36
Castleton. Cong. Ch.....14 00
Newbury. 1st Cong. Ch.....23 00
Berlin. Mrs. E. H. Evans.....5 00

MASSACHUSETTS.

Royalton. E. B. Ripley.....5 00
Leominster. Evan. Charit. Soc.....28 35
Boston. Essex-st. Ch. & Soc. in part.....690 00
" J. M. Beebe.....25 00
Andover. Free Ch. & Soc.....16 11
Braintree. 1st Cong. Ch.....20 00
W. Boylston. Cong. Chur. for L. M. of
Rev. J. H. Fitts.....12 01
Boston. E. D. Goodrich for Sabb. School
work.....100 00
Boston. Park-st. Ch. & Soc. add.....9 00

Rockport. 1st Cong. Ch. & Soc. for L. M.
of Rev. P. B. Fisk.....35 00
" 2d Cong. Ch. & Soc.....8 63
Whitinsville. Cong. Ch. & Soc. of which
\$100 by Hon. Paul Whitin
for L. M. of himself and
Chas. E. Whitin, and \$100
by Chas. P. Whitin for L.
M., and \$30 for L. M. of
Rev. L. F. Clark.....436 00
Mass. Sab. Sch. Soc. for Books for Greece.....1 40
Westfield. 1st Church.....23 01
Agawam. Cong. Ch.....8 32
So. Hadley Falls. 1st Cong. Chur. & Soc.
Rev. R. Knight to
make Geo. C. Sanford
a L. M.....45 00
Westhampton. Cong. Ch. by Joel Cook.....21 29
Stockbridge. 1st Cong. Ch. & Soc. by D.
R. Williams.....62 30
Amherst. Faculty and Students of Am-
herst College to constitute G.
Frederick Zeigler a L. M.....61 45
Lee. Cong. Ch.....90 00
Warren. Cong. Chur. & Soc. for L. M. of
Rev. Edwin L. Jaggard.....15 00
Dorchester. Mrs. Walter Baker.....20 00
Boston. Park-st. Ch. & Soc. add.....9 00
N. Brookfield. 1st Cong. Chur., of which
\$20 to complete L. M. for
Ezra Batcheller.....53 16
" Union Cong. Chur. & Soc.
for L. M. of Rev. Luther
Keene.....11 53

Pittsfield.	Walter Tracy for L.M. of Mrs. Ezra B. Tracy.....	35 00
Chelsea.	Mrs. J. A. Morrill for Miss Rankin's field.....	1 00

CONNECTICUT.

Hebron.	Jasper Porter.....	10 00
Stratford.	Col. G. Loomis.....	5 00
Essex.	Bela Comstock for L.M.....	10 00
Stratford.	Col. G. Loomis.....	5 00
Bristol.	Cong. Ch.....	35 36
Rockville.	2d Cong. Chur. to make Rev. Asa S. Fiske a L.M.....	40 70
Hartford.	Dea. John Beach to constitute John Beach Knapp a L.M.....	40 00
So. Glastenbury.	In part to constitute Rev. James Easton a L.M.....	6 10
Bolton.	Ezra D. Kinney for South America.....	5 00
Andover.	H. B. H.....	1 00
Enfield.	A friend.....	7 00
North Beauford.	James F. Linsley.....	10 00
Litchfield.	A friend.....	10 00

NEW YORK.

Glen's Falls.	Miss F. E. Berry for L.M.....	3 00
Rochester.	Theolog. Sem'y for Rev. Mr. Moorehead's field.....	8 00
New York.	4th Av. Pres. Sab. School for Dr. Kalopothakes' field.....	62 50
"	N. W. Ref'd Dutch Ch. Rev. H. S. Ganse.....	146 40
Port Richmond.	Ref'd D. Ch. by Miss E. F. Libbey, Tr.....	22 86
Poughkeepsie.	1st Ref'd Dutch Ch.....	28 13
Carlisle.	James Boughton.....	2 00
New York.	Collegiate Ref'd D. Chu. by Calvin E. Knox, Tr.....	170 64
"	D. Appleton for Miss Rankin's Seminary, \$50; Mrs. Stillman, \$3.....	53 00
Dobbs' Ferry.	So. Pres. Ch. Greensburg to constitute Rev. Wm. Meigle a L.M.....	35 47
Brooklyn.	Columbia-st. Cong. Chapel.....	7 45
"	Primitive Meth. Ch.....	8 15
New York.	James A. Raynor.....	5 00
"	Mrs. Turnbull \$25; Cash \$10; for Miss Rankin's Sem'y.....	35 00
Astoria.	Josiah Blackwell.....	25 60
New York.	Mrs. Durant \$30; W. W. S. \$25; for Miss Rankin's field.....	55 00
"	St. Paul's M. E. Chu. in part, which constitutes Rev. Cyrus D. Foss, Rev. D. C. Van Norman, C. C. Colgate, W. R. Martin and Edwin Mead L. Ms.....	250 00
"	Mrs. Stephen Griggs.....	25 00
"	Mrs. Striker's Bible Class for a Bible reader in Miss Rankin's field (gold).....	10 00
Port Ewen.	Rev. C. L. VanDyke in full of L. M. for R. C. Hough-taling.....	20 00
Mt. Morris.	Presb. Ch.....	14 29
W. Bloomfield.	Cong. Ch. to make M. S. Hall a L.M.....	17 10
Bergen.	Cong. Ch. in full of L. M. for Jas. D. Doolittle, and in part of L. M. for Horace Holt.....	20 25
New York.	Mrs. Dr. Purdy for Colpor-tage in Miss Rankin's field.....	20 00
"	Ch. of the Puritans, Rev. Dr. Adams.....	23 58
Oswego.	1st Pres. Infant Sabb. Sch'l for Sab. Schools in Germany.....	8 54
New York.	14th Presb. Chur. per L. M. Keeler.....	220 89
"	Central Pres. Sab. Sch'l. Rev. Mr. Dunn, \$40; M., \$20; Mrs. Griggs, \$40; for educa-tion of Mexican Pupils by Miss Rankin; Mrs. Griggs, \$10, for Colportage in Mexi-co.....	110 06

New York.	A friend for So. America.....	20 00
"	"P." for Mr. Bonifas in France.....	100 00
Skaneateles.	Almira Town.....	5 00
Albany.	Bequest of the late Margaret Clark by E. S. Clark, Ex.....	100 00
"	1st Cong. Ch. by W. Gould, Tr.....	68 00
Riverhead.	Cong. Ch. to make Hon. Jas. H. Tuthill a L.M.....	30 00
Hemstead.	A. V. Cortelyou to make Mrs. A. V. Cortelyou, Miss Char-lotte M. Cortelyou and Al-bert H. Cortelyou L.Ms.....	100 00
Meeklenberg.	Presb. Chur. add. for Rev. A. O. Peloube's L.M.....	2 00
Oswego.	A friend for Italy.....	2 00
Phelps.	George Hubbell, Ex., part of Mrs. Isabella Fulton's Bequest.....	105 70
New York.	J. D. for Miss Rankin's field.....	5 00
Port Jervis.	1st Pres. Ch.....	91 50

NEW JERSEY.

Somerville.	1st D. R. Sab. School to con-stitute D. Frelinghuysen a L.M.....	30 00
Paterson.	Mrs. C. B. Atterbury.....	15 00
East Milton.	R. D. Ch.....	7 22
Newark.	Mrs. E. S. Crane.....	20 00
"	2d Pres. Ch.....	78 04
Jersey City.	Judge J. F. Randolph for L.M.....	10 00
Camden.	Messrs. Scovel and Woodhull \$5 each.....	10 00
Blackwoodtown.	Mr. Livermore.....	10 00
Montclair.	Presb. Chur. of which \$50 by C. P. Baldwin, per W. S. Morris, Tr.....	178 10
Newark.	Central Presb. Chur. by W. A. Howell, Tr.....	70 00

PENNSYLVANIA.

Philadelphia.	M. B. M.....	1 00
Alleghany.	Mrs. J. Deane.....	13 00
Elizabeth.	U. Presb. Ch. in part of L.M. for Rev. Samuel Jamison.....	20 85
"	M. E. Ch. in part of L.M. for Rev. T. S. Hodgson.....	17 35
"	O. S. Presb. Ch. in part of L. M. for Rev. T. L. Sample.....	15 03
"	M. Prot. Ch.....	5 15
Brownsville.	To constitute Rev. L. R. Beacom a L.M.....	30 10
Bridgeport.	M. E. Ch.....	10 10
Pittsburgh.	1st M. Prot. Ch. in part for 2 L.Ms.....	57 30
"	2d M. Prot. Ch. in part of L. M. for Rev. J. Robinson.....	15 31
Norristown.	Rev. J. G. Ralston.....	5 00
Phoenixville.	David Reeves to constitute Rev. Wm. R. Stockton a L.M.....	30 00
"	Union Meeting in part.....	18 10
Philadelphia.	Messrs. Cunningham, Hogg, Ross, Hood, Andrews, \$5 ea; Hodge, Graham, \$10 ea; Cash, \$4; on Sub'n, \$1.....	50 00
Waynesburg.	Presb. Ch. in part of L.M. for Rev. Mr. Young.....	15 00
Rehoboth & Cookstown.	Pres. Ch. which constitutes Rev. L. Y. Graham a L. D.....	100 00
Cove.	U. P. Ch.....	1 00
Dunmore.	T. R. Townsend.....	19 00
Uniontown.	Meth. E. Chu, Messrs. Barr, Stewart, Wilson, & Cash, \$5 each.....	20 00
"	Cumb. Presb. Chur., Messrs. Stouffer and White.....	5 00
"	Presb. Church, Ewing, \$10; Others, \$10.....	20 00
"	Messrs. Cooper, Wilson, Boyd, Bailey, Robinson, Lewis, Ewing, Thompson, Mercer, Smith, Cash, \$5 each.....	55 00
Brownsville & Little Redstone.	In part for L. D. of Rev. J. H. Stevenson.....	65 90
Honesdale.	Hon. John Torrey.....	10 00

Brooklyn.	A member of Rev. W. H. Adam's Ch. for Italy.....	10 00
Pittsburgh.	1st M. P. Chu. in full of two L. Ms.....	2 70
"	2d M. P. Ch. add.....	1 50
Birmingham.	M. E. Ch. for L. M. of Rev. R. L. Miller.....	43 55
Lawrenceville.	U. Pres. Chu. in part for L. M. of Rev. W. H. Andrews.....	22 31
Alleghany.	M. E. Chr. to constitute Rev. J. A. Swancy a L. M.....	30 00
"	South Common to constitute Rev. W. Lynch a L. M.....	40 60
"	1st M. Prot. Ch. to constitute its Sab. School a L. M.....	30 00
Pittsburgh.	Liberty-st. M. E. Ch. to constitute Rev. S. F. Jones a L. M.....	33 60
Coatsville.	M. E. Ch.....	3 82
Carbondale.	Presb. Ch., which constitute M. E. Marvin and S. E. Raynor L. Ms.....	60 00
Coatsville.	Pres. Ch.....	12 00
Sadsburyville.	Mrs. Long.....	5 00
Philadelphia.	James Otterson, \$2 75; S. B. Van Eyckle and J. M. Atwood, \$5 each.....	12 75
Brownsville.	Add. from the Pres. Chu. of B. and Little R. in full of L. D. for Rev. J. H. Stevenson.....	39 00
Mechanicsburg.	Mrs. Lusk & Miss Dunlap.....	4 00
Carlisle.	Ev. Lu. Chr. in part of L. M. for Rev. S. P. Sprecher.....	18 00
"	P. Ch.....	10 00
MARYLAND.		
Baltimore.	Ladies' Soc. of the Am. & For. C. Union.....	52 50
KENTUCKY.		
Louisville.	T. A. Morgan to make Rev. G. D. E. Mortimer a L. M. \$50; Messrs. Avery, Warner, Sempie, \$25 ea; Miss Carrie Richardson in full for L. M. \$25; Messrs. Wilson & Co., Ainsley & Co., Lithgow, T. P. Jacob, Mrs. Dr. Short, \$20 each; Breden & Bradley, \$20 in full of L. M. for Jas. Brady; Mrs. P. Pope, \$15.....	285 00
"	Messrs. Young, Hamilton & Co., Brannen & Co., Handy & Co., Keith, Belknap, Morehead & Co., Woolfolk, Dix, Craig & Co., Carter Bros., Robinson, Pratt & Co., Robinson, Wheat, Lisby & Co., Pitkin & Co., Fink, Dunlop, Skene & Co., Robinson, Snaddy & Co., Monks, Needham, Drulaney, Kalfus, Cotton, Graham, Morrell, Gardner & Co., Ferguson, Speed and Kean.....	330 00
"	Messrs. Hurlings, Stone, Dean; Weisiger, Hughes, Belknap, Dick, Kendrick, Benedict, Breckenridge, Fulton, Atwood, Ifegan, Tucker, Heggan, Findle, Hull, \$5 each.....	85 00
Louisville.	Messrs. Pettitt, Werne, Warren, Fletcher, Bennett, Powers, Morris, Whitney, Nash, Bridgeford & Co., Green, Henry, Cood, Owen, Prather, Ingalls, Maxwell, Fox, Cunningham, Glover, Waters, Lane & Co., Johnson, Karsnar, Joyce, Caldwell, Carey, Barrett, Sneed, Muir, Jones, Caldwell, Homire, Morris, Ballard, Hyatt, Por-	
	tie, Dix, Davis, Whitman, Kaye, Richardson, Duncan, Faulds, Lewis, Escott, Ranny, Tompkins, Kennedy, Gaulbert, Golderman, Brown, Hibbert & Son, Dennis, Bryan, Ryers, Bangs, Carruth, Pope, Andrews, Crawford, Jarvis, Bayless, Young & Co., Judah, Mrs. Thurston, Hughes, Thompson, Robinson, Sadd, Tracy, and Miss Schroder, \$5 each.....	360 00
Louisville.	Messrs. Robinson, Hawkins, \$4 ea; Weller, Stouffer, Hewitt, Tait, Slaughter, Morse, Mrs. Conant, \$3 each; Irwin, Wheeler, Johnson, Netherland, Muir, Castleman, Esterie, Trabue, Mix, Bodley, Pope, Griffin, Neale, Hoagland, McPherson, Rupert, Parke, James, Mrs. Bayless, Grant, Fhisaur, Whitney, Miss Dupont, \$2 each.....	75 00
"	Messrs. Lea, Sheerer, Stone, Crump, Griffith, Hull, Drake, Tigert, Sims, Van Pelt, Bacon, Bland, Erdman, Ramsey, Filtz, Dawes, Marshall, Van Buren, Fultz, Gault, Clark, Ronald, Slaughter, McCune, Mrs. Ore, Dailey, Williamson, Beatty, Davis, Lewis, Davis, Rowzee, Fetter, Eaches, \$1 each.....	84 00
Louisville.	Various individuals for special distribution of the L. Mission.....	130 00
"	Ladies' Soldier's Aid Soc. for Sick Soldiers and their Families in L. Mission.....	315 00
"	Numerous friends for Indus. Mission School.....	124 42
"	Do. for Festivals, &c. of Mission W. B. Belknap, 26 Bundles Bed Clothing and other Sanitary Goods for distribution.....	118 65
MISSOURI.		
St. Louis.	Prof. Kellar.....	2 00
"	Mr. Sleth. clothing.....	
ILLINOIS.		
Galena.	Rev. A. Kent.....	50 00
Rock Island.	U. Pres. Ch., H. Warnock, B. Bulston, M. C. Osborn, \$2 each; Others, \$3; in full of L. M. for Rev. H. Wallace.....	12 00
"	1st Presb. Church Mrs. Mylo Lee \$3; Mrs. J. Warner & Dr. Galt, \$2 each; Others, \$2 50.....	9 50
"	2d Pres. Ch.....	5 00
Galva.	Cong. Ch. by R. B. Guild.....	6 00
Roseville.	Cong. Ch. per J. A. Gordon.....	5 50
Young America.	U. Pres. Ch.....	12 10
Aurora.	2d Bapt. Ch.....	9 40
"	M. E. Ch.....	15 84
Chicago.	3d U. Pres. Ch. in part.....	8 15
"	Dr. Hamil.....	5 00
"	A lady of Dr. Humphrey's Ch.....	20 00
Lisbon.	Cong. Ch.....	37 08
Victoria.	".....	5 13
Spoon River.	".....	3 00
Jerseyville.	1st Pres. Chur. to constitute Rev. C. H. Foote and Hon. G. E. Warren L. Ms.....	60 00
"	Mr. B. of Illinois.....	1 09
INDIANA.		
Cottage Grove.	S. G. McQuiston.....	1 00
Green Castle.	Sabb. School of 1st P. Ch. for Italy and Cincinnati Schools.....	5 55
Evansville.	1st Pres. Ch.....	29 23

OHIO.

Medina. Mary E. Clark.....	50
Oxford. 2d Pres. Ch. add.....	5 00
Granville. Cong. Ch. add.....	4 25
Dayton. U. Pres. Ch.....	7 00
Chillicothe. L. W. Foulke, M.D., for S. S. Mission in So. Am. and for L.M. for Miss M. S. Foulke and L.D. for himself.....	120 00
" U. P. Ch., Messrs. Welch and McCage, \$3 each; Bonner & Howes, \$2 ea; Beach, Ghormley, Ferguson, & Mrs. Ross, \$1 each.....	14 00
" Prot. Epis. Ch., Dr. Doug- lass, \$5; Lansing and Smart, \$2 each; Mrs. Jones, \$1 50; Mr. Hol- comb, \$1.....	11 50
" 2d Pres. Ch., J. R. Whit- temore.....	3 00
" Wall-st. Meth. Chu., Miss Hamlin.....	1 00
So. Charleston. 1st Pres. Ch. in full to constitute Rev. N. S. Smith a L.M....	26 00
" M. E. Ch.....	5 46
Cincinnati. 1st German Pres. Ch.....	5 00
Woodstock. Thos. Cone.....	4 00
Xenia. J. W. King for Mrs. Moorehead.....	15 00
Wakeman. 2d Cong. Ch.....	2 71
Cleveland. Elizabeth E. Taylor to make Mrs. Lucy W. Kellogg a L.M.....	30 00
Youngstown. W. J. Edwards in full of L. M.....	10 00
So. Charleston. 1st Pres. Ch. bal.....	4 00
Cincinnati. For Indust. School, W. Ghormly & Co., 12½ yds. Calico; a friend, 8 Pairs Shoes; L. C. Hopkins, Calico.....	
Cincinnati. Sabb. School of 7th-st. Cong. Chur., \$50; C. G. Rogers, 3d instalment for Cincinnati Mission- ary's Salary and in full of L.D., \$33 34; Messrs. Broadwell, Sumner & Co., Shilleto, Addy & Co., Moore, Chamber- lain & Co., Warren, Lane & Bodley, Carmichael, Taylor, Davis & Co, \$25 ea.; Glenn & Sons, See- ler & Co., Stearns, Fos- ter, \$20 each.....	418 34
" Messrs. Roots, Daven- port, Davis, Perrin, Hill, Riggs & Co., Dean & Co., Barker & Co., Bur- ton, Minor, Bullock, Holden, Hopkins, Hay- nes & Co., Keyes, West, Keyes, Davis, Sellow, Williamson, Phipps, Mc- Keehan, Thompson & Co., Wynne & Co., Brown & Co., Falles, Merrill, Moore, Tweed & Co., McAlpin & Co., Cheever, Devon & Co., Foot, Sar- gent & Co., Morris & Co., Shaw & Co., Allen,	

Cincinnati.

Leonard & Co., Mores & Co., Harrison, \$10 ea....	400 00
Messrs. Bartlett, Good- man, Van Duzen, Clark, Morse, Hurlbut, Rich- ardson, Ferry, Morton, Neave, Laws, Brashears, Penny, Johnston, Leh- mer, Fuller, Houghton, Foster, Harvey, Talbot, Brown, DeCamp, Shays, Pendleton, Coe, Pro- ctor, Emerson, McBirney, Merrell, Bradley, Healy, Huntington, Rathbone & Co., Burton, DeCamp, Richardson, Maddux, Gates, Waters, Macneal, Chambers & Co., Bur- net, Hedrick, Bunce, Prince, Herron, Church, Huntington, Smith, Al- len, Brown, Colburn, Pogue, Smith, Wilson, Thompson, Bird, Patter- son, Spinning & Bros., Vandusen, Hitchcock, Yeatman, Clark, Perry, Huntington, Brook, Mrs. Emerson, Wright, Gro- ver, Dandridge, Misses Wiggins & Campbell, \$5 ea.; W. M. Ramsden, \$1 75.....	364 75
" Messrs. How, Jenks, Scott, Musten, Crane & Co., How, Mrs. Worthington, \$3 each; T. J. Briggs, Jr., \$2 50.....	23 50
" Messrs. Small, Hutton, James, Neave, Burton, Hutton, Skinner, Ran- kin, Dair, Beeson, Boyd, Burt, Gibson, Crosby, Fagin, Marthens, Brad- ley, Rolls, Cone, Stev- ens, Isham, Tone, Mrs. W. J. Shultz, \$2 each; Mrs. C. Shultz, \$1 50.....	47 50
" Mrs. Hull, \$10; Mrs. Mer- rell, \$3; A friend, \$2, for distribution to poor of Mission.....	15 00

MICHIGAN.

Detroit. Mrs. E. M. Braidy.....	1 00
Richland. Pres. Sab. Sch. by Rev. M. Brady for S. S. work.....	7 50
Detroit. 1st. Bapt. Ch.....	9 70
" Lafayette-st. Bapt. Ch.....	20 00

WISCONSIN.

Kenosha. M. E. Ch.....	7 78
" Union Congregation.....	6 70

IOWA.

Davenport. R. D. Ch.....	5 00
" U. Pres. Ch.....	2 25
" Rev. L. Barnes.....	1 00
Muscatine. M. E. Ch.....	3 75
" Cong. Chur. on L. D. of Rev. A. B. Robbins.....	52 00
McGregor. Cong. Ch. & Soc.....	25 00

TENNESSEE.

Nashville. R. H. McEwen for Female School in Italy.....	50 00
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THE

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No. 8.

THE LEGISLATURE OF MASSACHUSETTS AND THE ROMAN CATHOLICS.

THE Legislature of Massachusetts has, during the present session, acted upon a petition presented by the Roman Catholics, asking for privileges and immunities "contrary to, and subversive of the fundamental principles of civil and religious liberty." The petition was referred to the Committee on Parishes and Religious Societies, of which Rev. S. M. Worcester, D. D., is the chairman. Their report places the whole subject in so clear a light, that we are sure our readers will be glad to see how old Massachusetts can penetrate darkness, and avoid hidden danger.

According to the laws of the Roman Catholic Church, the title-deeds of all church property are in the hands of the Bishop, and he at death conveys by will the whole to his successor. The object of the petition was to guard against the possible contingency of a Bishop failing to make the necessary will, and thus give by law to one man a controlling power—an influence both ecclesiastical and political, which would be at variance with and dangerous to our free institutions. As will be seen, the Legislature of the Bay State could not be caught napping. They were not willing that the Catholic population of this land should by law be deprived of their rights, if they choose to exercise them.—Many Romanists, while they live in this free land, would place themselves under the rule of the head of the Church, often times a tyrant, more exacting than any living monarch. Massachusetts says No! and we honor her for it. We believe the time will come when the great body of Roman Catholics will do so also, and thank the Legislature for having refused to grant this petition. We are indebted to one of our Executive Committee for the following.

HOUSE OF REPRESENTATIVES, March 30, 1866.

The Committee on Parishes and Religious Societies, to whom was referred the petition of John B. Fitzpatrick and others, praying for an Act to incorporate Roman Catholic churches or congregations, beg leave to submit the accompanying

R E P O R T :

The petitioners pray that an act may be passed by the Legislature, "authorizing the several Roman Catholic churches or congregations in this Commonwealth to assume corporate powers, with the same rights to hold property and estate which religious parishes have by law, and that such corporate powers, in every case, shall be vested in the Roman Catholic bishop and the vicar-general of the diocese in which such church or congregation may be—the pastor of such church or congregation for the time being, and two laymen thereof, to be appointed by the said bishop, vicar-general and pastor, or a majority of them."

The foregoing petition has received the most careful attention of the Committee. We regard it as involving questions of the greatest importance. On this account we propose to exhibit, clearly and comprehensively, the substantial grounds upon which we are obliged to report unfavorably to the prayer of the petitioners.

In some instances, religious societies have been incorporated by a name, which would be appropriate only for a church edifice, or for a collective body of Christian believers, associated by a covenant, and distinct from those persons who merely belong to the same parish or ecclesiastical society, having never made what is called a profession of religion. [Acts and Resolves, 1865, chap. 120.

But "churches," in distinction from parishes or religious societies, are not now incorporated by the legislature. And for at least half a century our courts have refused to recognize them, either as corporations or *quasi*-corporations."*

The prayer of the petitioners, therefore, could have been at once dismissed from our attention, if by Roman Catholic *churches*, it was not intended that we should understand *congregations*, or assemblies for public worship.

The petition before us is in two parts, which are very different, and singularly in contrast.

In the first place, the petitioners pray for an "Act authorizing the several Roman Catholic churches or congregations in this Commonwealth to assume corporate powers, with the same rights to hold property and estate which religious parishes have by law."

* Deacons of churches, however, church-wardens and other similar officers, are recognized as quasi-corporations by the courts and the General Statutes.

If the petition had ended here, our answer might have been, that no Act of the Legislature is necessary for this purpose. The General Statutes have abundantly provided for all such corporations, of whatever sect or denomination.

"A religious society that is not incorporated, or which may be unable to assemble in the usual manner, if it contains ten or more qualified voters, may organize and become a corporation with the powers, privileges, duties, liabilities and requirements of such societies, and may hold so much estate, real or personal, as may be necessary for the objects of such organization, and no more; but all the powers derived from such organization may be revoked by the Legislature.

"Any justice of the peace for the county in which such society may be, upon application in writing by five or more of the qualified voters thereof, may issue his warrant directed to some one of the applicants, stating the objects, and requiring him to warn the qualified voters of the society to meet at a time and place appointed in the warrant; and the same may be served by posting an attested copy thereof on the principal outer door of the meeting-house, or leaving such copy with or at the last and usual place of abode of such voters, seven days at least before such meeting: and, upon the due return thereof, the same justice or any other justice of the peace for the county, may preside at the meeting for the choice and qualification of a clerk, who shall enter at large upon the records of the society the proceedings had in the organization thereof; and the society may thereupon proceed to choose a moderator and do such other things as parishes are by law authorized to do at their annual meetings: *provided*, the subject matter thereof is inserted in the warrant." (*Gen. Statutes, Chap. 30, Sections 4th and 5th.*)

Agreeably to these and other statutes, the Roman Catholic congregations in Massachusetts are already "authorized," whenever they please, to "assume corporate powers," to the full extent which any "religious parishes have by law." And as naturalized or native citizens, they are of course entitled to exercise all the rights of other citizens, in holding church property and using it for the maintenance of religious worship and order.

But, we regret the occasion to say, that the exercise of "corporate powers" by organized Roman Catholic congregations, is not in any respect contemplated by the petitioners, either at the present, or in any future time. Far otherwise. The second part of the petition is decisive on the point.

While the Legislature is desired to "authorize the several Roman Catholic churches or congregations in this Commonwealth to assume corporate powers, with the same rights to hold property and estate, which religious parishes have by law"—it is also desired, that the said "corporate powers" shall not be in these corporations,—the congregational,—*but in another body*, and that principally ecclesiastical, or, more properly speaking, hierarchical. And if the petition should be granted, the practical effect would be just the same, as if it had been intended to procure a law, to prevent the congregations from ever "assuming corporate powers;" instead of opening the way for the "assumption" and the exercise of such "powers," according to the

rights of "corporations," as commonly understood, and as defined by the General Statutes. (*Gen. Stat., Chap. 68.*)

"Such corporate powers," the petitioners pray, "in every case, shall be vested in the bishop and the vicar-general of the diocese, the pastor of such church or congregation for the time being, and two laymen thereof, to be appointed by said bishop, vicar-general and pastor, or a majority of them."

By this arrangement, the congregational or society corporations would "*in every case*" be merely nominal. The *real* corporation would be composed of the three ecclesiastics and the two laymen of their choice: the members of the congregational body having no vote in the appointment of their nominal representatives. In short, the congregational corporations *would have no corporate powers whatever.*

No such anomalous bodies, we affirm with all confidence, can ever be created or legalized by an Act of the Legislature. They would be contrary to the whole theory and purpose of our civil and religious institutions.

At present, the title-deeds of all Roman Catholic church property in the State, are in the name and in the hands of the bishop. By his will he transmits the whole to his successor, there being no law to the contrary—although in fact he owns not a dollar of all the value. Thus Bishop Williams comes into possession of all the numerous and costly estates, which the late Bishop Fitzpatrick either received from his predecessor or added by his own administrative exertions.

The holding of so much property, now amounting to hundreds of thousands and to millions—and which in the future may be increased indefinitely and immensely—gives to the incumbent of the bishopric, as every one must see, a vast power of influence, political as well as ecclesiastical. And this power would be none the less, if the change should be made which is proposed in the petition now before us.

In thus speaking, the Committee merely state facts, without in the least intending to impute to the present incumbent of the bishopric, for example, any purpose or wish to interfere with our political affairs to the detriment of the republic.

It has indeed been alleged in favor of the scheme suggested, that it would serve to *popularize* the existing method of administration. This view is more superficial and specious than satisfactory. There may be something both new and hopeful in the judgment of those who have hitherto had no representation accorded to them in the councils of the bishop, or even of the priest, their pastor. But, as the congregations from which the bishop, vicar-general, and pastor would select the "two laymen" for associate trustees, are not to have any vote in respect to them, it is obvious at a glance that the congregations could have but the semblance of representation in the corporate authority.

- If it should so happen that the "two laymen" should be disposed to unite in a vote or remonstrance against any measure, their opposition could easily be neutralized or rendered powerless. The probability, however, would be, that no laymen would be taken into the councils and the pecuniary trusts of the ecclesiastics, except those who would be cordially subservient to the appointing power. And thus, as already intimated, the corporation with "the corporate powers" would be the three ecclesiastics, with the form or shadow only of lay element, and that of their own choosing and at their own disposal.

The bishop is nominated by other bishops, but is appointed by the sovereign pontiff at Rome. The vicar-general, who is the bishop's deputy, is appointed by the bishop, as is also each one of the pastors of the congregations. As the three ecclesiastics would appoint the two laymen, the five, in any case of need or pleasure, could summarily be resolved into three, the three into two, and the two into one.

In the whole extending series of close corporations, which the Legislature is desired to create, the bishop, from his relation to his deputy and to the three others, in all cases would have just as much of uncontrollable power as if he were a corporation sole.

This virtually he now is. And there is not the least evidence that, in the extraordinary scheme of corporations now proposed, Bishop Fitzpatrick intended, or Bishop Williams expects, to part with the smallest portion of his authority and control in respect to Roman Catholic church property.

Great as this property now is, it is constantly becoming greater.—And it is an insuperable objection to the prayer of the petitioners, that no limitation of the amount of property to be held is provided or suggested. The only argument which is of weight in favor of the petitioners, is the possible failure on the part of the bishop to make and secure his will, so that all the church property in his hands shall be passed on to his successor, without any liability to interference from legal heirs. The weight of this argument is not great. What the probabilities are of such a failure every one may be left to judge for himself.

But the bishop has in his own power an adequate provision for the contingency in question, without any new Act of the Legislature. He has only to distribute all the church property where it really belongs—that is, among the different congregations duly organized and thus qualified—each to take its own part and care respectively, and discharge its own legitimate and rightful responsibilities.

There would also be an avoidance hereafter of the very heavy expense which, under the internal revenue laws, is now required in the transfer of the title-deeds of a deceased bishop to his successor. This anticipated expense, as we understand, was the immediate occasion of the pre-

sent petition to the Legislature. It was intimated by the legal counsel of the petitioners, that the members of these congregations are migratory, and in general could not well be relied upon in the management of church property and affairs. We would merely appeal to the common observation of intelligent persons to sustain us, when we affirm that there is both permanency and competency in these congregations, as well as in those of their Protestant neighbors, for a performance of the simple duties of such offices as parishes or religious societies usually require.

The Committee also cannot see any good reason why those who build the church edifices, and who so abundantly support their pastors, bishops, and other ecclesiastics, should not have the control of those edifices in their own name, as their own corporate property for religious purposes, according to the existing laws of the Commonwealth.

The corporate organization and administration of Roman Catholic parishes or societies, we cannot doubt, would give very general satisfaction to the members ; and according to our American principles and experience, would add to their mental activity, their self-respect, and all their capabilities of usefulness as good citizens.

It was, however, stated to the Committee, by a Roman Catholic layman of high political position, that the members of the Roman Catholic congregations do not wish to exercise the corporate powers, which religious parishes have by law ; and if the offer should be made to them, it would not be accepted. The statement may be received as his personal opinion. It does not agree with the testimony of others. It implies what is contrary to the very instincts of human nature.

It is incredible that, in a population of two hundred thousand souls,* large numbers of whom were born and reared among us, there should not be both ability and disposition, whenever the opportunity is granted, "to assume corporate powers," and meet all the demands of administration in a hundred parishes. The pastors could, of course, render assistance by their counsel.

But with such an Act in our statute book, as we are desired to record there, not a single Roman Catholic congregation among us could ever build a house of worship, and have it consecrated, without making over the title-deed to the bishop of the diocese and his associate corporators. The claim as of right to all such property the bishop is able to enforce, by virtue of his recognized supremacy. The laws of the Commonwealth do not recognize any such claim.

If large numbers in all the Roman Catholic congregations of our State feel bound in conscience to submit themselves to their religious leaders

* By the census of 1860, in an aggregate of 260,114 foreign population in Massachusetts, 185,434 were from Ireland.

and pastors, in all temporalities and spiritualities alike, they, of course, must have the unmolested liberty. The liberty is one thing ; a legal sanction of a claim to their submission would be quite another thing.

It is not, as we conceive, for the Old Bay State to coerce them into such submission, or compel their continuance under any constraint of disabilities. We should be false to all our professions of freedom and philanthropy, if we should give the least appreciable sanction, by a legislative enactment, to any kind or degree of force or compulsion, which the ecclesiastics of any sect or denomination, however honestly and conscientiously, may assert the right to employ.

It would be a flagrant injustice, an abuse of power unpardonable in a Legislature of Massachusetts,—whatever may be done elsewhere,—if any of our fellow-citizens should be denied the fulness of that liberty to which, by the smiles of our God upon us, we are so signally indebted. And this we certainly and unmistakably should deny to our Roman Catholic fellow-citizens, *if we should grant the prayer of the petitioners.*

This point was presented to one of the advocates of the petitioners, as an insuperable difficulty in the way of granting their petition. His reply was for substance, that there can be no loss where there has never been a possession ; the Roman Catholic laity will not feel any loss of right in respect to church property, because they have never exercised any such right ; and therefore no right would be violated and no injury would be done, if the members of the congregations should be prevented by the Legislature from ever having such control of church property “as religious parishes have by law.”

But if in strictness of the letter, there would be no *loss*, would there be no *damage* ? If no loss *objectively*, would there be none *subjectively* ? If no loss, as regards actual enjoyment of a possession, might there not be a far greater, an incalculable loss, if you should take away forever the *ability*, both to acquire and to enjoy the possession ?

Would no right be violated, and no injury be done, if by law those born in poverty should never be suffered to become rich ? and those born in slavery never allowed to be made free ? Better arguments, we judge, will be necessary, before the Legislature can enact a law to enforce and perpetuate the ecclesiastical disfranchisement of two hundred thousand of our present population—to say nothing of all that shall be born of the disfranchised, or be added from abroad.)

Through all Christendom it is our distinction and glory, as a people, that the national constitution guarantees to all the inhabitants of the land the free enjoyment of their religious faith ; provided, only, that in their conduct they conform themselves to the laws. The Bill of Rights, in our Massachusetts Constitution, as amended in 1833, permits no

subordination of one sect to another, and by parity of reason, no prerogative or exclusive privileges to any.

No ecclesiastics of any name or title have legal powers, which are not the birthright of all their fellow-citizens, clerical and laical together. It is according to the genius and the whole spirit of our laws, that the clergy shall be dependent upon the laity, and not the laity be subject to the clergy. And so it must continue to be, or our free institutions cannot be perpetuated—our republic will ultimately give place to a monarchy or a despotism.

The connection between our early churches and the State was cherished for so long a period, that even the separation of the colonies from the mother country made but little change ecclesiastically. But during the last half century, and after severe contests in regard to doctrine and polity, the original connection of Church and State has entirely ceased—greatly to the advantage of each. The laws as now existing, and as interpreted by the highest judicial authorities, are just and impartial in their application to all sects and denominations. They should not be essentially changed or modified. They could not be, without inevitable and incalculable disaster. They should be guarded with unsleeping vigilance against innovations and encroachments.

With an enlightened and magnanimous toleration, we can receive those who come among us from foreign lands, whatever their nationality, or their doctrines of religion. The persecuted, the oppressed, the down-trodden, we can welcome to a bountiful share of the manifold benefactions, resources, and opportunities of our “goodly” and incomparable “heritage.”

But in all matters of religion, of education, and of government, whether they are of the clergy or the laity, they cannot expect of us that we shall yield our consciences or our convictions to theirs. It would ill become them to complain of the statutes and institutions of the people among whom they have chosen to dwell, when the wide world was before them. And it can never be our duty to grant their petitions for prerogatives, privileges, or immunities, which are repugnant to all the inspirations, and utterly subversive of the very first, the cardinal principles of our intellectual, civil, and religious liberty.

The Committee, therefore, unanimously report, that the petitioners have leave to withdraw. By order,

SAM'L M. WORCESTER.

The utmost we can hope for in this world is contentment ; if we aim at any thing higher, we shall meet with nothing but grief and disappointment. A man should direct all his studies and endeavors at making himself easy now and happy hereafter.

ONE STEP MORE.

WHAT though before me it is dark,
Too dark for one to see ?
I ask but light for one step more ;
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next ;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close, I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For Mercy veils it so ;
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep ;
And knowing this, my strength might fail,
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way ;
But, seeing this, I might despise
The journey of TO-DAY.

Perhaps my path is very short,
My journey nearly done ;
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think, " My feeble powers
Will fail ere the end."

And so I do not wish to see
My journey, or its length ;
Assured that, through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before ;
Trusting that I shall always have
Light for just " one step more."

ITALY.—MILAN.

MR. CLARK has kindly sent us the following stories. They are simple but eloquent narratives of the trials and persecutions those have to endure in Italy who embrace the doctrines of the Gospel. The faith that overcomes all difficulties, however, enabled these truly Christian women to persevere and triumph. The loss of friends and their work reduced them nearly to starvation, yet they would not relinquish their trust in the Lord and in His religion, which seemed at first so strange and wonderful. As will be seen, these women are now employed in communicating to others what a precious Saviour they had found.—Should we not pray that their labors may be greatly blessed, and many souls won to Christ by their efforts ?

IN the year 1857, I was residing at Novara, my native city, with my husband and children, two sons and a daughter. I was religious, according to the rites of the Roman Church, so that I never failed in any of the practices commanded. Our position as a family among the laboring classes was rather flourishing, so that my husband, who was a shoemaker, had a good shop and many apprentices, and was able to support his family respectably and fulfil all those duties which society required of the father of a family. In this year, there was a report of certain individuals who were preaching in the city, of whom some said one thing and some another, but the greater part said that they sold souls for a hundred

francs ! As I was advised to beware of them, I used greater diligence in my religious duties, in order that none of my family should fall into such a grave error as to sell their souls for money, and my attachment to the church was such that I became very bigoted, because, as every one knows, that when we are imbued with certain maxims by parents and teachers, we believe them to be true ; and I verily believed that there was no truth except in the church of Rome. One day my husband came to the house and said that he wished to go to hear what these preachers said. I was horror-struck at the thought, and endeavored by all means in my power to dissuade him from going ; but he was not willing to listen to me, and went. I remained, trembling, because I had heard that all who went to these meetings were subject to excommunication from the church. My husband returned, and said to me : “ You have never heard persons speak like these preachers, and I am sure that you, bigoted as you are, would like them.” I felt in myself a little curiosity, but thinking it was a temptation of the devil, I silenced it. A few days after, my husband, having made a pair of shoes for our parish priest, went to carry them to his house, but not finding him at home, he went to pass the half hour that he was obliged to wait, in the shop of his friend, a barber, which was near. While there, the Evangelist, whom my husband had heard, came in, and during their conversation he invited him to call at our house and talk with me. He replied that he would very willingly visit us. My husband gave me notice of this, but so great was the scandal in the city concerning him that I regarded him as almost a fiend incarnate, and my conscience reproved me for the curiosity which I had felt to hear him. The next day he came and began to tell me about the Gospel, and I listened with eagerness, and became convinced that all that was reported was false, and I invited him to come often to our house. Hardly a day passed that he did not come and instruct me in regard to the Gospel, and one day he offered me a New Testament. At the sight of this book, I remembered all the preachings of the priests, saying, “ Beware of these Protestants who come to you with diabolical books,” and I hesitated whether to accept it. The Evangelist perceiving my perplexity, said : “ Perhaps you do not wish for it ; but take it and read it, and if you do not like it, you can burn it—but I entreat you to remember that you are the mother of a family, and that you have a responsibility before God on their account—therefore pray to him, and examine his word.” I was impatient for the evening to come, that I might read, for I did not wish any one to see me. Then I fell on my knees, and asked God to teach me, as I began to read. And what a consolation to my poor heart !—never through my whole life had I experienced such satisfaction. And the more I examined the more I found that the words of the preacher agreed with the Gospel. Then I began to speak every where, in the shop, or in the street, right and left, wherever I found myself. And my husband, also, was not afraid to speak boldly. But Satan did not leave me alone. He was always whispering to me that I should be more careful, that this was a new doctrine to me, and that after all there might be some mistake. Therefore my faith was wavering. One day a priest, an old acquaintance of our family, made his appearance in our shop, and said : “ How is it, Mary Ann ! have you become a Protestant, and do you permit these new preachers to come to you ? How could you be so flattered and

deceived by them? you, who have always been so faithful in the church and in the family, and have brought up your children according to those moral and religious principles which teach them to fear God? Remember what you do, for you have a great responsibility." I thanked him very much for the interest which he manifested for me, and told him that I had not become a Protestant, and that neither were these people who came to my house, but on the contrary, they were good people and spoke the true words of the Lord, and when I read the Gospel I felt a power and a comfort that I had never found in their church. Then he said: "You see now that your business is prosperous, and your position is good, and every thing goes well; but it will change, and your work will be taken from you, and your friends will forsake you." I replied that I could not regard these material interests in opposition to God's word. Seeing my firmness, he was persuaded that I was really a lost sheep. At this point it seemed that his own conscience was awakened, and he said: "Do you wish that I tell you the truth? These people that speak to you of the Gospel are true Christians, and this book that they explain to you is the *true Gospel of the Lord Jesus Christ*,—but know that persecutions will not fail to come, and you must be prepared to endure all that I have told you." I thanked him, and told him that he had taken away entirely from my heart the last prejudices and doubts that were remaining, and that now I should entirely abandon the Romish Church. Here began the persecutions. Our customers began to leave us, and our work grew less and less, so that we were forced to give up our shop to reduce our expenses. My husband, seeing the troubles which threatened us, endeavored to persuade me not to speak any more of these things, because all our family and relations had left us and were speaking evil of us, and he said I should be the ruin of his family. The slanders which had been reported, even turned my husband against me, to such a degree that he abused me and threatened to turn me from the house, and at one time he took from me my Bible and threw it in the fire. But the Lord does not suffer us to be tried beyond our strength, and he was pleased to give me peace in my family, for my husband also received the gift of eternal life. Our condition, however, became sadder and sadder every day, and I was forced to go about and seek work. Every one refused me, and I found no means of earning a piece of bread for my family. We were constrained to sell the things from our house, one by one, in order to obtain food, till at last my husband resolved to leave the city and go to Milan. He remained nearly three months in that place without finding work; but at last he obtained a situation in a shop that supplied shoes to the soldiers. During this time I remained at Novara with my children, deprived of every means of support, and without any comfort except that from above, and I was also very much prostrated by illness and scandalized by all my former friends as the greatest of malefactors. I was on the point of being obliged to give up my house, without knowing where to go, when I received a letter from my husband, advising me to take my children and come to him at Milan. I received this call as from the Lord, and I rejoiced that I might go to another place and speak of my Lord and Saviour, for at my own city no one would listen to me, but all regarded me with an evil eye. Indeed, the mildest words which they ever said to me were, that I was condemned and excommunicated, and that I had

sold my soul and the souls of my children for filthy lucre. So the 28th day of March, 1860, we set out for Milan, firmly believing that the Lord would not forsake us, though we were without money, without friends, and with no place to lay our heads. At Milan we obtained a room at No. 5 C—— street, and I felt very thankful to be once more united with my whole family. The society of evangelicals in Milan then consisted of only eight persons, and I was the only woman who attended the meetings for a long time. And so I can do no less than testify to the goodness of the Lord, who has indeed put me to great proofs but always for my good. The privileges which I now enjoy, of visiting and speaking with so many families of my Saviour's love, fills my heart with thankfulness and joy, and I desire to ascribe praise and honor and glory to his name forever and ever. Amen.

MARIANNA S——.

I resided at Cremona with my parents until the year 1836, when they both died of cholera. I had one sister older than myself, already married, and after the death of my parents I lived a short time with a kind friend, who took me to her house, but at last I was obliged to go to service, and I entered the family of Count M—— of Milan, in 1843. Here I was received and cared for, as though I had been a daughter of the house. I remained four years, until my marriage. My husband was a carpenter, and owned a good shop, and we obtained a comfortable living. Then came the war of 1848, and those memorable five days, during which Milan lost so many brave men, and my husband was employed night and day for his country. We had at last the consolation to see our country liberated for a few months, but it again fell into the hands of the enemy, and the city was deserted, and my husband had no work, so I went to my former benefactor, the Count M——, and he permitted me to work for him, as I had done before, returning every evening to my home, to do the work necessary for my little family. My wages, united with the proceeds of the small amount of work which my husband obtained, sufficed for our support ; and thus we passed several years, till our labors were so prospered that I no more went out to service, but devoted my time to the care of my house and my three sons, whom I endeavored to train up according to the principles of the religion in which my parents had educated me. About this time death took from me my little boy, five years old, which was a very great affliction to me. When, in 1859, we heard that the French were coming into Italy, we were filled with consolation, but I was grieved because I could do nothing for my country in her struggle for liberty. Then I thought that I might be useful in taking care of the sick and wounded, and I requested my husband to obtain for me a place in the hospital, which he did, and I was occupied day and night with the wounded all the time the army was in the city. In these days came to Milan my dear sister in Christ, Marianna S——, who with her family occupied a room near our shop. There had been introduced also, during the war, many Bibles and religious books, and there was a small congregation of men called Evangelicals. My husband went to hear their preaching, but I was shocked to hear them speak against the Pope, and more still to hear them speak against the relics of the church. Nevertheless, my curiosity urged me to hear them, because they also spoke of liberty for my country ; and when from time to time I met my friend Marianna, she reasoned in such a way about

religion, that I could not dissent, and I said to myself: "This woman is a very fine reasoner, but she is a heretic, for I never see her or her family go to church." Every morning I passed their door at a very early hour, on my way to the church, and she always looked up and bowed but said nothing. Then there came a friend of my husband, who said to me that at the meetings of these new preachers they spoke of such things as we ought to know, but which had never been taught us, and we were persuaded to go and hear them. We were much astonished and stupefied at many things, but we continued to go till we were persuaded of the truth, and then there was a great battle to know to which side to give ourselves. We continued constant in our religious practices, and always went to mass on Sunday from a sense of duty, and afterwards went to the Evangelical gatherings from sincere desire to hear the Gospel preached, and to see the breaking of bread by the church, which contained at that time only seven or eight members.

On Christmas day I asked my husband's advice whether it was right for me to go to mass when I felt so much repugnance to it, and he said "go," and I went from obedience to him, but God knew that I went in direct opposition to the leadings of His Spirit. Many times he said to my soul—"Go out from this temple, and never enter it again." After my return home, I told my husband these things, and he said, his own mind had been troubled in the very same way, and with the same suggestions. That evening we resolved together to come out entirely from the old church, and we never have entered it since. After a time we were both admitted members of the Evangelical church. My husband always kept his Bible beside him in his shop, and was always speaking to all who came in. One day the priest sent for him, and he immediately put his Testament in his pocket and went. The priest asked him directly if he was in the habit of going to the Evangelical meetings, and he replied "Yes, but I do not go alone, all my family go with me." Then he asked him what these people said, and he took his Testament from his pocket, and shewing it, replied—"This is what they preach, neither more nor less than what is found in this book." The priest exclaimed, "Poor religion! do you not know that that book is excommunicated?" My husband answered, "Then it must be by man and not by the Lord." Their discussion continued a long time, but it would be too much to write. The priest spread the report that all our family had become Protestants, and had sold our souls for a hundred francs! Then our acquaintances avoided us, because they were afraid to come to see us, and all the rich people that had given us work took it away and left us without any thing to do. In these days our good friend, Count M——, came to Milan from the country, and sent for me to do some service in the family, but he saw that I went no more to mass, and he reproved me. I told him of the change in our religion, and I related to him all that was going on in the city in regard to evangelization, and why we had changed our practice. He was astonished, and tried to persuade me to return to our former ways; but when he and his family saw that their words availed nothing, they wished to take me away with them to the country for a time. I consented very willingly, because I was glad to testify to the Gospel in the country also. On Sunday the priest was sent for, to come to the house to say mass, and when the bell was sounded for the servants to assemble, I retired to my own room with my Testa-

ment. The other servants came to entreat me to come in, in order that the country people might not bring scandal upon the whole house on my account.—When they saw that I could not be persuaded, they began to treat me ill, and considered me worse than the dogs, and it was a great vexation to them that I always appeared contented and happy. At last, my master sent me back to Milan, and the persecutions increased day by day, and the Evangelical meetings increased in numbers greatly, and we received work little by little, so that we did not fail of a comfortable living. Then my husband was taken ill, and was sometimes confined to his bed for a few days, and then again able to work for a few days. I also sought work in some families during the day, and returned home in the evening to care for my sick husband. The lady whom I served was very kind, and often permitted me to go at noon also, to see if my husband was in need of any thing. At last I was obliged to remain at home all day, as my husband was growing worse every day. But the more his disease progressed, the more his faith increased, and his love for the Lord Jesus grew stronger and stronger, and he ceased not to speak and explain the Gospel to all who came to our house. During the last days of his life, a priest, who had formerly officiated in our family, sent him a long letter, in which he exhorted him to return to the mother church, and send for the father confessor. He was too feeble to reply himself, but sent for the preacher, and desired him to write to his priest that all his hopes were placed in Christ—that in Him alone he trusted for pardon and salvation. In three days after this, he resigned his spirit to the Lord who gave it, leaving me and my two sons, twelve and sixteen years old, alone in the world, but in the care of our Lord and Saviour Jesus Christ. Hardly was the body interred in the cemetery, when the owner of the house gave me notice to leave it. We had lived in it ever since our marriage, and had never failed to pay the rent; but all my entreaties to remain were in vain, because we were Evangelicals, and I was obliged to find another apartment. I then found a situation for my oldest son as an apprentice, and I resolved to go into some family, as I had often done before, to gain a support for myself and my younger son. I went to the Evangelist Tealdo, to make known my determination, and to ask him to recommend me to some place. He told me that there was an American gentleman in the city, who was seeking for a woman to visit the families to which access could be had, and to speak to them of the Gospel. It filled my heart with joy that I might be engaged in so delightful a work, and as Signor Tealdo was kind enough to recommend me, I was accepted, and commenced my labors in April, 1864.—Five months after this, my youngest son, after an illness of only twenty-four hours, was taken from me. What a trial was this for me! but the Lord sustained me, and his love calmed my grief and gave me still courage to go forward in his work. I praise him for all that he has done for me, and that he permits me thus to labor with Him and for Him. He alone is worthy of praise forever and ever.

MAGDALENA S—.

As great and exalted spirits undertake the pursuit of hazardous actions for the good of others, at the same time gratifying their passion for glory: so do worthy minds in the domestic way of life, deny themselves many advantages, to satisfy a generous benevolence, which they bear to their friends oppressed with distresses and calamities.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. VII.

HERE we are in Berlin, where is to be decided the question whether Sunday-schools are to become, now or at some future day, an institution in Germany. Sooner or later they must be established here, or the church Lutheran will fail to be the church triumphant, for she is not the church militant. If we count here five hundred thousand inhabitants, we search in vain to find more than fifty churches, so stingy is the State when she undertakes to give back what she has usurped, and should we not add that which Christ's followers have treacherously surrendered to her—viz : the right to be independent? The missionary spirit of America, despite persecution, has thrust into Berlin one Baptist church and one Methodist, but they are small and feeble, and as little known to that people as the Chinese pagoda or the Jewish synagogue is to ours.

Sabbath-schools are a guarantee to civil and religious liberty, but where Kings and standing armies are necessary to make person and property safe, Society, instead of standing upon its feet, is suspended from thrones, principalities, and powers. If we are to avoid the risk of persecution, we must conciliate the powers that be; if we are to prepare for the millennium, the King, the priest, and the people are to be brought into sympathy with each other, on the common basis of right and righteousness. Is it not the first step toward this latter result, to get the two extremes to look kindly at each other? So then let us lift up the one, while we propitiate the other.

We had a letter of introduction to the court preacher. It stated the object of our visit to Berlin. Here, as always, the Lord had gone before His children, and made a way for them. The highest preacher in the realm we find to be the humblest servant of the humblest. "What can I do for you?" was his first inquiry. "Give us a letter of introduction to such of your clergymen as will sympathise with you and us." "It would not be proper for me to make a distinction, but I will give you a letter of re-

commendation to all." This accepted, the work of visitation commenced, and among the more than fifty clergymen in Berlin, we found several who heard us gladly, and who called together their best membership, both men and women, to inquire of them whether lay teaching and Sabbath-schools were a possibility in Germany. When such a reference was made, the answer was uniformly "We should love to try it," except in one case, when a worthy deacon denounced the thing as dangerously revolutionary in all its tendencies.

In the course of our visits, we came across a woman, whose benevolent disposition had induced her to provide a room, where she invited the servant girls of the neighborhood to spend an hour, each Sabbath, in social enjoyment, light work, and reading. It was among them that we tried to organize our first Sunday-school in Berlin. On account of their employers not permitting them to come but once in two or three months, the thing failed; but the good woman caught the idea and spirit of the work, reorganized the school, inviting in her friends for teachers, and the youth, with adults, for pupils, and so she remains still, a successful superintendent of a large and useful Sabbath-school.

A few days journey from Berlin, and the sun in summer does not set. Now in these December days scarcely does it rise. Our moral heavens are almost as dark, although, as we have said, one star has appeared. In our weariness, we resolved upon a public meeting as elsewhere. It is a success, and from it a young lady goes, and writes to her pastor what she had heard, and begs that he will permit her and her sister to commence a Sabbath-school before her heart shall get cold. Although the letter was laid upon the shelf, it was taken down and read to us, when we called upon the pastor; and a few days after this interview the two sisters had permission to commence, with only three pupils each, so that the failure should do no great damage.

The lady who wrote the letter is now a correspondent of this journal, and superin-

tends a school of one or two hundred boys and girls. Henceforth our prospect brightens. Three or four weeks after the public meeting, there was a strange rumor, to wit., that the leading public school in Berlin had adopted our system. On the next Sabbath morning, in that day-school room we beheld a Sabbath-school novelty. The teacher had attended our meeting, in a measure conceived our idea, and invited his pupils to meet on the Sabbath, as on other days, for the organization of a Sabbath-school. In the absence of teachers, he appointed the more competent boys as such, divided his two or three hundred pupils into classes or groups, and when we entered the room, the animated gesticulation of these little tyros and the docility of their comrades seemed to mingle the sublime and the ridiculous, so as to make the seats and the very walls of the building to rock with laughter. The dim light of a winter's day in the north of Germany never presented a more lovely looking old gentleman than this same teacher; and as he was brother to the German American historian, and himself appreciated, it will be easily conceived that he could take in an American idea. We afterwards urged him to employ adult teachers, selected from the neighboring churches, and qualify them in a teachers' meeting, but his reply was, they are not there.

KNOX.

[THE following letter exhibits, with so much force and beauty, the rapidity and facility with which Sunday-schools can be multiplied, their power to overcome prejudices, and the good fruit they bear, or rather that the Gospel bears wherever taught, that although a private letter we do not feel at liberty to withhold its publication.]

BERLIN, April 3d, 1866.

OUR Sabbath-school grows from week to week, so that both our rooms could no longer hold all the classes, and we were obliged to send out seven classes into that large hall, which had been generously offered to us for the anniversary of our Sabbath-school; so that we really now have three schools in our parish. Rev. Mr. N** goes around to visit his schools every Sunday, even if it is only for a few minutes, for he enjoys them very much. He thanked me

the other day for having obliged him to start a Sabbath-school. Heaven knows how much more I have to thank him that he did it. I could not miss our weekly teachers' meetings now, and I am never happier than when in my class or catechising all the children, with their eager little faces all turned up to me, and taking the words from my lips. It makes me at the same time so proud, and so humble, and I often pray to become worthy of the blessing to be a Sabbath-school teacher. Will you pray for me too? We had a sad loss some weeks ago, but it only made us feel all the deeper how closely we are united to each other by our Sabbath-school work. One of our teachers, a hopeful youth, who had just passed his examination to become a clergyman, died suddenly. It was just a year that he belonged to our Sabbath-school, and he had been a faithful teacher all this time. He first came into the Sabbath-school, as he told me afterwards, only to oblige Mr. N., who had invited him to come; but then he liked it so much, that he never has been absent for a single Sunday, and has never missed one of our weekly meetings or the prayer meetings in the Domean dictaten Stitt. It was for the first time that our Sabbath-school met at an open grave, and beautiful words of hope and comfort were spoken by Rev. Mr. N. Is it not a soothing thought to have now one of our number in the triumphant church, whilst we are still fighting in this world? **** As to Cassel, I do not know if that will ever be a hopeful ground for Sabbath-schools; but I will try my utmost, as I intend to go there in our summer vacation. I do not conceive how there will ever be Sabbath-schools in the south of Germany, without an agent going from town to town, with leisure to stay for weeks in every place; but I think there is scarcely any thing more difficult than to find the right person for this difficult work. He ought to be warm-hearted, enterprising, a true Christian, a superintendent of a Sabbath-school himself, so that he well knows the whole organization of a school, and well read in Sabbath-school literature, besides rich and with nothing on his hands to do—now, where is that man to be found?

EXTRACT OF A LETTER

From our Sunday-School Missionary, Mr. Bolognini, in Italy, showing how Sunday-Schools promote Christian Union:

"I went only as far as Genoa, where I visited the two Sabbath schools,—one of some forty children, and the other, the Vaudois, of some sixty. I was very much gratified by my visit. I spoke in both, and for both. It was greatly encouraging.

I went to Spezia, where a new church has now been opened. There was a great division before, but, thank God, I succeeded in reuniting all the Christians there under the Wesleyan minister; and if I can run there two or three days more, I hope to be able to establish a good Sabbath-school. A small one will soon be set up at Lerici, and if there should be men and women fit for it, there should be another at Pertasola. But I wish to remain there some days, which I could not do at that time."

HOW MR. HICKS, A SELF-SUSTAINING MISSIONARY AND FRIEND OF THE SUNDAY SCHOOL, DOES HIS WORK.

PANAMA, 1866.

"I had purposed to go into the interior almost immediately, but found that my services were required here for three weeks, so concluded to defer my trip. I find God has heard prayer, and is beginning to do just what I expected He would do. I found on my arrival a young man who had recently arrived here, seeking employment, an earnest Christian man. He was led to look at this class of mission work as a personal duty, and now he is on his way to Cheriqui, where I promised to send a teacher if I could find one. There is a lady who will go up there in a few months, and start a ladies' school. They will pay their way by teaching English, till they can pick up the language, and then will both instruct in Spanish, holding a service, doing a Bible-reading and Bible and tract distributing work. I have just got a young man here, who is going to teaching among the foreign children at present, who will become a valuable worker eventually. Still another spent two hours with me last night, talking about the work, and is just upon the point of going into the interior to teach and labor for

Christ. I gave the copy of "Kindling" you gave me to the one that went to Chinqui. If you would send me a dozen copies more, they would do much good."

SIMILARITY OF THE SUNDAY-SCHOOL WORK.

From our Friend and Agent in Brussels.

THE RAGGED BOY.

Oft walking through the lanes and streets,
Of this poor toiling town,
I meet with little ragged boys
That ne'er have kindness known.

I ask their name, their school, their home,
Then pat them on the head,
And teach them some sweet prayer to say
Before they go to bed.

I met a little boy to day,
Straying, he knew not where;
I smiled into his bright blue eyes,
And stroked his matted hair—

Then passed along. But soon a voice,
Tiny and softly shrill,
Came after me, and, melting, said,
"Do it again—you will?"

With touched heart, I turned my steps,
Smiled in his eyes so blue,
(A tear in mine,) and stroked his head,
Then, pleased, away he flew.

How keen the sense of kindness lives
In this neglected child!
By kindness let us seek the lost,
Like Him, the meek, the mild.

Written by a foreigner in English.

SABBATH SCHOOL ADDRESS.

FOR SUPERINTENDENTS AND SABBATH-SCHOOL
CONCERT TALKERS.

The mode or the argument of design.

Ps. 104: 24.—"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."
Or Ps. 145: 9, may be used.

If I should take a cup, and go down to the sea side, and dip the cup into the sea, and hold it up full of water, it would be only a small part of the sea that I would have in the cup. So if I should take a single thing in this world, and point out the marks of God's wisdom and goodness in it, marks which are like the lamps in a house, or like the precious stones in a crown, it would be only a small part of God's wisdom and goodness which I would exhibit. The earth is full of such riches.

I will take one of the most insignificant of all animals, and point out some of the proofs of God's wisdom and goodness, in adapting its body to its mode of life; and some of the proofs of his kindness in giving it a happy life under what we would call circumstances of extreme misery. Thus we will see that God's "tender mercies are over all his works."

I shall not tell you its name now. I will describe it, and see if you can tell me its name. It is an animal that is formed to live wholly under ground. The earth is its natural element. If it wants to go from one place to another, it does not come up out of the ground, and run along until it gets to the place, but it travels to where it wants to go by boring its way through the ground. Like a little miner, it digs its way through the earth, and can only travel as fast as it can dig. Now, if you had to dig your way through the earth, when you wanted to go from one place to another, when you wanted to go to school, or church, or when you went traveling, it would take you some time to see the world.

But still worse than this, if we judged by our own feelings—the animal of which I am speaking has to find its food in the dark, as well as dig until it overtakes it. And yet, although it has to bore its way when it wants to travel from one place to another, although it has to hunt its prey in the dark, and underneath the earth, although the damp and cold earth touches it, no quadruped is fatter, none cleaner, and none has a more sleek and glossy skin. There are no signs of misery and wretchedness about it; and the reason is because God has made up for its deficiencies in other ways, so that it is as well off as other animals, which have much greater advantages in some other things.

Can you tell me now what animal I mean? Most of you have seen it. What is it? It is a mole.

But although you have seen a mole, yet it is probable you have not examined it, and noticed how fitted it is for the mode of life which God designed it to lead; that it is as fitted to live in the ground as you are to live on the ground. And afterwards I shall ask you some questions about it. I

want you therefore to listen so as to be able to answer them.

It is from four to five inches long, of a dark lead color. Its nose is long and pointed like a pig's. Its head is small. It has projecting teeth on both sides of the upper jaw. Its eyes are so small that it is scarcely possible to see them. Instead of ears sticking out, it has holes in the place of ears.—The neck is so short, that the head seems fastened on the shoulders. The body is thick and round; its legs are very short, so that it almost seems to have no legs at all. Its feet resemble the palm of the hand, and are turned outwards and backwards, like the hands of a man when swimming. They are armed with sharp nails. Its hearing is very good, and its smell very acute. The whole body is covered with a coat of fine, glossy, short, dark lead-colored fur.

And now after I have told you what kind of a body it has, as well as where it lives, you may be inclined to pity it still more. But let us see if this little roll of flesh, with its velvet coat, with its little sharp-nosed head, and apparently with no eyes, ears, and hardly any legs or tail, is not fitted to live under the ground. Let us see if our Creator, who is good to all, and whose tender mercies are over all his works, has not made its apparent disadvantages, positive advantages.

Look at its eyes. The ancients used to think that it has no eyes. And some in modern times have thought so. Indeed, a careless observer may readily suppose it to be blind. But on a closer inspection, two little openings may be discovered like pin holes in velvet; openings about the diameter of a human hair, and in these are the eye-balls, smaller than a grain of mustard-seed. But little as are these eyes, if you take a microscope, you will discover in them all the parts which are in the eyes of other animals.

But the smallness of its eyes, which seems at first a defect, is an advantage when we remember its mode of life. As it is made to live under ground, if its eyes were like the eyes of other animals, they would be striking against the walls of its prison, and particles of earth would be all the time fall-

ing into them. Still as the mole sometimes visits the surface, it needed eyes for its safety, and to direct it where it should go; and little eyes can see as well as big ones. Some little eyes can see a great deal better.

But the mole's eyes are not only small, but they are completely covered with the fir: and besides this, the animal has a certain muscle by which it can draw back the eye whenever it wishes to. Just as when a stone or ball is thrown at your head, and you dodge it, so the mole can pull back its eyes.

Its eyes then are just the eyes it needs to live in the earth with. Now I will say something about its legs and about its sharp little nose. Its nose is like a pig's, sharp, slender, and strong, with a pair of nerves going down to the end of it. And its sharp nose is to help to root its way through the ground. But it moves through the ground chiefly by the aid of its two fore legs. These are very short and very strong, and are used to shovel away the earth, which they can do so fast that a man with a spade can't overtake it. Its hind legs are longer and weaker, and are used to assist its motions, to help itself forward, not to dig with.

If you catch a mole, and go out into the field and let him go, how quickly he will vanish! Sometimes in shows there are trap doors through which actors or figures used to represent people, may suddenly drop out of sight. Just so quickly will a mole sink down into the ground.

Now suppose its fore legs were long, it could not work so quickly, and the falling of the earth would hinder its motions: it would also require more room to work in. Its body too is just the kind of a body that it ought to have, for it is shaped like a roll. And this form lessens the mole's labors, because in proportion to its bulk, it requires the least possible quantity of earth to be removed for its progress.

Its fir also by its closeness and smoothness prevents anything from sticking to it. Its fir protects it from the cold and wet, so that the damp earth does not adhere to it. It has also a muscle beneath the skin, by which it can shake its fir, so that whatever may be the nature of the ground, the coat of the mole is always clean.

We see, then, how admirably fitted the mole is to live in the earth and in darkness; to shun its enemies and pursue its prey. It likes to work in loose soft earth, in which it can travel with ease, and find the greatest number of worms and insects. It is most active, and casts up the most earth immediately before rain. In dry weather it seldom forms any hillocks, because then it has to go deeper to find its prey. Sometimes, when an inundation takes place, they are driven from their holes, and may be seen swimming for the higher grounds. But the greater part usually perish, as they are fitted to live in the earth, not in water.

The little ridges of earth that we see in the fields, which are called mole hills, are only the traces on the surface of the earth of the tunnels which the little miner digs under the earth. The real mole hill, in which the animal lives, is built with great care and skill. It is raised above the level of the field, so that it may not be overflowed with water. The nest is divided into several apartments, with partitions, which keeps the roof from falling. The ground within is trodden hard, so that the rain will not come in, however violent it is. Extending out from the nest, like rays, are holes to the distance of fifteen feet, which the mole uses to find food, and to learn the approach of danger. Several men with spades will sometimes fail to catch a mole which is in its hill. It can dig as fast as they can.

I will now ask some questions about its form and habits. I will begin with its nose. What kind of a nose has it? &c.

I will now describe it, leaving out words, which you must supply. Its eyes are —, &c. I will now ask some questions, leaving out some words in the questions, which you must supply, as well as the answers. Why are its fore feet —?

I have pointed out God's wisdom and goodness as shown in a very little thing: one of the most insignificant of animals. If I should take such a being as man, I should find far greater proofs of God's love. I have been like one who has been sailing around a little sea, that is connected with the ocean. I have come now to the strait; I pass through it, and there stretches out

the ocean before me. Just so, when I look at the marks of God's goodness and wisdom, of which this world is full, there is an ocean spread out before me, which I can never fully explore.

WITHOUT THE CHILDREN.

O THE weary, solemn silence
Of a house without the children !
O the strange, oppressive stillness
Where the children come no more !
Ah ! the longing of the sleepless
For the soft arms of the children,
Ah ! the longing for the faces
Peeping through the opening door—
Faces gone for evermore !

Strange it is to wake at midnight
And not hear the children breathing,
Nothing but the old clock ticking,
Ticking, ticking by the door.
Strange to see the little dresses
Hanging up there all the morning ;
And the gaiters—ah ! their patter,
We will hear it never more
On our hearth-forsaken floor !

What is home without the children ?
'Tis the earth without its verdure,
And the sky without the sunshine,
Life is withered to the core !
So we'll leave this dreary desert,
And we'll follow the Good Shepherd
To the greener pastures vernal,
Where the Lambs have " gone before"
With the Shepherd evermore ! M'N.

THE FOREIGN FIELD.

BELGIUM.

ANTWERP is thoroughly and unmistakably a Roman Catholic city. There is a Protestant element here, but it is chiefly with the foreign population. There are also Free-thinkers here, as there are in all enlightened Catholic countries ; but these elements are thrown into the shade by the overweening power of the Papal church. And there appears to be but very little active opposition to her errors or zeal for the spread of the truth, nor could there be, without probably exciting the most bitter persecution. The Protestant force in the city will be included in the following summary. (1) An English Episcopal congregation, with a chapel capable of seating 150 persons. The service is in the English language ; the clergyman receives his support partly from the congregation and partly from the English government. (2.) A German Lutheran church, with a service in the German language, excepting every fourth Sabbath, when their minister preaches in the French language. (3) A Dutch church, with a service in the Dutch language, excepting every fourth Sabbath, when the minister preaches in the French language. These two ministers, with their congregations, occupy the same place of worship at different hours of the day, and they both receive a salary from the Belgian government. The accommodations are limited, the congregations are small, and though

the pastors both appear to be very worthy men, there seems to be but very little vitality in their church organization, or thought of aggressive action for the propagation of the truth. There is, however, under their direction a very devoted and faithful colporteur, who is sustained in part by the American Seamen's Friend Society, and whose efforts are chiefly confined to the seamen of the port. (4) A small independent Dutch church, whose minister, together with a colporteur, is sustained by a Missionary Society of the Free Dutch Church in Amsterdam. And, finally, two Seamen's chaplains, one a Norwegian, ministering to the Scandinavian seamen of this port, under the direction of a Society in Norway. He is for the present holding a religious service every Sabbath afternoon in the chapel of the Independent Dutch Church, but is seeking for a more convenient place of worship. The other, a chaplain recently sent by the American Seamen's Friend Society, especially for the benefit of the English-speaking seamen here, of whom there is always a very considerable number. He has not yet found any suitable place in which to hold religious services, but is hoping soon, in connection with the Norwegian chaplain, to secure a room or building which can be called a "Bethel for Seamen," and in which they can conjointly and alternately preach to the hundreds of Scandinavian or English-speak-

ing sailors, who have hitherto had no opportunity, while most of them, perhaps, have had but little disposition to hear the Gospel preached while in this very corrupt and wicked sea-port.

These comprise all the evangelical congregations in this city; and the ministers of some of them, though called Protestant, have not at all times been Evangelical,—while the Papal church numbers a score or more of churches and chapels. Many of them are very large, and, though nearly all of them are very ancient, they are in good repair, and elaborately, or, in many cases, magnificently adorned: and they are thronged by daily worshipers. During the three weeks I have been in Antwerp, I have visited most of them, and some of them many times, and at all hours of the day,—and I have never failed to find worshipers. At some hours of the day the number is very large, some at the confessional, others bending at the various shrines, of which there are many in all their churches. The altars are most beautifully decorated with evergreens and flowers, and long festoons reaching from point to point; the choicest paintings hang upon the walls, and images of the Virgin and of the saints, almost without number, are to be seen on every side. There is a rich display of tinsel and gaudy colors, the candles are lighted. There is little or nothing for the intellect or heart, but very much to attract and please the eye, and the ear also,—always excepting the most dreary chanting of the priests, which is heard almost perpetually, and which to me is exceedingly repulsive,—but the music from the full choir of men and boys, (there are no female singers) accompanied by the band and the great organ, is the grandest I ever heard. I have just been listening to a performance of this sort in the great cathedral of an hour's duration; and such feats of musical skill, such solos, such choruses, such minuendos and crescendos, such complex combinations, such sudden changes, such avalanches of thunder and such uproarious and tumultuous commingling of harmonies, I never before heard. The music is of the *opéra* style; there is nothing sacred and devotional about it to my ear, unless it be in the words, which I

cannot distinguish; the violin and the bugle play a very predominant part; but as an exhibition of skill it is all very attractive and exhilarating.

My room is directly in front of the great cathedral, and from my window I can watch the steady stream that is pouring in and out, almost constantly; and, towering above all, is the magnificent spire, second in height only to that at Strasburg, and much more beautiful, upon which the clock is placed at such an elevation that one must look almost into the clouds to see it, and from this issues, as from the skies, a chime of sixty bells every seven and a half minutes, or eight times an hour, and every thirty minutes the great bell strikes the hour. And now, there comes out a priestly procession with the *host*, or holy wafer, which makes a tour of some of the streets and lanes of the city for the benefit of the sick, I am told, who are not able to come to the church. First the great bell gives notice of its coming: then you will observe two or three women scattering white sand and flowers in the streets thro' which it is to pass, and from the doors and windows of the shops and houses large lighted candles are hung out, wreathed with flowers; then comes an officer to clear the way, and after him a band of musicians, and then two very small boys, clothed in white, bearing between them a magnificent basket of flowers, accompanied by a man with a bell, and when he rings it the people in the streets and in the door-ways fall upon their knees and cross themselves. Next comes a company of Jesuits, with their books, chanting, and, on either side of them, two long rows of men bearing immense lighted candles, six feet in length, and, interspersed among them, are bearers of large banners, surmounted by golden images and a variety of trinkets.—Then comes the priest, gorgeously arrayed, bearing in his hands a gilded vase, adorned with garlands and flowers—containing the holy wafer, a few men carrying a large canopy over his head, and boys on all sides with smoking censers, from which they are wafting incense towards this central object of worship; and then follow two long columns of men bearing large lighted lanterns, gorgeously arrayed and lifted high in the

air, and after them a crowd of people. The procession which I saw yesterday was some three hours in making the tour, all of them bareheaded, and stopping every now and then and kneeling with the multitude of spectators in the middle of the street. I am told that there is to be next Sabbath a still more magnificent spectacle of the same character.

An image of some saint, or, more likely, of the Virgin, is found at all of the principal corners, and a lantern suspended in front of it, and sometimes you will see little boys with their censers burning incense to it. In a yard connected with one of the churches I saw what I supposed to be a place of penance: there were many images set up, and the pavement was much worn around them, and I saw one poor old woman walking round and round, counting her beads, and saying her prayers. Priests are seen on every hand in great numbers.

This is the season of one of their fairs and of some of their principal religious festivals, and all sorts of shows and exhibitions and plays are set forth at the public corners, and especially along the docks; and Sunday is the greatest day of all. The last two Sabbaths have seemed very much like the fourth of July in New-York.

I noticed yesterday a large placard, announcing for the evening a theatrical exhibition, by living characters, of the life and death of Jesus Christ! His flight into Egypt; the baptism; the transfiguration; His miracles; the Last Supper; the betrayal; the crucifixion, death and resurrection of our Lord. In many of these scenes the Virgin Mary was to bear a very prominent part. I must confess I had some curiosity to go and see the exhibition that I might report it: but I did not dare to sanction the sacrilege in this way.

As I write, I notice from my window the body of some deceased person carried into the church from a hearse, surmounted by the cross and ten lighted lanterns. This is of daily occurrence, and I believe it is the universal custom to bury from the church,—at any rate, for Catholics or for one whom they claim as such, as they do all who have been born and brought up in their faith; and for such an one to decline the ministrations of a

priest in his last hours, and to be buried without the rites of their religion, is not to be tolerated. Two instances of this kind have recently occurred, which gave rise to great tumults and called for the intervention of the police. The most recent was that of a “free-thinker,” as he called himself, though he was claimed as a Catholic. He was buried yesterday. My attention was arrested by an excited crowd in the street, the greater part of whom were women. It extended to a large distance, and must have numbered many thousands. I made my way through it to the house of the deceased, which I found with all the shutters closed and strongly guarded by the police. The crowd was dispersing, and I was told that the body was carried to the *Protestant* place of burial under a military escort. This man had simply declined the ministrations of the priest in his dying hours, and had requested that he might be buried without their intervention. The populace, hearing of this, immediately gathered about his dwelling, and filled the air with groans and hisses, which they kept up till he had expired, when they were dispersed by the police. They gathered again the next day, and it was feared that they would demolish the house, but the occasion (thanks to the civil and military authorities) passed off without any other acts of violence.

The government is said to protect and even to support all religion. This may be true so long as the dissenting sects will confine themselves to their present narrow limits, but I do not think much favor would be shown by the government even. Certainly not, by the people, to proselyting efforts.—Our colporteur has had no little difficulty in finding a place of residence in which he could keep his books and from which he could go forth on his unobtrusive work. I have had the opportunity of holding several very interesting little meetings at his room, with a few English-speaking seamen he had invited there. We were obliged to close fast the shutters, and then we were much annoyed by the boys, who gathered round the place and shouted and pounded on the windows and threw stones against the door.

Such then is the state of things as I have found it after these five days of observation.

Yet I think the way is open in part and will be more open for evangelical labor here. I could only wish that there was more spiritual life in the small bodies of Protestant Christians here; or that we had two or three co-laborers here who speak the Flemish and French languages, and were full of zeal for Christ. Yours, in the fellowship of the

Gospel,
J. H. PETTINGILL,
American Seamen's Chaplain.

MILAN.

MILAN, May 22, 1866.

MY DEAR BRO.:—Some further notices respecting the work in Bologna, sustained by the American & Foreign Christian Union, I am sure will interest Christians in all our American churches. Having recently passed a Sabbath in that city, I had a favorable opportunity of studying the character of this work, and some of the things seen and heard I will briefly relate.

In the first place, the religious services of the Sabbath were to me of peculiar interest. Entering the place of worship some fifteen minutes before the time of service, I found about two hundred present, to whom the Evangelist, sitting in their midst, was explaining in a familiar manner some verses from the book of Proverbs. All had Bibles, and were examining with attention the verses while listening eagerly to his words.

Precisely at eleven o'clock the Evangelist closed his exposition: the regular services commenced with singing, in which all joined, and prayer. One of the brethren then read a chapter from the New Testament, and the Evangelist, standing up among them, remarked upon the portion read perhaps 20 minutes. After he sat down, two of the brethren spoke briefly, presenting a few simple and practical thoughts. Then followed another prayer and singing, the former made by the last brother who had spoken. After this the breaking of bread, as it is called in the Italian churches, introduced by reading I Cor. x., from the 23d verse to the 30th. The reading finished, one of the elders or deacons went to the table on which were two small loaves, oblong in form; and each of these he wrapped in a clean napkin, leaving exposed only a small part, from which a piece might be broken by each communicant.

These loaves having been given to the two who by chance were sitting nearest the table, were passed from one to the other till all had partaken. So also the cup.

After the breaking of bread, two of the brethren gave a report of the sick, speaking in one case of a sister in need of temporal assistance from the church, and in another of the very happy spiritual condition of a sick brother in view of death, describing his strong faith and his intense joy, a foretaste of what he was soon to possess more fully. The case of a very interesting and striking conversion, in answer to special prayer, was also given, and at the close the prayers of the church were asked for these different individuals. Another hymn was then sung, and the service closed with prayer by the Evangelist.

In the evening the service commenced by the Evangelist addressing in a familiar manner the children, and questioning them upon some verses in St. John's Gospel. They were all provided with Testaments, and gave prompt and earnest answers to the questions proposed. After ten or fifteen minutes thus spent in catechising the children, a hymn was sung, prayer offered, and the Evangelist, occupying a desk elevated a little at the extremity of the hall, read a chapter and addressed the congregation. He spoke about thirty minutes, and sat down. Three others followed with brief remarks. The Evangelist then gave notice that after the close of service, there would be a meeting for prayer. A brother then prayed, and the congregation was dismissed. Only four or five left,—all remained to pray. Five or six fervent prayers were then offered. The Holy Spirit was most evidently in the midst of that assembly. There was deep solemnity and intense feeling, and at the close all seemed slow to leave the place where they had enjoyed such sweet communion with God.

The number present in the morning service was perhaps 250, and the number of communicants 130. In the evening the number was somewhat larger. That large prayer meeting at the close was a clear proof in my own mind of the presence of God in Italy to bless His children, and give them success in establishing His kingdom in this land.

The spiritual condition of the church in Bologna was to me strikingly similar to what I have often witnessed in our American churches in seasons of revival. A remarkable spirit of prayer was present in all the services. The brethren prayed as though they expected God would hear and answer, and that immediately. They conversed and prayed as though they were in the midst of revival blessings. Their hearts were full of thankfulness and joy, and all were active in planning and laboring to extend the blessings of the Gospel to others.

The church is evidently disciplined by the Evangelist to activity and earnest effort in the work of the Gospel. It has the character of a missionary church, and its light is seen at a distance around. The brethren, accompanied by the Evangelist, frequently visit the villages in the vicinity, in many of which are already found friends of the truth. —The Evangelist is greatly beloved by the people. His familiar and brotherly bearing towards all, seemed to draw their hearts to him, and he had a kind and encouraging word for every one. The little children crowded around him to get hold of his hand, and to receive his smile. Though young, he was one of the first converts to suffer for the truth, and in 1857 was imprisoned in Allessandria with Sig. Mazeretta and Sig. Lagamarsino for preaching the Gospel. He is a man of talent, of deep piety, strong faith, intense activity and eminently a man of prayer.

The church has a large and commodious place of worship, which is secured for five years. For fitting up this chapel the church expended from 1,200 to 1,500 francs, of which a debt still remains of 500 francs. This, in time, the brethren will pay. The annual rent of 550 francs is paid by your Society, as well as the salary of the Evangelist.

The church of Bologna may be regarded as one of the bright spots in Italy, and I ask for it the prayers and aid of Christians in the churches of our own land. An American Christian lady, a few days since, in passing through Bologna, attended one of the meetings of this church, and she remarked that when there she felt as she never had felt before that the millennium was near at hand.

Yours truly, WM. CLARK.

ITALY.

SARZANA, June 13, 1866.

REV. and DEAR MR. SCUDDER—In the midst of all the excitement and enthusiasm incident to extensive preparations for war, by an impulsive and hot-blooded people, I am writing you. The scenes and circumstances which surround us here in Central Italy, remind us much of the opening of our own great war five years ago. There is much of a similar spirit of Union, of independence, of patriotism and firm determination to conquer manifested by the Italians now, marching to free Venetia from Austrian despotism, to that which was such a marked feature in our own great struggle. The name of Garibaldi, the Liberator of Italy, seems to infuse a kind of wild frenzy into these fiery spirits. Volunteers are gathering around his standard from every nook and corner of the land. Nearly all Germany too is in arms. A Turkish army, laying on the farther side of the Danube, ready to march at a moment's warning. Nor is Russia or France idle spectators of these threatening movements and counter-movements. Every day brings news of fresh and more serious complications, and ere long we may see nearly all Europe under arms. More than 1,200,000 of Prusso-Italian and Austrian soldiers confront each other on the fields of Venice and Bohemia. Of course the intense excitement consequent upon all that is passing and is yet to come, absorbs the hearts and intellects of the Italians, who cannot be indifferent to these great events. Of course, also, as the threatening clouds grow darker and more fearful, as the roll of the drum and the roar of cannon are being heard in the distance, more intense grows the feelings and the hopes of the Italians; and in proportion as the excitement in passing events increases, so may I say in the same proportion decreases the excitement in religious things. Let us hope that the baptism of blood which Italy is about to receive may be followed by a baptism of the Holy Ghost and of fire. However, we are not without evidences of the Lord's blessing on our labors in different places—of some being still called to a knowledge of the true God and Jesus Christ whom He hath sent. Our excellent colporteur and evangelist at

Foiano, Mr. Zati, writes that two women have been added to the interesting little meeting there, of whom he has great hopes, and of whom, when once they are brought to a full knowledge of the truth, much is expected. You may smile to hear me speak almost enthusiastically of this little incident, but remember, my dear brother, we are in Italy—that woman here, among the great mass of Italians, is the only being who retains an implicit faith in the doctrines of Rome, and when once she is gained over to the Gospel, great is our encouragement, great our hopes. Our meetings consist chiefly of *men*—men, in some cases, of but little religious principle—men whose hearts have been reared by the deadening influences of Rome; but when *women* are won to the Gospel, great is our joy, and generally great is our success. The same I believe to have been true in the primitive church. You remember how feelingly and sometimes joyfully the sacred writers speak of the conversion of “certain women”—“chief women”—Priscilla, Lydia, etc. How often we have proved a like feeling here! Our most flourishing stations are those in which female influence is almost predominant. Zati writes also of his labors among the volunteers of Garibaldi from his town. He followed them as far as Arelzo, speaking to them of Christ and his salvation. When they were in the station of this latter town, and were about to leave for their distant camp, Zati raised his voice and preached to them Jesus, the only Saviour of all.—Closing his little sermon, he said, “Oh, my brethren, you are going to fight the battles of our common country. May the Lord go with you; and above all, may you come to know Christ and Him crucified. He can cheer you when weary, comfort you when sick, save you when dying.” Many of the young men instantly drew New Testaments from their pockets, and holding them up, said: “Oh, Mr. Zati, you gave us these Testaments many days ago. We have never parted with them. We will read them after the march and after the battle, if God spares us. In Jesus Christ is our hope and trust.” Sig. Zati, in his simple, child-like manner, adds: “I could not restrain my tears at this manifestation of God’s blessing on my

feeble labors in days gone by among these young men. They wept with me, and we all embraced each other, gave the parting kiss, and I returned to Foiano.”

At Portoferraio, also, all is going well.—Several who had almost ceased from attending the church, through troubles originated by one who we fear is “gone out from us because not of us,” have been reclaimed, and others from the world added. Both the day and Sabbath-schools, of which no doubt Mr. Bolognini has written you, are in a flourishing condition. A new Station has been planted at Longone, where the Evangelist, Mr. Bracketto, goes to preach once or twice a week. The attendance is remarkable for so small a town. Mr. Bracketto writes me that the audience always numbers from sixty to eighty, of whom a great portion are women. He visits also the towns of Marciana and Camp, and the colporteur is constantly going from place to place. Mr. Bolognini proposes to spend a month or two in the Island, and plant new Stations in all the above-named towns, and trusts, to use his own strong language, “to see ere long every priest, lovers of darkness, skulk to their hiding-places to escape the power of the light of the Gospel of Christ.” Of course the great enemy is not inactive or indifferent to this attack on one of his lines. Mr. Bracketto writes that the *charitable* and *tolerant* members of St. Vincent de Paul are making every exertion to produce a counter-movement among the faithful, to bring about a pious revolution after the fashion of their brethren of Barletta. They are striving to incite the bigots of Longone against the Gospel, but thus far their bloody purposes have been foiled through the vigilance and activity of the local authorities. “An incessant and vigorous struggle,” says the Evangelist, “is going on between us and the *Paolotti*—a struggle which, with God’s blessing, we humbly trust, may redound to the furtherance of the Gospel, and awakening among the careless and indifferent.”

Of Torano, Cussara, &c. &c., I will write again. Let it suffice to say at present that God is blessing in a remarkable degree the labors of his servants in these towns. Some of the young men of the former place are

now among the volunteers of Garibaldi. I had the pleasure of reading a letter from one the other day, in which it was comforting to see the predominance of religious thoughts and feelings over all other considerations, and the activity displayed by some of them to make known to others the precious truth they themselves had found. "And they that were scattered abroad, went every where preaching the word."

We ourselves are now located in this town of Sarzana. There are many towns in this mountainous district, above Carrara and Sarzana: such as Casano, Belizano, Nicola, etc., where they are asking for the bread of life. We hope soon to begin a systematic attack along the line of the enemy in this region. As soon as the Lord opens the way we propose opening a school and preaching

in this town. At the same time, if the Lord will, we hope to throw out two or three traveling Evangelists, whose duty it will be to visit and preach in Casano, Nicola, Pietrasanta, Bolizano, Massa, &c., and thus we trust to be able to invade these sea-coast towns from Spezia to Viareggio. Christian brethren, I doubt not God is opening a great and effectual door for his Gospel in this region. Great events, it may be, are about to be developed. Ere this reaches you, the shock of a million men will be giving the final blows to the tottering towers of Romish Babylon. Oh, my brethren, strengthen us by your prayers, help us by your offerings, comfort us with your Christian sympathy.

I am ever yours in the Gospel,

W. G. MOOREHEAD.

THE HOME FIELD.

JACKSONVILLE, Illinois, June 9, '66.

DR. CAMPBELL—Respected Friend:

Some months have elapsed since I received a letter from you, in which you expressed a desire that I would give you some account of the progress of vital truth in the midst of the Portuguese under my care.—As is the case with others who occupy like situations, I have had many things to depress and try me; while again I have experienced a great deal to cause me to rejoice.

Some of our people were of opinion that if we would commence special meetings for reading the Scriptures and prayer, it might prove a blessing not only to the members of the church, but to many who were following a downward course, not caring for any thing but the dross that perisheth. We accordingly held meetings every evening for some five weeks.—They were well attended, and created a spirit of inquiry both among old and young, twenty of whom were, after examination, admitted as members. In Springfield we had a very cheering time.—The place of worship was always filled. Their meetings were attended with great order; deep interest was manifested; thirty-three gave evidence of having experienced a change of heart, and desired to unite with the people of God. The Sabbath day on which they were admitted into church fellowship will not soon be forgotten by me. A solemnity pervaded our meeting during all the services. The Spirit of the Lord

was truly in our midst, taking of the truth as it is in Jesus and showing it to our souls. The Portuguese who were assisted by the Society with which you are in connection, were all from Madeira, but those who united with us at this time were from different localities—Madeira, Portugal, and the Azores. We have had several additions since the first company came, and we may expect that others will follow their example.

Pardon me when I take the liberty to write a few lines to you upon a subject that fills my soul with unmingled emotions of joy. Two weeks ago I received a letter from one of my sisters, who resides in Madeira. It was accompanied by a small newspaper, which she recommends me to peruse. I saw it was printed in Lisbon. My eye caught an article upon faith: the clearness in which the subject was handled created a glowing interest in my mind. Faith, as a true living principle wrought by the Spirit of God, and accompanied by the living works of grace, was insisted upon. The author showed, in the greatest simplicity, the beauty and consistency that existed between the Epistles of Paul and that of James. All the articles in the paper were excellent. In the same paper there was notice of a meeting, which is held once a week for the purpose of examining the doctrines of the Bible. It were to be wished that the publication of such papers were increased in different localities. It is evident—

ly the production of a real Christian. There is no other refuge pointed to but the blood-sprinkled Throne of Grace—no salvation save through the blood and righteousness of Jesus. The Lord is speaking to us at the present time in various ways, and it becomes us to humble ourselves not only as churches but as individuals, and to be watchful and prayerful, feeling confident that the Lord doeth according to His will in the armies of heaven and among the inhabitants of the earth.

That the blessing of the Lord may accompany you in all your labors to make known the truth as it is in Jesus, in opposition to all the forms of error and superstition that abound, is the prayer of

Your brother in the Gospel,

A. DE MATTOS.

MONTHLY REPORT OF A BIBLE-WOMAN.

———, June 1st, 1866.

The present month has glided almost imperceptibly by,—like the varying temperature has been the changing scenes of each day. Duty has called me to the cottage and to the mansion; the crowded school-room and the noisy street; to dark abodes where want gathers and famishes her children, to the lowest haunts of poverty where ignorance and vice hold hundreds in cruel bondage. Yet all is not total darkness; there are sunbeams that gladden my pathway. J—— had seen thirty years, eighteen of which had been devoted to the support of a blind father; she was found on a sick bed, without hope for this world or the next. It was very sad to witness her wasting form, but she listened with interest to the reading of the Word: her darkness was removed, the Way of Life was made plain, and hope cheered her last days and enabled her to triumph over death. Her weary spirit is at rest.

I found L——, a soldier's widow, sick in the house of a friend. Hard work and care had been too much for her constitution: her life had been moral, but she was without the comforts of religion, her mental anguish was great. I read and prayed with her, and suggested portions of Scripture for her to read when alone. At times she seemed comforted, and hope was indulged for her; but it is not strange that, bereaved, homeless, dependent, dying, her faith sometimes faltered. She was removed to the hospital, where I strove to comfort her,—but soon her vacant cot told me that her troubled heart was still.

For weeks the case of an aged dependent widow has elicited my interest. She has for years been a professor of religion, but sorely tempted, never enjoying a hope. She

felt deserted by Christ and his people. Who could withhold a visit, little charities at hand, the perusal of God's book, and the voice of prayer? At present she is on her death-bed, but the Comforter is now with her, and she speaks of the fullness and blessedness of Jesus. Such cases might occupy my whole time and fill my report.

Each visit to the Hospital presents new cases of the sick and dying. Then, oh, the homeless ones! Situations have been procured for seven of this class. Do not suppose they are all doing well; that would require a miracle. "Were there not ten cleansed, but where are the nine?" Should we expect more than the Saviour gained? S—— seemed a most hopeless case. After passing through scenes of dissipation and vice, she had spent months in prison. In the one on Front street, she had professed the Catholic religion, and was baptized, but she was too desperate for that abode, and was transferred to the County Jail. At my first interview she defied the authority of heaven and earth, and had sworn never to make another effort to do right. No instrumentalities could now be used but love, and the stony heart did melt and the iron will did yield, and the dreadful oath was recalled. She is out of prison: true she has fallen once and again, but I have reason to believe is now doing well.

Miss R—— is quite young, and of a gentle, pliable nature, easily moved to right or wrong. She was found deserted, yet willing apparently to return to the path of Life. The requisite means were adopted, and she was restored to the grateful heart of her mother.

The special object of my mission has not been overlooked. Remember that three-fourths of the city and about an equal number of prisoners are Romanists. In company with a friend, visits have been made in the east part of Sixth street. However strong the prejudice between the Celtic and African races, it is plain they harmonize in vice and wretchedness.

Three days have been occupied in visiting the families of our school girls, and the work is not finished. Many of them are in miserable hovels, in by-streets and alleys, where there are no numbers to houses. One family of seven I found in a tent. This dwelling cost fourteen dollars, and contained a bedstead, small table, and two chairs. The families, however degraded, received me kindly, and listen often with interest.—My soul pities these poor children, who have no instruction from parents, no suitable clothing for school, no employment, and exposed to the most vicious example: even at home they cannot escape from the sight and sound of vice.

A visit to the House of Refuge was pleasant. The opportunity was afforded me of conversing with all the girls. These are from families of every creed, and must be thrown back upon the city, when they will need a friend.

A PAGE FROM A HOME MISSIONARY'S
JOURNAL.

WE have never felt as much encouragement in our missionary work among the children as now. The new school I organized a short time since on the Avenue, now numbers 85 children, and promises to be very useful. I have a young man from the Methodist church, who is an earnest Christian, and loves the Sabbath school work, to superintend it for me. The school just removed from the Engine-house to the lecture room of the 1st Presbyterian church (Dr. Wilson's. He is the yoke fellow of Dr. Robison, of notoriety here, and elsewhere, at this time), is now growing again. It was a serious injury to it, being driven, in a manner, from the Engine-house by the chief of the Fire Department. We have now a good room and a melodeon for our use, and good teachers, and fifty scholars yesterday. This school I call No. 1. The one on 13th and Green, of about one hundred scholars. No. 2. The one on 17th and R. R., farther west. No. 3,—and the one last organized No. 4. Beside the Industrial school, which is suspended until cooler weather.

I will send you something from my Journal: 1866. June 1. Sent off report to New York, and visited two families.

Sabbath, June 3. Not very well. Heard preaching; addressed two Sabbath-schools, and preached in the evening. O Lord, grant me thy presence with health and strength.

Monday, 4th. Feel strongly the need of a Mission-house, and have made it a subject of most earnest prayer to God, to open the way for such a house. I made my plea for a great Mission, Sabbath and Industrial Schools—for preaching the Gospel to the poor—for meetings with the teachers for prayer and counsel, and for a depository of clothing and other stores for suffering and famishing families. O Lord, is it too much to ask this of Thee?

June 5. Felt distressed about the removal of our Mission school. But the Lord knows it all. Heard an Episcopal minister objected to our Mission schools because they do not promote any denominational feeling.—A new idea! The death of little Caroline is being blessed to the family. Little Goney, a little boy, says: "Mother, who will pray for us, now Caroline is gone?"

June 6. Sabbath-school convention at New Albany; a good time. Visited a poor

sick woman, read and prayed with her; she thinks she can die happy.

June 8. Visited Mr. B's family. This family of four children are truly persecuted, and have all manner of evil said against them falsely for Christ's sake. I have and will pray that their faith may not fail, and that their Irish spirit may not, under severe provocation, give way to anger, etc. The wife seems meek, but the man may be left as Peter was, and then as quick go out and weep as bitterly.

June 9. Gave a Bible to a poor refugee girl of 18, who comes to Sabbath school—Visited another converted R. C. family, but who do not stand up so boldly as the other for Christ and in opposition to the corruptions of Romanism.

Sabbath, 10th. Visited Jail and City Hospital—addressed two Sabbath-schools, and preached at 5 o'clock.

June 11. Found employment for a poor man. Expect to start for Danville, Ind., to-morrow.

Saturday, 23. Returned to-day, in good health.

Sabbath, 24. Visited Jail in the morning. The prisoners urged me to preach to them. I got in and did so, from Luke 15, on repentance. They gave good attention. Afterwards I conversed with a robber and murderer—a guerilla, who received twenty-five shots before taken, and has so many holes in him, but will live it is thought to be hung. He said he was a wicked man; wished me to read and pray with him; I did so. Oh, what a scene of human depravity and misery! But Christ can save to the uttermost. We go out sixteen miles on the Fourth with our children. But I must stop. Pray far us, for grace and strength.

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Mrs. Eli Walker, of Hartford, Conn., it is stated, has become heiress to a fortune of \$35,000,000 in Europe. She is the wife of a machinist, and the mother of several children. The family leave immediately to assume possession of the property. The property was originally bequeathed to Mrs. Walker's father; and as he was dead, the whole amount came to her as his only child.

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A curious invention is to be tried in Paris during this summer. An iron tube is to be run up the side of those trees in the public gardens which require constant watering in the summer. Up this tube water is to be forced, so as to produce an artificial shower when needed.

MISCELLANEOUS.

THE EUROPEAN WAR.—ITS CAUSES.—Intelligence has lately reached us of the declaration of war by Prussia, Austria, and Italy. In order to comprehend fully the causes which have led to this result, it will be necessary to go back as far as 1815. It was then that the treaty of Vienna was signed, by a larger number of States than had ever before united in a settlement of European affairs. Coming after the wide spread shattering of old landmarks consequent upon Bonaparte's conquest, the re-arrangement of territories amounted in fact to a reconstruction. This reconstruction was almost wholly in the interest of the ruling dynasties, as the welfare of nations was scarcely considered. England retained Malta, and undertook the protectorate of the Ionian Islands. In Italy, Milan and Venice were assigned to Austria. Prussia gained largely, and started afresh as a rival of Austria. Russia secured Finland from Sweden, and Sweden Norway, which belonged to Denmark. Poor Denmark was left out in the cold with nothing. The smaller German States, as a matter of course, were swallowed up by their more powerful neighbors. The changes that have resulted from war since 1815 have left the great central regions unmolested.

The immediate occasions of the present conflict have to do with the two Peninsulas, Jutland in the North, and Italy in the South. Schlesweg, Holstein and Lauenburg belonged politically to Denmark; nationally to Germany. Venetia belonged politically to Austria, nationally it adhered to Italy. These conflicting elements have kept Europe in a restless state for more than twenty years.

Schlesweg and Holstein have for centuries been subject to Denmark, and yet maintained as to each other a sort of independence. At the death of Frederick of Denmark, in 1863, Austria and Prussia took possession of these two Duchies, driving the Danes into the upper Peninsula. Since then constant quarrels have arisen between these two great Powers. Prussia wished to monopolize an important port on the Baltic—Austria was not willing, and taking advantage of the unpopularity of the Prussian government in the Duchies, sought to gain a larger influence in Northern Germany. In 1865, however, a treaty was signed, giving Schlesweg to Prussia and Holstein to Austria. But as this did not settle difficulties, Austria handed over, without consultation, the destiny of the Duchie to the Federal Diet, and summoned the estates of Holstein, measures which Prussia has chosen to consider as a declaration of war. Such are the apparent causes of war. The real cause, however, is the rivalry between Austria and Prussia for supremacy in the Germanic Confederacy—or rather, for the settlement of the question, Who is to be lord over a united Germany? Austria has been popular—Prussia not so among the smaller States of Germany, many of whom have declared in favor of the former.

The war for the crown of Germany must of necessity be a terrible one. A million and a half of men are marshalled in battle array. Prussia has the smallest army, but with it no debt. Austria is fearfully in debt, and has, besides, to contend with another foe.—After ages of woe under Austrian tyranny, Italy, encouraged by Napoleon, undertook in 1859, to throw off the yoke. Before she had fully accomplished her work, France put a stop to the contest by the treaty of Villafranca. But Italy has never given up her determination to take Venice, which she and most of the nations of Europe believe belongs of right to her. Austria has constantly refused to sell it or exchange it or yield a foot of its territory on any conditions. The contest over Schlesweg has given Victor Immanuel just the opportunity he has long sought.

Italy has a regular army of about 350,000 men,—but her most effective force is her volunteer corps under Europe's most favorite commander, the heroic Garibaldi. Such has been the enthusiasm of her young men to attack Austria under their dear old General that it has required all his energy and will to curb them until a formal declaration of war.

As Americans, we may perhaps look with calm indifference to results as far as Prussia

and Austria are concerned ; but there are few in our beloved land whose hearts do not beat in sympathy with poor down-trodden Italy. She has been so long priest-ridden and oppressed, that we hail with joy the progress of that liberty spiritual and temporal, which has so lately dawned upon her. She appears to have a Parliament formed of men who have at heart her highest interest. They are mostly men chosen to oppose the extravagant and groundless demands of the Pope and his hierarchy. They know well what for ages has eaten out the very vitals of their country, and been destructive to the energies of her people. They have, therefore, just proposed to confiscate the whole of the immense property held unlawfully by the Church, which has for centuries kept in lazy existence a body of utterly worthless ecclesiastics. The terribly baneful influence of these cancers knawing at the very heart of the nation has long been felt by Italy's best statesmen, and yet hitherto they could do but little. Now they can plead a bankrupt treasury on one side and necessity on the other. Italy has found evil and only evil, material and moral, from these priestly bodies on almost all questions of liberty. They have sided with the Pope and against their King; and this latter is deemed ground enough to crush them forever. The people are up and in arms. They demand in this terrible crisis of their national existence that this property be put to good uses, and that it be seized and confiscated in order to save their nation's life. They give their property and their lives—why then should not the priests disgorge what does not rightfully belong to them? In the fiery furnace of war we destroyed Slavery, and gave our nation new life and new liberty. Should we not pray that God in His overruling providence may enable Italy to wipe out the curse of centuries, and secure through the terrible ordeal of war a new lease of both temporal and spiritual liberty?

WE publish this month the narratives of the conversion and persecution of two Bible-women in Italy. We have preferred to give them in the simple style and language of their authors. Our missionaries feel that they make great inroads into the enemy's territory when the Gospel they preach takes hold of the heart and conscience of the women of Roman Catholic countries.

ITALY—It is with sorrow that we have just learned of the defeat of the Italians in their first engagement with Austria. A great battle was fought at Custozza, near Verona, which terminated for them adversely. Though a serious disaster, we do not believe that this will either dampen the spirits or lessen the determination of the Italians to regain what rightfully belongs to them.

A communication from Gleiwitz (Prussia) relates the following incident : "The men of the landwehr were on the point of starting ; the train was ready, but the wives of the soldiers opposed its departure, throwing themselves in their despair on the rails in front of the locomotive. Recourse to violence could not be employed. What was to be done? The station-master proposed to the women to accompany their husbands, but in separate carriages. The poor creatures consented ; but when the train started, the carriages with the women did not move. The station-master had had them detached. He took care to get away before the discovery was made.

ONE of the most remarkable indications of the sentiments of the Italian people with regard to the Church of Rome is the recent vote in the Italian Chamber of Deputies on the suppression of convents. In the face of a war which demands the greatest possible unanimity of the people, the Chamber of Deputies had felt sure enough of popular opinion to adopt almost unanimously a bill for the suppression of all religious bodies throughout Italy.

A hungry friend said at Brummel's table, after the beau had fallen in fortune, that nothing was better than cold beef. "I beg your pardon," returned Brummel, "cold beef is better than nothing."

BOOK NOTICES.

We have received the following volumes from the Presbyterian Publication Committee, connected with the N. S. Presbyterian Church.—And we would call the special attention of our readers to them, as well deserving a place in the church, the family, and the Sabbath-school.

DAILY MEDITATIONS, by the Rev. George Bowen, American Missionary at Bombay.

In this volume there is a meditation on some passage of Scripture for every day in the year. It is very highly recommended by the Rev. Drs. Williams and Skinner of this city. The Rev. Dr. Parker, of Newark, in an address before the General Assembly at St. Louis, pronounced it the **BEST BOOK** for family devotions that he was acquainted with.

SOCIAL HYMN AND TUNE BOOK.

These hymns are selected from the Psalm and Hymn Book of the General Assembly. There are 478 hymns, with appropriate music. The Committee have also published the same hymns in a volume without the music. These volumes are specially designed for the public worship of God on the Sabbath, as well as for the prayer meeting during the week. We hope the time is not far distant when it will have a place in all

our churches. The General Assembly, at its late meeting at St. Louis, expressed its high appreciation of the work in the following language—"That the Social Hymn and Tune Book be commended as pre-eminently adapted to social and congregational worship."

NIFF AND HIS DOGS.—This is an 18mo volume of 84 pages, and contains three stories—"Niff and his Dogs," "The Young Soldier," and "Uncle Johnson."

BLACK STEVE, or the Strange Warning, by Martha Farquaharson.

WHAT TO DO—For the Little Folks—By E. L. Lewellyn, with six illustrations. 18mo. pp. 113.

DUTCH TILES, or Loving Words about the Saviour. By Emma S. Babcock. With nineteen illustrations. 18mo. pp. 172.

The last four volumes of the series above enumerated, are specially designed for the use of Sabbath-schools; and can hardly fail of being read with great interest by children; and not by children only, but by parents also.

Any of the above volumes can be obtained at the Publication House, 1334 Chestnut-st., Philadelphia; or at the Bookstore of A. D. F. Randolph, 770 Broadway, N. Y.

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THE

CHRISTIAN WORLD.

VOL. XVII.

SEPTEMBER, 1866.

No. 9

OUR CATHOLIC CITIZENS.

It is becoming a question of interest with all Americans, what is the character and influence of Romanism as found among the numerous classes of our foreign population. It has generally been supposed that emigrants from European countries, on becoming citizens of this, would soon accommodate themselves to their new relations, if not conform easily to our religious and political institutions. At farthest, but a single generation would pass away before a complete nationality would be secured. Escaping the rigorous exactions of monarchic institutions, and freed from the strictures and absurdities of a corrupt church and a more corrupt priesthood, we might expect that our free government and laws, our simple and evangelical services in religion, would be acceptable, cordially adopted and supported by our naturalized, foreign fellow-citizens.

In this, however, we have been greatly disappointed ; and that, too, in respect to both our civil and religious interests. There is not that cordiality of feeling towards our free, republican economy ; nor that respect for our religious institutions which we have a right to expect and demand. If the subjects of monarchy, the long-bowed sufferers from aristocratic and ecclesiastic domination, are not satisfied with, and are not willing to honor and support our free government, we think they should have stayed at home, or at once return to their fatherland. They are aliens from our commonwealth ; though with us, they are not of us ; and we apprehend, that in claiming and exercising the rights of American citizens, they do it at the expense and to the prejudice of our most valuable interests.

It is almost incredible to what extent the aristocratic element had pervaded this country before the breaking out of the late rebellion ; nor is it easy to say how greatly this aided and stimulated the conflict which followed.

We know too well how this rebellion was regarded, and how it was promoted and sustained by foreign sympathy and arms. And painfully we saw how silent, or how sympathizing were many of our adopted and naturalized citizens. Our equalizing institutions are not, after all, just what they desire, and they would change or engraft upon our economy something of the privilege that an hereditary aristocracy would confer.

But we intended to speak more particularly of that class of our adopted follow-citizens which compose the Roman Catholic communion. If any people on earth would desire free institutions, and seek for the immunities of a free religion, we should expect Roman-Catholics to be that people. Ground to death by priestly domination ; taxed to abject poverty by ecclesiastical exactions ; chained to hereditary ignorance and superstition ; denied every facility for elevation and civil enlargement,—it would be natural to expect their springing forward to new life and vigor of hope under the fair skies and rich inheritance of our free and social economy ; that they would see at once that it was our religious faith and service that created the vast difference, seen everywhere between Protestant and Catholic communities.

But it is not so. Romanists are Romanists still, whether on the Tiber or on the Hudson ; and no people on earth are more firmly wedded to their faith than they, or more resolutely cling to the power that has so long oppressed them, and deepened their ignorance and delusion. There is scarce one sect from which more numerous converts have not been made to the evangelical, Christian family, than from the Romanists. The Mohammedan, the Jew, the Pagan even from China, Japan and the Islands of the Sea, bring their tributaries to the Christian church more readily than the Romanist and the Jesuit.

So numerous have this class become, that their political power can no longer be overlooked. Now, how is this power developed ? It is seen in almost an entire separation from our social compact, and denial of aid to our social institutions. In our plans of benevolence ; our educational systems ; our scientific, economic, and sanitary operations, they are seldom, if ever, to be found. They are as exclusive and excluding as if on foreign shores from us ; and though claiming and enjoying many of our richest immunities, they add little or nothing to the social and civil interests of our country. Politically, they have become a power. That power they are conscious of possessing, and are by no means slow in exercising. And as exercised by them, does it contribute to the strength and value of our free institutions ; or is it directly to their prejudice and peril ?

As to their system of education, they are rearing among us a generation taught separately, from us and made to regard as wrong all

that we regard as essential and priceless in our free economy. They are educated to sustain principles of social life, civil order and political affinities wholly foreign and adverse to all our ideas of republican equality and personal right. Though here at home, they are instructed to pay allegiance to a foreign power, and to hold, as a religious obligation, "mutual reservations," while swearing fidelity to our government. There is rapidly growing up among us, "*imperium in imperio*," which it becomes alike the Christian and the patriot to watch ; for it is no more antagonistic to our faith as Christians, than hostile to our government as a Republican State. It is even now too formidable to overlook. It may become too imperious to control. In the strife of party politics, it is fearful. In its malignity, it has been found deadly and cruel as the grave. Violence and blood have already marked its way. Demanding state immunities, perverting state patronage, and forming alliances of its own, it may yet work into its own hands, on these shores, a political ascendancy as fearful and crushing, as it has ever held abroad. And shorn of all this, in its native land, it may find its resurrection here, to our dismay and overthrow.



THE PAPACY ALARMED AT ITS OWN FRUITS.

The natural results of the teaching, the ceremonies, superstition, legends and mummeries of the papal church, tend to lead men of intellectual culture to open infidelity and blank atheism ; to the rejection of every species of religious faith. Such was the fact in the time of the French Revolution. So it is now. At this moment we hear of the "Congress of Young Men at Liège, in France," numbering fifteen hundred ; among whom are many French students. This congress meets for the discussion of both political and religious questions ; "which discussion is conducted in the most daring infidel, atheistic manner." Several of its speakers have proclaimed that their object is, to "abolish every religion, and to destroy every church ; to get rid of the idea of God," &c. To them "Atheism is the ultimate conclusion of human science, the right of private judgment."

"Other speakers declared that the men of terror fulfilled their duty, when, in 1793, France was inundated with blood and they added that one hundred thousand heads must yet be struck off in order to establish society upon a better foundation."

The secular press of France has become alarmed at these unblushing proceedings. The most radical are said "to be grieved and angry."

"This congress of young men has aroused a controversy that will not soon end." "The democratic press" affirm that these excesses

are produced by the conduct and character of the clerical party, who shock good sense by their superstitious practices and absurd legends. The Jesuit journals, on the other hand, attribute them to the influence of the Government-schools and colleges, which neglect to lead their pupils in the way of piety and duty. These things, together with many other extravagances, resulting from the errors and abominations of Romanism, showing to what extent irreligion and infidelity have already gone, have led some of the most eminent and popular of the Roman Catholic Church to sound an alarm, and to appeal to public sentiment, and even to the Protestant sects for aid to arrest their disastrous tendency. Only a few days ago, Father Hyacinthe delivered lectures at Notre Dame to thousands of hearers, who were attracted, not alone, by the popularity of the preacher, but by the peculiarity of the topics he discusses. He took as the subject of his recent "conferences" or lectures, the examination of the new system, called "*Independent Morality*." This new school maintain, that there is not the least necessity for the belief in the existence of God in order to fulfill all the duties of life as good men. This new school is composed of more or less decided Materialists, Fatalists and Atheists, who proclaim that "God is mere hypothesis"—an abstract idea, "which cannot be proved by science, and which is of no use."

In attempting to refute these errors and check their influence, Father Hyacinthe addressed a solemn appeal to the Protestants, whom he regards "as precious auxiliaries" in this great struggle against materialism and atheism. "To this, Guizot long ago advised them, and they are now seeking the very aid they then so despised."

It is passing strange that the legitimate and inevitable results of the Romish system, as seen in all ages by the light of history, and the melancholy experience of ignorance, delusion and crime, have not alarmed the leaders of this fatal system. To see Spain, Ireland, South America, Mexico, and French Canada what they are, destitute of all the best improvements of modern civilization, and centuries behind Protestant nations in enterprise and successful industry, intelligence and virtue, surely is enough to sound an alarm, and reveal the ultimate ruin that the system of the papacy involves. "It would seem to be enough to contrast the Roman Catholic portions of this country and of Ireland, with those of the Protestant family, to show the degradation, bondage and crime, to which this system so uniformly tends. Its whole history is death! It carries not one element of life—not the slightest hope of self-restoration. Within its entire borders "all of death lives; all of life dies"!

Money, like dung, does no good till it is spread. There is no real use of riches, except it be in the distribution; the rest is but conceit.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. VIII.

A FEW incidents occur, to deepen the conviction in the minds of the reflective, that the time has fully come to lay the axe at the root of the tree of unbelief, if a spiritual religion is to be restored to Germany.

In one of our meetings a gentleman arose and said, that a few days ago, beneath an open window, near which he was sitting, he overheard a girl of twelve or fourteen years giving a religious lesson to a group of her companions. She taught them that the Bible was an Eastern story-book, that all the miracles could be explained, and that there could not be any resurrection of the dead. Curious to know whence her wisdom and zeal, he interrupted the teacher by asking her of whom she had obtained such views of the Bible. Her reply was, from her school-teacher.

It was not long previous, that in a convention of the school-teachers of—, a general disturbance took place, in consequence of an attempt to ask a blessing at the dinner-table. Still, religion is taught per force of law, in all the public schools of Germany. So may the letter kill, while it is the spirit only that maketh alive.

A few of the children-loving young ministers in Berlin, had established a children's service, *Kinder Gottestein*, in which they preached a short sermon, which they sought to adapt to the capacities of the young. One at least, who said that he had not been able to discover any fruit from this preaching, upon hearing of our Sunday-school system, said to us, "Here I am, with fifty children, and so many of the congregation as we can induce to co-operate as teachers; take us, and mould us into a Sunday-school." The offer was gladly accepted. The most moral and intelligent of the congregation, to the number of seventeen, were organized into a teachers' meeting, which was held twice a week for some time, before the organization of the school, in order that they might theoretically learn what could be known of the system, and study a lesson before going into the school-room. At length, the

day came for organizing the school.—

The teachers were first seated in order in the school-room, and the children, both male and female, who had been assembled and detained in an outer room, were then assorted and led in to take their places before their teacher. The Rev. Mr. K. was the Superintendent, with Mr. Brockelmann to guide a little the first movements of the school. The singing, the alternate reading, the prayer, the teaching, the public questioning, and the closing exercises of that first session, were as regular and orderly as those of the best-regulated schools of this or any other country. Rev. Mr. K., the pastor of the church, was in ecstasy, as he seized the idea that the method was capable of indefinite expansion, and every man and woman in Germany disposed by inclination and grace, could work upon it as well for his own good, as for that of the children, or of his fellow-men generally. Other schools, by this time, had been commenced, and were now more numerous; but this, from the start, was a model school, and to it the evangelical clergymen were invited, as a practical exhibition of the institution. The numbers in attendance were soon doubled, and the zealous and talented pastor not only became a co-worker in Berlin, but went with us to neighboring cities to advocate the system. He could not speak in English, but where he went, translation was hardly necessary, for he comprehended the whole subject, and made it interesting to his audience.

When returning from a public meeting in the kingly city of Brandenburg, the writer inquired of a young English-speaking German, who had accompanied us thither, what it was that Mr. K. said, which so delighted his audience as to convulse them with laughter. He replied, "by repeating the following anecdote."

Contrary to our advice, he had begun with the Old Testament, instead of the New, having determined to go through the Bible with his teachers. True to his theory, at the close of each session, he questioned the school publicly, to see if the

teacher had deposited in the heads and hearts of his pupils, the thoughts and feelings which had been elicited in the teachers' meeting. Having proceeded to the Creation of Adam and Eve, his question was, where they were placed when they were created. The answer was, "In the Garden of Eden." "And what did they do there?" "They tilled it." "Why were they turned out?" After a significant silence, a little fellow whines out, "Sir, they could not pay the rent." The novelty of the answer induced the teacher to inquire of his pupil why he had given it, when he was told, that his father and mother had been turned out of house because they could not pay the rent, and he thought it must have been so with Adam and Eve.

The teachers made up a purse for the boy's father, and this was adduced as one of the good fruits of the Sunday-school.

THE SABBATH-SCHOOL AND ITS WORK.

As an institution it has yet before it great problems to solve. Is it too soon to enter upon the discussion of them?

To name them in their order, we should begin with its obligation to restore to the modern church to a much greater extent than it has yet done, the activity and individuality of the primitive church.

The great Reformation placed the Bible in the hands of the common people, restoring to us purity of doctrine, simplicity of worship, and gave us a ministry identical with, in sympathy with, and commensurate with, the wants of the race. But we yet lack the zeal, the individual consecration of person and property, the courage and boldness, as well as the singleness of purpose, which gave to the first Christians their prosperity and power.

ITALIAN SABBATH-SCHOOLS.

The following extracts are made from Mr. Bolognini's monthly report, to show the nature, difficulties, and adaptation of this kind of labor to the wants of Italy, as well as to all Catholic countries:

"I visited Rio Marina, where there is a (so-called) Sunday-school of some forty or fifty children, but the school is conducted

by Rev. Mr. B——, a Vaudois minister, who, on my proposing our system, told me that he knew it very well, for he had assisted for a long time at such a school in Florence, but it was not to be introduced at Rio, for there was no one there capable of teaching. I suggested to him to have a teachers' meeting once a week, and to teach them the lesson they were to teach on Sunday. He promised me that he would try. I started a very small school at Portoferraio, with seven children only, conducted at present by the minister, his wife, and her mother. In Elba, I found a beautiful church supported by Mr. Hall, and on Sunday organized a small school with seven scholars.

We passed through Rio Alto, where, as soon as we were known, a priest came after us. We entered a coffee-house, and he also came to hear what we were saying. On our coming out, we were insulted with the most shameful words by some of the mob. Here is a good place for a preaching station.

On Saturday evening last, (5th), we opened a new church at L*****. During the day, on our going to and fro, though not personally insulted, we hear allusions to us in exclamations like these: 'This evening, a great battle;' 'This evening, Jeremiah's lamentations, the fall of Christianity,' etc., etc. At the commencement of the preaching, there were but few present, but as I proceeded, many more entered, and many women were standing at the door, afraid and curious. I stopped my sermon, and told them that they had already incurred the excommunication of their church, only by their curiosity, so that they could come in and listen, and if they did not like our preaching, they could go as freely as they came. A good number of them came in. When I had finished, the evangelist who is to continue the preaching, addressed them, and promised them he would come every week, and then there were many braves shouted. On our coming out, lights were kindly provided, for it was very dark. Such is generally the result, when we can get a hearing, and the feeling towards us is entirely changed.

I have just received a letter from Fara

Novarese, where I went, last November, to set up a school. In it the director, minister, and teacher, writes thus: "I thank you for the Scuola Della Domenico, and send you 2f.50 centimes collected among our poor children, who like it very much." It is curious to see that some Catholic girls take it to the church and read it, while the priest says mass, I have been told that some numbers have been sent to the parish priest."

HOW THE WORK GOES ON IN GERMANY.

Extract of a letter of Rev. G. H. M. Stukenberg to Dr. Schaff, of New York:

"The Sabbath-school cause is progressing finely. Its friends are being more and more encouraged, and others are constantly being added to their number. I think that the cause may be regarded as triumphant in Berlin. How I wish you could have been present at the celebration at the Ev. Verein-Haus during the holidays! All the teachers of the different Sabbath-schools were there, and sat down to supper together, for which we were indebted to Mr. Neuhaus. The speeches were most excellent, and gave me more confidence in the success of the cause than I had before. The determination, especially on the part of the pastors of the different churches, was just as you may expect from Germans, when they undertake a thing with all their heart.

When I go to Stuttgart, I shall interest myself in the cause there, and will use my influence to promote it. I understand that it is firmly established and progressing there and in some other cities of Southern Germany. I intend to speak about the system to the professors here in B. Prof. Berk, whom I like most, told me that you had conversed with him on the subject, on your brief visit. He favors it, but urged some objections."

"The new Parish of St. Stephen is bounded by Degraw, Henry, and Coles streets, and Hamilton Avenue to the Ferry." If we compare this with our rambling system, or rather no system of evangelization, which ought we to expect to succeed? The responsibility of the answer is with, or rather upon, the churches and their leaders.

HISTORY OF A SCHOOL AT LAVEY, SWITZ.

Two or three years ago, while passing the summer at the Baths of Lavey, in Switzerland, it was ascertained that there was no religious service whatever at L——, about two miles distant. Situated in the Protestant canton of Vaud, every individual, at a certain age, received a certain amount of so-called religious instruction from a neighboring pastor, preparatory to their first communion, or admission to all the privileges of full membership in the church of Christ. This must, by law, take place in all cases at about the age of fourteen, whether converted or not. Still, all lived openly without Christ in the world.

Perhaps three or four walked a distance of two or three miles, occasionally, to attend a morning service at a neighboring village, on the Sabbath; but, with these exceptions, all spent the Sabbath in pleasure-seeking. Ball, quoits, and other games occupied many of the young men in the streets and fields, while others, male and female, old and young, took long walks and amused themselves as they listed.

Only one individual professed a hope of having passed from death unto life. She was a teacher of a primary school, by which means she supported herself and five children. She was an earnest Christian, and longed for the souls of those about her. She conceived the desire of commencing a Sunday-school for the children, but how to commence it, and how to carry it on were the questions.

An American lady passing the summer at the Baths, resolved to aid her. She was advised to seek three or four young ladies of good morals and serious deportment, who should be willing to devote an hour or two on the Sabbath, to imparting such Bi-

FROM THE "NEW YORK TABLET," THE ROMAN CATHOLIC ORGAN OF THIS CITY:

After giving a description of the dedication of St. Stephen's Church, South Brooklyn, the article closes, by saying:

ble knowledge as they should be capable of doing, to the young children.

Four such young ladies were found. The parents and children were invited to meet in the school-room on the following Sabbath: the pleasures and advantages of the Sabbath-school were explained to them, and they all were pleased with the thought of having one. The hour for the school was fixed for the next Sabbath, and Thursday P. M., five o'clock, was appointed for a teachers' meeting. This was deemed of special importance to prepare the teachers for a proper instruction of their classes.

On Monday, this lady went to Lausanne, a neighboring town, and there purchased some books necessary to carry on the school, consisting of some question books, translations of our own Union Questions into French, two dozen New-Testaments, Sunday-school hymns and tunes, many of them, also, translations of our own, class-books, and a copy of Barnes' Notes on the Gospels, in French. These were given to the school. On Thursday P. M., the meeting of teachers was held for the study of the lesson, and for practicing singing. The meeting was opened and closed by prayer, and the effect on the teachers was solemn.

On Sunday, about forty children assembled; those who could not read were placed in a room apart, where they were taught by a young American lady, as our infant classes are taught. The others were divided into classes, or groups, and assigned to each teacher. The school was opened by singing, first causing the children to repeat

the lines of the hymn to become familiar with it.

Then the lesson was read by the school, the superintendent reading the first verse, and the teachers and scholars the second, in concert; and so on, alternately, to the end.

Then prayer by the superintendent; then the teachers devoted forty or forty-five minutes to teaching the lesson to their classes; after which the superintendent questioned the school in general on the lesson; drawing some practical inferences; then, several hymns were sung for practice, and the school closed with prayer.

Thus it went on from Sabbath to Sabbath, all enjoying it, both parents and children, but above all, the female superintendent.

During her stay at the Baths, the same lady purchased some books and presented them to the school as a nucleus for a library, which they all enjoyed very much.

On her return to America, she placed the school in correspondence with the Sabbath-school of the Church of the Pilgrims, Brooklyn, and they have sent them more money to increase their library. This has given new interest to the school here, as giving them something specific to do with their contributions, and creating a relationship between the children of the two countries by correspondence.

This system of exchange of letters by children in different schools and countries might form a pleasant and useful bond of communication in different countries, and in different parts of our own.

THE HOME FIELD.

In the prosecution of the home work of the *American and Foreign Christian Union*, great attention has been given to the juvenile portion of the population, among whom its labor has been expended. It has been demonstrated beyond a doubt, that the surest and most effective way of reaching the adult mind is through the children. The Romish church performs its most effective

work in this way. It is well to gather valuable lessons if we can, even from an adversary. We seek to do so, and to improve upon its mode of operation.

But we have a higher example than "Mother Church" for this plan of action. How often does the blessed Saviour, when he would wean the parental heart from its idols to himself, visit the domestic circle,

and summon from its midst, and from the arms and heart of the loving mother, her brightest household flower, transplanting it to Heaven's garden, so that "*where her treasure is, her heart may be also*?"

The result of modern missionary effort among the Pagan nations abundantly attests the utility and power of such mode of labor. So in our work. *We* have found that if we would reach extensively and successfully the families of our large emigrant population, we must mainly do it through their children.

This fact, clearly demonstrated by our long observation and experience, has led the Society to inaugurate a system of *day-schools*, which we have denominated *Industrial schools*; for Sabbath-schools have been found to be inefficient in our peculiar work. A large part of this foreign population is Romanist. *Their* children are forbidden the Sunday-school, and would be entirely unreached if we had no other means by which to seek this result.

But into our *Industrial schools* these freely come, and with the consent of their parents. They are designed for the girls of the larger towns and cities, which form our mission stations. They are composed of youth from six to sixteen years of age, gathered through the visits of a corps of female missionaries, from the lanes, alleys, tenements and outbuildings of these populous centres, arranged in classes similar to those of the Sabbath-school room; each class taught, by a volunteer female teacher, in sewing, quilting, washing, singing, together with all the moral truth possible. In this way *between twenty-five and thirty thousand such youth, during the last twelve years* have been gathered into our schools, and thus instructed.

The result of this labor upon the adult mind is everywhere apparent. Perhaps a single incident will best serve us as an illustration thereof.

Some months ago, in one of our Western cities, a large Roman-Catholic convention was held. During its sittings, the subject of our Industrial schools was introduced to the body, and as a result, a few Sabbaths afterward, the Bishop from the altar de-

nounced them, and warned the faithful to abandon them upon pain of non-confession, if not excommunication.

One of the excellent female missionaries of this Society, in her visits among the people a few days subsequent, was thus met by a mother, whose little daughter had for sometime been a delighted pupil in her school: "Well, Mrs. G——, what do you think? Maggie can't go to school no more!"

"Can't come to the school any more? Why; what's the matter?"

"And sure, ma'am, the praste said so."

"And what reason did he give for it, tell me?"

"And, sure, I didn't hear him, but the ould man did."

"And what did he tell your husband?"

"Why, ma'am, and he told 'um all from the alther, that they were heretic schools, and taught the children the Bible and the songs of the Protestants, and they were the divel, ma'am, and all that; and then he said he wodn't confess us, ma'am, sure he did, if we let our gals go any more."

"And what are you and Mr.——going to do about it?"

"Why, ma'am, and sure I told father that Maggie *must* go. 'Why,' says I to father, 'don't you know what that school has done for Maggie? Do you ever have to bate her now, as ye used to. Doesn't she come and set on yer lap by the hours at night and sing to ye, when ye comes home so tired, after the day's work; and don't ye know how the good songs she sings makes us cry all over and over; and then, old man,' says I to him, 'don't you see that I can go out and work a whole day in a week more, because Maggie has learned to sew, and can do our sewing. Father,' says I, 'the praste, *he's all wrong*. The school *isn't* a bad school—it's good all over, and, sure, I ain't going to take Maggie away.'"

And suffice it to say, Maggie was not taken away. And so have we found it everywhere.

Bible classes have resulted from these schools; classes held in the room of some tenement building, opened to us by the parents of some little girl gathered in to the school; and churches have been formed

composed of adults thus reached. In the city, where I write, one of *one hundred and eighty members now exists.*

It is interesting, almost amazing indeed, to see how much instruction can be imparted in this effort. The writer attended, a few days since, a festival given in one of these schools. A large room was filled. Two hundred girls were present; all of whom were the children of our foreign population, two-thirds of them of Roman Catholic parentage. When all had convened, each girl was called up to receive a neat new apron. These distributed, the Lord's prayer was recited, first in English, and then in German, with hands upraised and eyes closed. During the hour and a half of the exercises, singing in both languages was interspersed with other services. Bible verses, whole Psalms, gems of poetry, were repeated by the scholars. Questions upon the Word of God, beginning with the creation and ending with the birth and death of creation's Lord, were put, and as speedily and correctly answered. No Sabbath-school in the city could have done better. It was a grand exhibition of the utility and applicability of such an effort.

Each girl, at the close, was again called up to receive certain testimonials of regard from teachers and friends—testimonials varying according to merit, and the interested band was then dismissed to their homes, happy as birds, and testifying of the love they bore their teachers and their school.

W. D. R.

ORDINATION AT JOLIETTE, CANADA.

MR. Marc Ami, for several years laboring as an Evangelist in connection with the French Canadian Missionary Society, was ordained on Wednesday last at Joliette, to the holy ministry, and inducted to the pastorate of the French Protestant Church there. The public services were held in the little chapel used by the people, and which had been enlarged for the occasion by having the ground between it and the street covered over with a thatching of green boughs. About one hundred persons, including several leading Roman Catholics,

were present. The Rev. J. A. Vernon, pastor at Point-aux-Trembles, and Principal of the Institute there, conducted the introductory services, assisted by Mr. Vessot. Mr. Vernon also preached the ordination sermon from 2 Cor., chap. ii. v. 16, last clause of the verse.—The discourse was a brief but interesting statement of the difficulties and responsibilities of the ministry, and its sources of consolation and support. Being the only ordained French minister present, Mr. Vernon put the usual questions to the candidate, and offered up the ordination prayer, the English ministers present joining in the imposition of hands. The Rev. H. Wilkes, D. D., delivered the charge to the pastor, and the Rev. R. Irvine, D. D., addressed the people. The closing prayer was offered, and the benediction pronounced by the Rev. Alex. Macdonald. The services lasted over two hours and a half, and were unusually solemn and interesting from the circumstances in which they took place, and the history of the little church at Joliette. Twenty-seven years ago, Messrs. Amaron and Vessot visited Joliette, then Industry Village, to offer its people the Gospel. They were met by the most determined opposition, were maltreated, and, but for the kind interposition of the late Hon. Mr. Joliette, might have been killed. Mr. Vessot now keeps an open stall at the market-place, and, unmolested, sells his Testaments and books, reading and conversing with the people.

Mr. Marc Ami and the church to which he ministers have the respect of the people, and are gradually influencing them in favor of the truth. They sadly need a place of worship, for the house in which they now meet (18 x 20) is far too small. Although neat and clean, it is as nothing alongside of the imposing structures of the Church of Rome in the town. It is proposed to erect a mission house at a cost of \$1,000, on the lot of ground which the church has bought and paid for themselves. This would give a desirable aspect of permanency to the mission. The field occupied by Mr. Ami is a most important centre of influence, and ought to be maintained and strengthened.

REPORT OF OUR ITALIAN MISSIONARY.

New York, July 31, 1866.

TO THE BOARD OF THE AMERICAN & FOREIGN CHRISTIAN UNION.—I thank God for the many blessings I have received during this trying month of July.

I can state that the missionary labors among the Italians are very encouraging. The Sunday meetings have been well attended. I have made many visits among my countrymen, and found a great many cases of sickness and many cases of deaths. I had no difficulty in visiting them and administering to their spiritual welfare. How strange it is that well-instructed and well-educated persons often fall into skepticism. I am sorry to say that in visiting I met with many of this class, who were strongly opposed to the Gospel.

Among the latter I found a man lingering with consumption. He had been trained in the Catholic religion, though he had, it seems, no religious instruction. He never read the Bible nor heard it read, never heard a prayer in his own mother tongue except

what he muttered in broken Latin. I was not surprised to find his knowledge of the living God down to the lowest degree, his soul having no light in respect to a life to come. Though he knows that he must die in a short time, he has no hope, no comfort.

By the conversation I had with him I found him to be a perfect atheist, believing in no God who is the Creator of Heaven and earth; neither in Jesus Christ, and strongly opposed to the Word of God and the Gospel, believing in no judgment, no resurrection, and no future life, but regarding the sun, moon, and stars as gods. I have visited him several times and instructed him in the way of salvation, and have thus tried to lead him to the Saviour of sinners. I trust that the Spirit of God will enlighten his mind, and save him as it did the dying thief in the very last hour.

I ask your prayers for this man that God may have compassion on his soul and convert him to himself.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO DE CHILI, July 2nd, 1866.

REV. MR. TRUMBULL and wife set out for Panama twenty days ago. Mrs. T's health is so much impaired and her condition so critical that the doctors recommended that she should try at once the climate of Panama.

Mr. T. also needs to recruit very much. He has as usual been working very hard. I hope the change may greatly improve them both. Most probably they will visit their native land. It is possible that Mr. T. may spend some time in England, and stir up the churches. They need both in our country and in Great Britain to have some one from the field present the claims of South America upon the Christian churches at home.

Mr. T. had written to Rev. Mr. McKim, of Lima, to supply his pulpit. I do not know whether Mr. M. consented to come, or not.

The book on celibacy is published. The booksellers are shy about selling it, yet both in Valparaiso and in Santiago there are places where it is sold openly. As yet it creates no visible opposition. It is a book calculated to do much good.

"He (Mr. Orestes) will probably go for a time to South America, and there labor until the way is open for him to return to his own land."

These words I have taken from your last annual report in the June number.

One of the Chilians of my Bible class said a few days ago: "Why cannot the Society send us some one who is perfectly familiar with our language? We are greatly in need of some one to preach to us the Gospel, and to be to us a shepherd. Now, from habit, and from lack of something better, we go to hear a sermon when we can that is preached by a priest. True, we hear much that is bad and go away disgusted."

It is to be noticed that I am able wit

my other cares, only to conduct a Bible class, and they feel that my chief care is for the English congregation.

It may be added that the Chilian priests are not lacking in eloquence. The language is rich and flowing, and as a single priest preaches but very seldom, he prepares with care. Generally there is no preaching on the Sabbath, and when there is to be a sermon it is announced through the press. Naturally the sermon is listened to by a large audience.

And as there are no popular lectures, and very rarely a political speech, you see that the pulpit orator holds the rank of a national orator among us.

I think it would have immense influence if Rev. Mr. Orestes could come to Santiago at once. Here he would find a few intelligent men who would form the beginning of a church. I feel confident that he would gather a respectable audience in a short time.

At the present time, all other things being equal, he would be likely to succeed better than a converted Spanish priest, for the Spaniards are hated, but the Chilians are enthusiastic in favor of the Liberals or Juarez party in Mexico.

Two years ago they raised a popular subscription in Chili for the Mexican military hospitals. They even take more interest in Mexico than in the United States. The common language, religion, government, and race have a great influence upon them.

The true liberals of this country would rally around this Mexican Liberal more than they ever will around me. The Liberals of this country look with much favor upon the Protestants, and if Rev. Mr. Orestes should come here, I doubt not but some of considerable influence would openly attach themselves to him.

You need not fear in the least that he might meet with persecution which would oblige him to leave. Public sentiment, and even the laws would sustain him.

N. P. GILBERT.

Austria and Prussia are making treaties of peace.—Italy is not included.

MEXICO.

BROWNSVILLE.—As our friends are aware Miss Rankin was driven from Brownsville, soon after the war commenced. She has, however, never ceased to take an interest in the field where she so long labored. A few months ago, learning that the school could again be established, she communicated this intelligence to a noble young man in the Union Theological Seminary. This dear brother determined to consecrate himself to the work in Brownsville and the Mexican field. Although urged by the most flattering offers to remain in the North, yet aided by the Society, he sailed in June for his field of labor. The following will show what a man of energy and zeal can accomplish in a few days. We ask the prayers of all God's people for this brother and his work. We learn that Brownsville would be a good place for a Bible and Tract depository.

BROWNSVILLE, Texas, 3d July, 1866.

MY DEAR BROTHER—"I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth."

We arrived here, by the kind care of God, in safety yesterday midday, and as the mail leaves to day I hasten to send you a line.

The Protestant school carried on by Dr. Porter, of the Christian Commission, was closed a short time ago, and every thing is in the hands of the Catholics. I will reopen this school (D. V.) on Monday. This I find will be the most effective way of checking the advancement of Romanism in this town. This school is for female pupils. I shall as soon as able start a Boys' Seminary, as the education of the youths of this town is in the hands of the priests, who unblushingly march the Protestant boys from the Seminary to the chapel, and there initiate them into the rites of the Church of Rome. The Protestant parents say that they cannot help it, their sons must be educated, and there is no Protestant seminary to send them to; so you see the urgent need of a Boys' Seminary.

I wrote to Mr. Park, who you know is coming on to Mexico, to bring with him a good female teacher able to teach music,

etc. Will you kindly try and assist him, as my need in this respect is very great? I shall be able to give her a salary from the school. If she should require any money for her passage, perhaps Dr. Campbell will assist her, and I shall as soon as able return it to him. My books, etc., have not yet come to hand. I expect them shortly.

There is considerable excitement on the Mexican side of the river. The Liberals have the entire possession of the country; the Imperial troops have left entirely. The Commander of the Liberals is very anxious that *Protestant schools* should be established in that section of the country. I shall commence a service in Matamoras as soon as able. Cannot Bro. Orestes come here, now that the country is so open? I have spoken, to some, of your child's paper, and they like the idea very much. I am sure it will have a large circulation on both sides of the river. I should have said that a number of those children who have it and will come to the school here, are Mexicans and a number of others R. C's.

Religion among the American population of Brownsville is at a very low ebb. There is no *Sabbath-school*, and only one small prayer-meeting in a private house. There is a moderate attendance on the Sabbath services in the churches. The Romanists have been fast getting it their own way.

I am yours in Christ,
D. G. GRIEVE.

EVANGELICAL CHURCH OF LYONS.

COMMITTEE OF EVANGELIZATION.

LYONS, 17th July, 1866.

REV. & DEAR SIR:—After the long expected and happy restoration of peace in America, the Church had hoped that the world would have ceased from quarrels and entered into a state of tranquillity, at least for a while. Distressing facts have arisen to frustrate that hope. The cessation of battle in one quarter of the globe has not extinguished the flame of passion in the other. The torch of war has simply fled over from your shore of the Atlantic to ours, where, alas! it is finding as abundant

matter to inflame as elsewhere; sinful man is the same everywhere.

And yet there is an essential difference in the two cases: The war in America, however cruel and terrible it was, had its reason in the grand and noble object of giving the death-blow to the unhallowed system of slavery, and offering liberty and the means of grace and salvation to millions of our fellow-sinners, [whilst the strife in Europe has for its origin motives of a very different nature.] Kings ambitious and jealous of each other are striving for aggrandizement of territory and domination; and when this shall have been obtained, at the price of the blood and the welfare of hundreds of thousands murdered and ruined, what, we may ask, will the world have gained? One king will have got a little bigger, another a little thinner, and a few lines of demarcation are changed on the map. Whereas, the fruit of the victory on your shores is the triumph of human kindness, of liberty, of Truth, and of Principle over their contraries—a triumph giving and proclaiming honor to man and glory to God. The work we are engaged in here is a warfare carried on with spiritual weapons for the same great objects, and if we are thankful to say we meet with little or no vexation from the civil authorities at present, we cannot claim exemption from chicanery on the part of ecclesiastics and bigots.

A female in humble circumstances lately fell seriously ill. She sent for her priest, who found her in great anguish of mind. She feared she was too great a sinner to find a place in Heaven. "Well," said the priest, "we must not despair altogether." "Do you think there is hope for me still?" "That will depend upon the amount of sacrifice to be made for the purpose." "But I am not in circumstances to make any great offering, Sir." "Well, let us know what you can give." "The utmost will not exceed 400*f*." "That, indeed, is but a small sum for which to get a place in Heaven, yet it will be acceptable in present circumstances." "But if I should recover my health and be in want of the money, will you return it to me Sir?"

"Certainly I will, madam." Thereupon the money was received by the priest, and the poor woman's fears were soothed; for in case of death her soul was safe for a place in Heaven, and if she recovered and needed her money she would get it returned. Now she did recover, and is reduced to a wretched condition, yet the priest will not restore the money so iniquitously extorted from the poor woman!

But if Catholic priests will procure places in Paradise for the souls of those who can pay, they often refuse a place in the common graveyard to the body of him who has died without calling for their aid and ministry. These things take place in small villages and hamlets, where the mayor is the humble servant of the priest, rather than in towns and cities where magistrates maintain their independence. Thus we have in several instances had to appeal (and with success) against interments in ground set apart for "suicides and ill-famed," of some who had left the Church of Rome and died in the faith of the Gospel. But in a recent case, the priest had invented another mark of stigmatizing the disciples of the Gospel: he had got the mayor to set apart a burial-ground for "Infidels," and in this way buried one of our humble friends who had left this world without receiving the unction and sacraments of the Romish church.

We have no doubt but redress will be obtained through application to the superior authorities, but in the meantime the novelty of the fact itself has had an effect quite contrary to the expectation of the Popish party. Curiosity had been excited to an extraordinary degree, and induced many neighbors to attend even the first portion of the funeral service at the dwelling of the deceased, while great numbers flocked to the graveyard to attend the principal service. The mayor-adjunct was present himself, and an intense interest was remarked and felt throughout. Tears are no infallible proofs of conversion, but they mark feeling at the least, and may prove to be the forerunners of impression of lasting piety.

In some of the hospitals the nuns are very bigoted. They lately deprived a young

person of the N. T. she had taken with her; and in another instance a Bible was taken and committed to the flames! One day a nun (a servant to the sick) was passing by a bed where a Protestant was in the agony of the last hour: "Behold," she said to a young person who was near, "behold how the devil is working for her soul; beware of turning Protestant, lest you should die in torments!" Another of the sick, a young apprentice, was summoned by the nurse to confess to the priest on Ascension day, but refused; the priest came himself, but the youth still refused; some days later, two priests came, but he remained faithful in spite of the probability of his being more or less neglected by the nuns in their service, as several of our sick have been on such occasions. Such or similar proceedings on the part of Roman Catholics are in some cases successful in turning the feeble away from the faith: thus one of our young friends who had been assiduous in his attendance at meetings, has suddenly forsaken them, his parents having sent him a priest whose exhortations and menaces have so frightened him that he avoids all conversation on Evangelical truth.

Another youth has been enticed away through "the pride of life and fleshly lusts that war against the soul." After having manifested great attachment to the study of the Bible, and even entered a Christian seminary for training young men for the ministry, he has back-slidden to the world, enrolled himself in the army, and is now on the point of being degraded from an honorable degree to which his eminent gifts had served to elevate him, but in which his impure converse and conduct render it impossible for him to be maintained. This young man's state is happily contrasted by numerous cases of a rejoicing character in the army.

"During the present month," (June) writes our military colporteur, "I met with nothing but joy at seeing the avidity with which officers of all grades are receiving the Word of God. Almost all are favoring the dispensation of the Scriptures, while many are really pious men. The *Commandant-General* was one day himself express-

ing his approbation of the Scriptures, but recommended the Romish version in preference. 'No, sir,' was their reply, 'we decidedly prefer the Protestant Bible; we have no confidence in Popish or Jesuitical labors.' Indeed," proceeds the colporteur, "it is impossible for a stranger to imagine how great and extensive is the good effected by the Bible-work amongst the soldiers at present. An officer whom I met the other day asked me, 'How many Bibles have you remaining in your bag?' 'Five, sir.' 'Well, entrust them to me, I will go and sell them among the men.' He did so, and soon came back handing over to me the proceeds of the books." And who was this officer suddenly turned Bible colporteur? Why, no other than an officer to whom this colporteur had had great pains, eighteen months since, to sell a Bible, but who now had been blest in the study of the sacred pages and felt anxious to help in their being disseminated amongst his fellow creatures.

We have recently attempted a new method of tract dissemination by placing paste-board cases, containing small printed papers and pamphlets, in shops and rooms open to strangers. These cases have a label pasted on them with this inscription: "Take and Read—Gratis." Good numbers of tracts have thus been put into circulation. Amongst other persons, a milkwoman felt anxious to distribute some, and one of them fell into the hands of a village priest, who, after its perusal, upbraided the person (a bigot) who had presented it to him: "Why," he exclaimed, "this is no *Roman* publication; it is dangerous to read, and must be repudiated, etc., etc." Whereupon, the priest's reproaches were in turn made known to the milkwoman, who, however, felt no difficulty in repelling the priest's reproaches: "The priest," she replied, "says the tract is not Roman, and truly it is not; but you, my good friend, are not a Roman, either; and I will prove it to you: Were you born at Rome? No. Have you ever been at Rome? No—Well then, you see, you are quite mistaken in supposing yourself to be a Roman." The incident did not fail to be soon made known

in the villages, where it produced a remarkable impression. "The milkwoman is in the right," they said, "and whatever the priest may say to it, we will read such papers as these; they are good."

Thus, in various ways, the Truth is being made to spread on the field of our home-mission, yet always (except in the army) amongst the poorer classes exclusively. Whether in town or country, we cannot get access to the higher regions of society, where the influence of the clergy maintains itself in all its traditional obstinacy and vigour. If Peter Waldo of old preached the Gospel to the poor at Lyons, if Calvin, after Waldo, found that "the poor of Lyons" were easily and joyfully touched with the preaching of the simple Truth, if Adolph Monod could get none but the poor to come out with him from the ranks of Rationalism, we are privileged no better at this day. And this explains how we are constantly in a condition dependent, after God, on the liberality of friends to aid us.

If, as in other cases, the extension of our field of labor were bringing along with it an increase of financial force, we should not be under the necessity of reciting our appeals for help; but as it is, we must again make known to our friends our needy position, and repeat our cry, "Come over and help us!"

Our deficiency of treasure has increased sensibly since the last few months.

Believe me to remain, dear sir, yours

Respectfully and affectionately in
Christ, C. A. CORDE.

P. S.—Our Sunday-schools continue well, and the President (absent for a few weeks) will on his return furnish his report on their state.

MILAN—ITALY.

We are sure that our readers will peruse the following Extracts from the Reports of the Bible-woman, employed by the Society under Mr. Clark in Italy, with intense interest. They will see that women in Roman Catholic countries, when converted, make most efficient missionaries. Rome's power at present lies in the strong hold she possesses over the female mind and heart.

By the labors of converted women, we hope to undermine that terrible influence, and thus lead families to sit at the feet, not of a man-priest, but of Jesus,—the High-Priest of our blessed religion.

EXTRACTS FROM THE REPORT OF THE BIBLE-WOMAN, MRS. M. SASSI.

April 4th.—Visited a Roman-Catholic family; where I have been many times. Two or three of the members now attend the Evangelical meetings.

5th.—Called upon a lady who has been much interested in reading the Word of God, and she entreated me to visit her often to explain to her many things.

6th.—Called at a house where were four ladies. They were conversing on religious subjects when I entered, and invited me to take a part in the conversation. In answer to a remark, I observed that the Protestants do not prohibit the study of the Bible as do the priests, but on the contrary, they seek to explain it and cause it to be understood by all. Seeing them very much interested, I told them that I was an Evangelical, and explained to them our doctrines. We continued to converse in this way for some time, and they expressed great satisfaction and a desire that I should visit them again.

8th.—Went to see a sick member of our church, and in the same house was a Catholic family, with whom I remained in conversation all the afternoon about the adoration of saints and the worship of Mary, etc.

10th.—Visited a Catholic woman who has consumption. She takes great pleasure in hearing me read from the Gospel, and gives good evidence of being united to Christ by faith.

18th.—Visited a family composed of five persons, including servants, all Catholics. They drew me into a discussion in reference to baptism, because the priests tell the people that we have no rite of baptism. I explained that rite, as we receive it, and also spoke of other articles of our faith, giving proofs from the Gospel. At last, the mother of the family, who is advanced in age, turned to me, and with weeping acknowledged that she believed the words of the Gospel to be the truth; "and," said she,

"I entreat you to visit me often, because I have but a little time to live, and I wish to become acquainted with the way of salvation by Jesus Christ." They bought a New-Testament.

24th.—Visited a sick friend who loves the Gospel, though she has not yet left the Roman Church. The priests are much afraid of the influence which Evangelical truth has upon her, and often send their messengers to warn her against our influence. Such a one came to-day while I was with her, and professing great friendship for the poor woman, offered to serve her in every possible way. And she began to revile the Evangelists and all who favored them, saying that they are a company of backbiters and slanderers; that they do not preach Christ in their meetings, but rather slander the true ministers of God, and say that the priests ought to marry! I opened the New-Testament and read what Paul says to Timothy: "Now, then, a bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity." To such a reply from St. Paul she had nothing to say, but that all who accept the religion of the Evangelicals are all *heretics* and *sinners*. I replied that Christ says he came not for the just, but for sinners; not for the whole, but for those who are sick, and we, being sick, have accepted the only Physician; and being sinners, we accept Christ as our righteous Saviour; and He in his great love welcomes us and pardons all our sins, while he reproves those who seek to present to him their own righteousness. The lady had no words to express the contempt and rage that burned in her face, and she left the room in great anger. The family prayed me not to forsake them on account of what this woman had said, but to visit them and teach them the words of our Lord which they loved to hear.

May 3d.—To visit the sick ones at the hospital. Thence to a Roman Catholic lady who is an invalid, and finding with her sev-

eral friends. I remained some time in conversation with them. The lady herself acknowledges the Gospel as truth, but the others made great opposition, and said the mass is a divine institution. I read some passages from St. Paul, showing that the true divine institution is the sacrifice of Christ, which cancels all our sins.

May 4th.—Called upon a Catholic lady who is in great affliction, but she received with joy the consoling words of our Lord.

10th.—Visited a family, of which the father is a distinguished man in the Roman church and occupies the position of prior. He contends strongly against the Evangelicals, and says they are not the church of Christ, but of Anti-Christ; that the Roman church only has the truth, and the Pope is the only one inspired by the Holy Spirit, and that great wisdom exists in his cardinals and bishops. After a long conversation, in which we discussed these doctrines, and the Gospel doctrine of Christ being made unto us wisdom, and righteousness, and sanctification, and redemption, this man, who so boldly railed against Gospel truth, seemed disturbed and confused, and acknowledged that he did not dare to go against the opinion of the public in these matters. Many of his family, however, agree with the Gospel, and wish to be instructed in it.

13th.—Called upon a R. C. family whom I had visited some time before when they were suffering under a great affliction, and had left them a New-Testament.—They told me they had read it diligently and had never found so much consolation as in reading the Holy Words of the Lord Jesus. They asked many questions and wished me to explain many things.

17th.—Visited a R. C. family in Hospital st. They say that the Gospel is truth, and that they understand very well the abuses and the mercenary character of the priests, but that they cannot abandon the Roman church out of respect to the fathers. I replied that it was right to have respect for the fathers as far as they were in the truth, but where they were in error we should leave them and obey the truth, because it is written in Romans 2: "But to

them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath." And if we wish to avoid this wrath, we should accept the grace of God in Christ Jesus as it is now offered to us, for St. Paul says: 'To-day if ye will hear his voice, harden not your hearts,' intimating that the Word which now is of grace will one day be of judgment. He also says, "In that day when God will judge the secrets of men by Jesus Christ according to my Gospel." And again, "When the Lord Jesus shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." Therefore we should consider that there is condemnation for them that obey not the Gospel. Moreover, if the Apostles had adhered to the principle of not abandoning the religion of their fathers, they never would have followed Christ. They listened attentively and desired me to visit them again.

18th.—Went to visit a Roman-Catholic man who has consumption. I have read to him often from the Testament, and he is always interested, but to-day on hearing the passage, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," he was deeply affected in view of God's love in sending his Son to die for sinners.

22nd.—Called on the same man, who entreated me to go to him every day and read him a chapter from the Gospel, saying that he knew it was the Word of God, and his only comfort, and that while he listened even the pains of his body no longer seemed so heavy.

23d.—Visited a family that had received me very coldly on a previous visit, because they had heard that I had become Evangelical. Now they welcomed me, and were even interested to enquire about our articles of faith. I told them that we receive the law of God as perfect, that man is unable to redeem himself, that Christ saves us by the shedding of his blood, and that we are justified by faith in Him. I explained these doctrines and quoted many passages from Romans 5. At last the lady of the

house said, "Now I am convinced that those that brand you as heretics are really slanderers. It is plain that your faith is true, and that the false doctrines are in the Roman church.

30th.—Called upon one of our sisters, who on account of many persecutions has become cold in her faith. We conversed about Christ as the Author and Finisher of our faith, how he endured the cross and despised the shame; and that whom the Lord loveth he chasteneth that they may be made partakers of His holiness. When I left she promised that she would persevere, and trust in the Lord.

EXTRACTS FROM MRS. SASSI'S REPORTS.

Went to the hospital to comfort two of our sick brothers, who are very much disturbed by the priests and nuns of the establishment. Afterwards went to the house of a brother in the church, who is ill, and I found there some of his relations who were endeavoring to shake his faith in the Gospel. This gave me the opportunity of defending his faith and making known to them much Gospel truth. Some of them even confessed their determination to go to the Evangelical service and hear for themselves. I met also a lady, who bought a New-Testament and the same evening came to our meeting, and she told me afterwards that she was much edified.

Visited a family with whom I had a long conversation about the mass, the worship of pictures, confession to the priests, and many other things of that kind. They expressed much satisfaction with the discussion, and wished me to visit them again. Also went to a family that had sent for me to explain some passages in the New-Testament which were obscure to them. Visited a member of the church and found with her many relations who threatened her on account of her faith in Christ, and then wished to drive me away from the house, but I did not wish to go, because I considered it my duty to assist and defend my sister in the faith, therefore I remained until the adversaries had all gone away. Visited a sick man who has been in the Hospital, but at

his own request was brought back to his house that he might die in the Christian faith in peace. Also had a long discussion at the Hospital with the mother of one of our brethren who is there ill. She said that her son ought to be willing to forsake the Gospel, because the priests were so much opposed to it!

Visited a family that at first insulted me and told me that I had become a Jew, but after a little explanation, they treated me very respectfully, and even kindly.

Called at the house of one of our brethren whose wife is still a Catholic, and he is greatly tormented by her. I spoke with her about the bad treatment which she causes her husband to suffer unjustly, and tried to show her that her conduct was not that of a Christian. I told her that the Lord Jesus commanded love and peace, and not hatred and war; and that if she were a Christian she would love her husband and live in peace with him. To which she replied, "My confessor told me to act in this manner, but it does not appear to me to be quite right, and I shall speak with him about it."

Visited a sick woman, who on account of the visits made her has, by the blessing of God, been brought to see the truth as it is in Jesus, and accepts it with her whole heart. She is a great sufferer, but she rejoices in the midst of her pains that she has found the true source of consolation, and she delights to testify to her family and all her friends, that Jesus is the only Saviour that the sinner needs.

Visited the brother and his wife, mentioned on the 4th. She has been quite ill, and her feelings have somewhat moderated towards her husband, but she is still on good terms with the priests.

On the street I met the priest of the parish where I lived before I became Evangelical. He, knowing that I had left the Roman church, questioned me in regard to many of its doctrines, baptism, confession, and the mass, and told me to read the 53d and 58th verses of the 6th chapter of John, where Christ says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." I answered him

that I would also read the 63d of the same chapter, which says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you are Spirit, and are Life." He gave more good advice, and told me that I had been well-instructed, and that if I had remained in the true church, I might have done much good. He then left me, saying, "I will pray to the Madonna for you." I replied, "And I will pray to Jesus Christ for you."

Called to see our brother who is ill, and found his wife quite inclined to discuss religious matters. She has had some experience of the falsehoods of the priests, and leans decidedly towards the Gospel, but has not yet found the true way. She says that she tries to keep the ten commandments, to love her neighbor as herself, and rejects all the abuses of the priests. I told her she would find it hard to do this in her own strength, and even if she could, it would not merit salvation. Afterwards went to a R. C. family that received me very cordially, and were much consoled by Christ's words. The man took down a picture of the Madonna, which had hung for years at the head of the bed, and gave it to the children for a plaything. He also wished to know our place of meeting that he might attend.

At the same house. This family continues to abide by the Gospel, notwithstanding the annoyances of the neighbors and the owner of the house, who is a priest, and threatens to drive them out if they listen to these Protestants. They reply to him that they have never known such comfort in all their lives before, as they have experienced since they received the Gospel. They gave him the tract, "Come to Jesus," and he gave them one with a thousand arguments against the Protestants.

EXTRACTS FROM MARIETTA'S REPORT.

Went to the house of a gentleman with whom I had a long conversation in reference to Gospel truth. He is well acquainted with Scripture, and he said to me, "You are speaking with so much freedom of the Gospel that I am afraid the priest will one day burn you on the public square." I re-

plied, "I am ready to be burnt, but I cannot cease from speaking of God's Word."

I was sent for, to go to the house of a priest of the Roman church, and I had a long discussion with him and with his sister. She called me a Protestant, and said we were all wrong, because we do not go to mass nor to confession. I told her that we regarded the mass as unnecessary, there having been one sacrifice made once for all, Jesus Christ; and besides, we considered it an insult to Him, because the mass supposes the need of more sacrifices, as though His were not enough. She raised her hands and exclaimed, "O, you are lost, you are lost!" I replied that I was truly a lost sheep, but I thanked God that he had sent His Son to save the lost. She asked me many other questions, and finally desired me to call again and converse with her and her brother.

Went to see one of the church members who is ill and very poor, and whose friends are all opposed to her because she receives the Gospel. She has been unable to work for five months, and she has five children to care for. Her relations tell her that she is an apostate from the true church, and God has sent all this trouble upon her as a punishment. They never visit her except to annoy her and her children, and she being an unlearned woman, and not disposed to sustain her cause by discussion, is very much depressed and discouraged, and wished me to visit her often to give her instruction in regard to the Gospel, for she feels her ignorance.

Afterwards went to see the gentleman before mentioned, who has been to hear the preaching of the Rationalists, and being somewhat disturbed by their arguments, he rehearsed them to me, to which I replied from the Gospel as I was able.

Called to see a friend, a Roman C.—She asked me about the mass, and I told her our belief in regard to it, and then she asked me if I did not go to church at all, and I told her about our meetings. But she said, "Do you have no pictures of saints or altars, or confessional?" I replied that we have no pictures, but we have brethren

and sisters, whom we hope will be saints in Heaven, and our confessor is Jesus Christ, who is our great High-Priest, and by the Holy Spirit incites us to do good; I was guided by the priests, and did their bidding, but I had no peace in my soul; now I try to do God's will, and I am happy. She said these things seemed true, and she should like to hear more about them.

Had a long discussion with a family consisting of six persons. They questioned me about the mass and the worship of saints, and the Madonna, etc., and I explained the doctrines of the Gospel as we understand them. The one who opposed me most violently was the man of the house, who is well-educated, but he said to me, "I have read many books, but I cannot answer your arguments." I replied that I was a poor woman, and without education, but that God by his Spirit assists the feeblest of His children when they speak in His name to make known His Word. The man went away, but the others desired me to remain and speak to them still longer, and they expressed great satisfaction, and entreated me with weeping to visit them often and instruct them in God's Word.

Visited some persons who contended for all the superstitions and abuses in their church, but said at last, that it would be difficult for them to accept the Gospel, because they would have to change their religion, and they would be despised and persecuted by all their friends. I said true, whoever accepts Jesus Christ must take up his cross and follow Him.

To visit a sick person, and found in her room several women who desired me to speak to them from the Word of God. Among these women was one who told me she had attended the Evangelical meetings, that she was pleased, and thought they preached the truth. They wished me to visit them often and read to them from the Bible.

LETTER FROM FLORENCE.

AS OUR usual monthly communication from Dr. Van Nest has not reached us, we publish the following interesting letter of his to the "Christian Intelligencer:"

FLORENCE, June 28, 1866.

WE live in a great excitement. War is upon us—a most popular war into which the nation enters with its whole earnest heart. When volunteers were asked for, the population seemed to rise *en masse*; the streets in the vicinity of the enrollment offices were almost impassable, and more presented themselves than could be accepted. In fact, the city authorities issued a proclamation warning the people against excess of enthusiasm. There is a reactionary party, but it skulks in the dark and dares not show its head. However this subject may be judged in reference to other European interests, there can be no doubt that the Italians have the right. They have set up a liberal constitutional government; under its benign influence the people have been happy; they have advanced in knowledge, wealth, and every material interest; they have sustained civil order for years, and yet Austria would not recognize them; nay, but compelled them to maintain a large standing army as a defense from its possible assault whenever an opportunity offered. To increase the trials, a portion of Italians were sighing for the liberty enjoyed by their brethren. Any one who has visited Venice, must have felt that it was in mourning. Much in this contest reminds us of our own great trial. The Italians fight for national recognition, for national unity—and the people have made the war. It was not so much the king and his counsellors, as the Italian nation that called to arms. The universal cry was "unity." Parliament voted the most liberal supplies. How could government hesitate? They could not stand against such a popular and righteous demand.

It was a grand occasion, when about a week since the king left the capital to take his place at the head of his army. On the previous day notice had been given that he would leave Florence at 4½ A. M. At that early hour one might have supposed only a few crazy patriots would be abroad. Awakened by the drum of the guard, I started up and found the whole population in the streets; all the ways leading to the railway-station were crowded. There were assembled the officers of the government, both houses of parliament, and the city authorities. The streets were lined by the National Guard, whose band discoursed sweet music, and round about were various bodies of soldiers. Then came the king and staff. It was a solemn sight. He is a man past middle life; by no means attractive in citizen attire, he looks magnificently as a soldier, and now, in full military garb, he left the luxuries of his grand palace, to fulfill a vow which he had made over the grave

of his noble father, to be "the first soldier for the independence of Italy." At his appearance the air was rent with huzzas, cries of "Viva 'l Re," "Viva 'l Italia;" ladies clapped their hands from balconies, and one man said, "Sire, when you have saved Venice, don't forget Rome." The king was greatly affected by the popular devotion. He threw his arms about Baron Ricasoli, kissed him affectionately, and committed to him the care of the kingdom. The formal regent is his cousin, Prince Eugenio, Carignano, of Savoy. On Friday he started, on Sunday the first battle was fought. It has been called a defeat, but the Italians do not allow it. Perhaps the smoke has scarcely passed enough from the field to reveal its true character. The attack was made by the Italians upon the famous Quadrilateral, a place strong by nature and perfected by art, before which Louis Napoleon stopped in his course of victory, and which has been held impregnable. Two of its great fortresses are Peschiera and Verona. The Italians attempted to take Vuleggio, a high ground between the two forts; by which, if they had succeeded, they would have divided the Austrian force and gained command over both the forts. The enemy seemed to understand the plan, and were prepared to meet it at all points. But a single army corps was engaged. Some say that it was intended only as a reconnoissance in force, and that so serious a battle was not anticipated. Others hold that it was designed to test the quality of the new and untried army. The Italians have proved that they can fight. All day long they stood under cannon fire in presence of an army of high reputation, and that army protected by strong defences, and although their losses are severe, yet they retired in good order and held position on the battle-field until nightfall. One general was killed, several wounded, and Prince Amadeo was hurt by a sharpshooter. An attempt was made to take prisoner the Prince Humbert, heir presumptive to the crown. No official reports have been received, but the Italians have taken eleven hundred prisoners, and their probable loss is from four to five thousand. The battle is called that of Curtosa.

The necessity of the times has led to a most important legislative enactment—the sequestration of the property of the religious houses, monasteries and convents—which is to be employed in support of this war for liberty. Few movements could be made so conducive to national prosperity; and yet years might, probably would, have elapsed before the step was taken, were it not for the pressure of the moment. You may estimate its importance when six hun-

dred million francs were proposed as a church loan to the government, if the action should be deferred. The bill met with a stiff opposition in the legislature, but was carried by an overwhelming majority—something like 180 to 40. I have not the exact numbers. The truth is, the clerical party is not in popular favor. You know how it is, "*Quem deus vult perdere prius dementat.*" Their edifice is falling, and they are doing their best to hasten the ruin. A few days since a priest reading the war news in the public bulletin, expressed exultation over the event. A plain man took the matter in hand, and the clerical gentleman received some good sound knocks as a reward for his temerity. What must be the consequence of this opposition to the general weal? What power can a church wield that can smile complacently when misfortune befalls its country, that can rejoice over the death of its martyrs for liberty! If misfortune befalls Italy in this contest, a heavy retribution of popular wrath will rest upon the head of the clericals. A Sanitary Commission has been put on foot after our fashion.

THE ROMAN QUESTION.

THOSE who flatter themselves that the will-
ingness of Austria to relinquish her hold upon Venetia has removed all obstacles to the speedy restoration of peace, appear to leave out of view the most insoluble of all the questions by which Europe is distracted. That is, the right of the people of Rome to unite with the rest of Italy; the right of Italy to have Rome for its capital; and the demands of the Pope and his government, who are to be disposed of in a manner consistent at once with the prerogatives which he claims, the wishes and objects of his supporters, and the general interests of justice and liberty.

The Pope claims the prerogative of universal bishop by virtue of his successorship to St. Peter, as bishop of Rome, and his prerogative of civil sovereign by virtue of certain grants, some of them made twelve hundred and sixty years ago by those who then ruled the world. He and his party also insist that his possession of temporal power in Rome is absolutely essential to the maintenance of his ecclesiastical authority.

To harmonize this with the necessary unity and independence of Italy, in the possession and government of all that is called Italy, with Rome for its proper capital, seems now like one of the greatest impossibilities. One or the other, the Pope's temporal sovereignty or the supremacy of the Italian government, must give way. The

problem is to determine which of the two is the greater interest, or which has the higher title to be preserved.

The Emperor Napoleon, while he was yet only President of the French Republic, solved the problem in his own mind, by determining to maintain the dominion of the Pope at Rome, at every hazard and cost; no matter what other interests might be sacrificed in consequence. So he sent a body of French troops to take possession of Rome, driving out the republican government and army, who were too feeble to stand against the mighty power of France; they brought back the Pope by military force, and reinstated and now uphold him in his temporal sovereignty by the power of French bayonets. Thus it remains to this day. Of course the presence of an antagonistic power in Italy, upheld solely by the military force of a friendly power like France, has been a sore trial to the Italian government for the last seven years. The Emperor has so far yielded to the representations of the Italian government, as to promise the withdrawal of all French troops from Rome at the end of two years, which term will expire in October of this year. Then we shall see what will happen at Rome, and what will become of the Pope—or else we shall see what is the value of a positive and unconditional promise by Napoleon.

It is understood that the people of Rome are thoroughly well-disposed towards the Pope in his personal and ecclesiastical character, and are willing to guarantee him all the honor and maintenance that he needs in his capacity of chief bishop, provided that he will consider himself entirely relieved of temporal affairs, both of the city and of Italy. But they are firmly resolved not to endure the present intolerable evils of the priestly administration in the city one moment longer than they are compelled to submit to military force; and if the Pope and cardinals persist in meddling with the government of the city after the French troops are withdrawn, they are determined to send the whole conclave adrift to find shelter wherever they best may. The Pope can neither raise nor pay a sufficient body of troops of his own to keep the people of Rome in subjection after the French troops are withdrawn. The Emperor of Austria used to be ambitious to relieve France of this care, but he has as much as he can do in taking care of himself. The four million loan to the Pope, which is thrown upon our money market, is designed to aid in subjugating the people of Rome, but it will not answer.

This chief difficulty will be aggravated rather than relieved if Italy is allowed to recover Venetia by her own arms, if Napo-

leon is compelled either to keep or to break his promise of withdrawing from Rome in October, and if Austria is driven out of Germany by Protestant Prussia, and reduced to the standing of a second-class power, overwhelmed with debt, and agitated by the contentions of the discontented nationalities which make up the bulk of her subjects. This is doubtless the secret bond of sympathy which made it so easy for France and Austria to form a coalition for the purpose of controlling the inevitable progress of events. The moral support of the Pope is Napoleon's chief reliance outside of himself. He has publicly avowed his unalterable devotion to the Pope's temporal sovereignty as essential to the power and dignity of the papal office. To relieve the Pope in this emergency is an object infinitely more momentous than the acquisition of an island, or the correction of an inconvenient boundary.

Victor Emanuel would not be allowed by his people to make a treaty finally renouncing the Italian claim upon Rome. Neither Prussia nor Italy can separately withdraw from the war without dishonor, except in the last extremity. It must, then, be admitted that the aspect of affairs on the whole is not favorable to the speedy return of peace.—*Post*

EUROPEAN WAR.

IN viewing the causes of this tremendous war, it would be a superficial and altogether unsatisfactory view of the subject to look only at the human agents concerned in it. There cannot be evil in a city and the Lord hath not done it. Whatsoever pleased the Lord, that did he in Heaven and in the earth, in the seas, and in all deep places. If this be not the battle of the great day of God Almighty, it is a prelude to it. Willing or not willing, the kings who have lived deliciously with the great Roman whore, and have committed fornication with her, must drink of the wine of God's wrath, poured out into the cup of his indignation. "Thus saith the Lord of Hosts, the God of Israel: Drink ye and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts, ye shall certainly drink." Jer. xxv. 26, 27.

Where should our sympathies be in this contest? First, of course, with the poor people who are driven like sheep to the slaughter, to gratify the ambition, or please the caprice of unprincipled and wicked rulers. As to the "powers" engaged, no

one remembering her history can sympathize with Austria. Treachery and despotic cruelty mark her path from the beginning. With the Prussian people, and with the Prussian idea of German unity, we may and ought to have some sympathy.—The Prussians are, in some sense, the representatives of liberalism on the continent.—But with her perjured king and unscrupulous minister, we can have no more sympathy than with Austria. The Italian's cause is undoubtedly just, and deserves our hearty good wishes for its success. The noble patriotism and enthusiasm of her people command our admiration. Every Protestant, moreover, must feel an interest in the rise of a power-

ful kingdom under the very nose of the Pope, which is decidedly hostile to his temporal sovereignty, and apparently quite indifferent to his spiritual interests. No one need care much what becomes of the projects of the prime mover in this bloody work. The probability is, that the storm which he has raised will not finally subside without the overthrow of his power, and it may be, his death.

"The nations are angry, and thy wrath is come; but we give thee thanks, O, Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned."—*Wit.*

NEWS OF THE CHURCHES.

ENGLAND.

SPEECH OF BISHOP GOSS.

The redoubtable Catholic Bishop of Liverpool, Dr. Goss, has been opening his mouth to utter startling dogmas touching the position of the Papal church in England, her claims, and her expectations, in laying the foundation-stone of a new Romish chapel. He opened his address with a disquisition upon the Sabbath, taking special care to claim for his Church a ruling place in the affairs of the world. For that church, the mistress of tyranny of the most revolting character, he demands the honor of ever having stood in the vanguard of liberty. Every tyro in civil history knows this to be contrary to the truth; and all men conversant with the history of religion are well aware that instead of Popery being the friend of spiritual freedom, the entire Romish community constitutes only one house of bondage. Bishop Goss actually has the hardihood to say in the great community of Liverpool, that it is the object of the Romish clergy to raise the prostrate people from thralldom and introduce them to the freedom of the Gospel! The meaning of words is here changed; for in the Church of Rome there is no light, no Gospel, and no freedom; all is darkness, fetters and death!

Those who look to Popery, which is, meantime, and has been for many ages, the enemy of Sabbath observance, for aid in the present conflict, will look in vain. Bishop

Goss seems peculiarly at home in the work of Sabbath desecration, and his words ought to sink deep into the ears of Protestants. Let them listen to the right reverend declaimer:

"All homage is due unto God, but after that service, then I hold it lawful that man should enjoy himself by honest recreation; and instead of being driven stealthily to carouse in a public-house, instead of being compelled to sit at home, brooding, perhaps, over some vice, I would rather see our manly young people gathering together, and going forth to practice with their rifles even on this day; and I would like to see our cricket clubs at work, and our athletic youths strengthening themselves, and recruiting themselves from the fatigue of the week by playing at foot-ball and other athletic sports. These things do not break the law of God any more than the smoke which goes into a man defiles him. We have, therefore, no sympathy in any way or manner with the Jewish observance of the Sabbath; and consequently we have selected this day in order to perform this holy rite, because what we have been doing is a sacred act. No doubt many may shrink from the very thought of holy water, but let me tell you that we have practice—authority—for it, which has come down even from the days of the Apostles. We do not believe that the water in which the salt has been mingled has any special power of itself, but the

priest or bishop who blesses it does so in the name of the Church, and the Church is the spouse of Christ. It was founded by Him, and therefore in Him and through Him the Church preaches; and when the water is sprinkled and blessed, we believe that it is not the water which produces the effect, but God, in whose honor we act. We are but the instruments through which God confers His blessings upon man. I have no doubt that many have looked on with astonishment at the rites and ceremonies we have performed, and some will go home shaking their heads, and they will call what we have done an idolatrous Popish rite; but in everything we have done this day we have recognized the power of God, and we believe that what has transpired has been for the temporal and eternal interest of man. We have dedicated this church to Mary, the Mother of God, who bore Him in her womb, who nursed Him; but it is in reality to God that we have dedicated the church under the invocation of her name; for we do not build churches to saints—we build them unto God, although we bless them and put them under the name and patronage of some saint. Could I only take you back to the year 1127, in this very month of July—nay, within two days of the very day on which we are met—to that Vale of the Deadly Nightshade, you would see there the venerable Abbey of Furness first beginning to rise from the ground; for it was on that day that Stephen, Earl of Moreton, afterwards King of England, laid the foundation of Furness Abbey, in the immediate neighborhood of this place. We covet not the land, but we endeavor to replace the altars which have gone, and we calculate that we shall have the assistance in that work, not only of those of the same faith, but of all, because if it is unnecessary for you—for those not belonging to our body—to build your churches, that necessity has arisen through your having the revenues which formerly belonged to the Catholic Church of this country. But, as I said before, the Catholics have been deprived of this property—it has been handed over to the Established Church of this country; and, therefore, the members of that Establish-

ment are called upon to support our Church to some extent, as we do in regard to theirs. We appeal to all, because all have been benefitted in past times by us. If the members of the Established Church have not to build places of worship and make various provisions in connection therewith, it is because they inherit what formerly went towards the sustentation of the Catholic Church; and, therefore, I say, that because they possess what we once had, and are not under the same necessities, we are now called upon to claim something on our own behalf."

What say the apologists of Popery to this impious diatribe? Things are bad enough through the abounding impiety of the land, even amongst Protestants; but let the Bible be withdrawn, let the Romish priesthood once more be placed in the ascendant, and we shall have French Sabbaths. On that day we shall have our military reviews, our political elections, and our theaters open throughout all the land. Surely, it is time to expose with our utmost might every attempt by which the British people are to be deluded, sophisticated, and misled to their own ruin.—*British Standard.*

FRANCE.

How they dispose of inconvenient wives abroad:

At Westminster Police-court, on Monday, Mrs. Sarah Wheeler, aged about forty-five, applied to the magistrate for advice. She said she is a Protestant, and was married twenty-seven years ago to a Roman Catholic, by whom she had four children. They left England some years since, and went to Belgium to the service of Prince Max du Croy, who had a country-house near Mons, and also resides at 113 Rue St. Dominique, St. Germain, Paris. She brought up her children in the Roman-Catholic faith, not, however, adopting its tenets herself. Four years ago, on account of their differing on religious subjects, her husband would have nothing more to do with her. She worked at her needle for some time, and then went to Chantilly, where she remained till twelve months ago, when she came to England, and by the kindness of Captain Newcomb, a magistrate at Alder-

shot, where her husband's friends live, she was enabled to return to the Continent in search of him; she was not allowed, however, to see him or her children, and six months ago she was placed by force in a convent prison at Senlis. There she was cruelly treated and half-starved for four months. She was afterwards taken to five other convents, and last to Boulogne. From a convent there she was taken, last Sunday

week, by two gendarmes, placed on board the London steamer, with only twelve sous in the world, and told never to enter France again, or she would be imprisoned for life. Her husband wanted to get rid of her. The French Ambassador had refused to assist her, and she had no friends or home. Mr. Arnold said he could not help her, but directed her to lay her case as speedily as possible before the Foreign Office.

MISSIONARY INTELLIGENCE.

INDIA.

"THE season, thus far, has been a very severe one. John reports 111.° in the shade day after day, in Arcot. We have fortunately escaped the worst of it by being in Palamania these two months. Several new villages are just coming over near Arnee. I believe the movement will spread rapidly over the whole district, provided we are only able to give it adequate encouragement. But we are blocked on every wheel—want of missionaries, want of native helpers, want of money, and the Board cutting our appropriations down to one-half at that. What is the use of cultivating our vineyard until the clusters begin to drop bursting ripe on the ground, and then find we can't get them then? Worse than labor lost. It is dreadfully discouraging."—*Extract from a private letter.*

BENGAL is far ahead of Bombay in the matter of mental activity and reform. The educated natives of Calcutta and the vicinity are supposed to number more than 50,000. Many of them read and speak the English language, and they enjoy the best books in our literature. The great body of them are thinking men; they are of sober judgment, ready to listen to statements of the truth. To a great extent, they have outgrown the superstitions of their country.

There are others of these men who think they can show their superiority to superstition, and their freedom from mental bondage, only by eating the food of the English, especially that abomination of all Hindus, beef, and by drinking wine. Some of

them even import their own wines from France. These are few in number, and of no great influence among their countrymen. They have representatives on this side of India, also; but they keep their practices mostly a secret here.

Another class of the educated men in Bengal, are the active reformers, the members of the deistical society, the *Brahma samaj*, or assembly. These appear to be the men most in earnest of any. They publish two newspapers, one in English and the other in Bengali. It is stated that their numbers are constantly fluctuating; for mere earnestness in reform is not all that the soul seeks for. At one time they printed many tracts in opposition to Christianity, mostly taken from deistical works in the English language. Of late, they publish tracts elucidating their own tenets. These do not remain the same for any great number of years; they have been changed several times within the history of the society. One of their principal doctrines at present is, that there is no forgiveness for sin; it must be expiated. There has recently been a division in the society, some of the younger and more ardent members wishing to push on in the matter of reform faster than their elders thought prudent. They have started a society of their own. These discussions and publications are no doubt doing good; they will lead some men to the only satisfying rest for the inquiring spirit of man. We regard all this awakening intellectual life with hope, as a preparation, in some sense, for the reception of the doctrine of Christ our Saviour.—*Congregationalist.*

MISSIONS OF AMERICAN BOARD.

EASTERN TURKEY.—Mr. Barnum, in a recent letter, referring to the female boarding-school at Kharpoot, which has been in operation less than four years, states some interesting facts. The whole number of pupils from the first has been ninety. Of these, thirty are still in the school, and of their religious state he does not now speak. Of the remaining sixty, three or four were professedly pious when they joined the institution, and some were connected with it only a few months; but thirty, half of the whole number, were happily converted while members. Mr. Barnum also writes, June 9, "The last Sabbath was a 'high day' here. The meetings of the union and of the mission had attracted a large congregation, somewhere from 800 to 1000, I judge. Eighteen persons were received to the church."

Mr. Walker wrote, June 1, "I trust that the young men in the Theological Seminaries are awakening to the claims of the foreign field, and that you will be able ere long to supply our mission with four or five good men, who are now, or will soon be, imperatively needed."

Mr. Parmlee, of Erzroom, writing on the 12th of June, notices at some length the unfriendly, and "somewhat strange" conduct of Turkish officials towards the Protestants there, making the future appear very uncertain; but he adds, hopefully, "There are, even now, many cheering signs. Our Sabbath audiences were never so large as they have been since the commencement of this year; our sales of books, chiefly Scriptures, have more than doubled; and inquirers after the truth are coming to us from all quarters, both far and near."

"Among these inquirers is a Mohammedan mollah, or priest, the son of a wealthy cadi, or judge, of this city. This man has been known to us for some two years. He seems to have become thoroughly convinced of the falsity of Mohammedanism, and is candidly examining the doctrines of Christianity, but does not yet see his way clear, in the face of the persecution that would await him, to avow himself openly a follower of Christ."

SYRIA.—Mr. Bird wrote, June 8, "The war-cloud in Europe has produced quite an excitement in the commercial world. The cholera reports have resuscitated quarantines. The locusts are doing great injury in sections of the country, and here are occupying much time and energy. The Duma leaders are in prison, and have been for some time past."

SANDWICH ISLANDS.—Mr. Lyman, of the Hilo Boarding-school, wrote from Honolulu, June 8th, stating the pleasant fact, that of the native members of the Evangelical Association then in session, thirteen had been members of his school, and three others were his pupils before the boarding-school was established. Of the Hawaiian missionaries to the Marquesas Islands and Micronesia, also, five had been members of the school.

NORTH CHINA.—Mr. Goodrich wrote from Peking, May 11th, that there had recently been "trying circumstances" in the church, but adds: "We have, however, a brighter side. Mr. Blodget baptized a woman last Sabbath, and her two little boys, of five and seven—a beautiful sight."

BIBLE WOMEN.—"The experiment of employing Bible-women has been successfully tried at Constantinople since the beginning of 1866. Five such women have been supported by the American Bible Society; one at Hasskeuz, one at Scutari, and three in the city proper. Hereafter there will be one at Balat. These Bible readers have been kindly received in Armenian families; have sold a good many copies of the Scriptures, and have met, in all respects, with much to encourage them in their work. It seems proper to mention them in this report, although they have been supported by the American Bible Society, for their labors have been superintended by those in the service of the Board."

MARSOVAN.—"As usual, one of the most encouraging features of the work in this place is among the women. Fifty-six women are receiving instruction at their homes, learning to read in the Bible; and we have

almost daily assurance, with our own eyes, that the entrance of that Word giveth light. Nearly the same number are usually found at the weekly women's prayer-meeting."

THE CHOLERA AT CONSTANTINOPLE.—
"Soon after the annual meeting in 1865, the city of Constantinople was visited by the cholera. Probably 50,000 persons were carried off by the epidemic; the business of the city was greatly deranged; multitudes of men were thrown out of employ-

ment; and many of the Protestants fled to their homes in the interior. The missionaries remained at their posts, and continued their regular work as far as possible. The youngest child of Mr. Washburn was taken away by the disease, but with this exception, although greatly exposed, the lives of all the missionaries and their families were graciously spared. When we remember the terrible character of the epidemic, and the thousands of homes made desolate, we desire to render special thanks to God for his sparing mercy."

MISCELLANEOUS.

FAREWELL MEETING.—A very inspiring meeting was held at the Society rooms on the 10th inst. as a farewell interview with the Rev. Sylvanus Sayre, who on the day following sailed for Valparaiso. A number of the friends of the cause met with several members of the Board. The Rev. Dr. Trumbull, recently returned from Chili, was called on to lead in prayer by W. W. Chester, Esq., who occupied the chair. Very interesting discussions then followed touching the Spanish-American fields, due mention being made both of the difficulties and the discouragements in the work of bringing those lands to know Christianity in its purer character. There was a very free interchange of opinion as to the modes in which the work should be prosecuted, in which the chairman and Messrs. Stone, Woodruff, Berry, Scudder, Smith, Bailey and Trumbull participated. It was agreed that the Society is now inaugurating an extremely important movement, in sending forth missionaries who are to labor for the conversion directly of the native population of Spanish America; and it was thought that the prospect is more inviting than ever it has been before.

Mention was made of a beautiful paper, in Spanish now in the press of the American Tract Society, of which it is designed that many thousand copies may be printed, and it is believed the circulation may be not only easy but acceptable. Providentially persons have been raised up who are excellently fitted for working on so timely a publication.

The readiness of the Tract Society to print new works in Spanish was also mentioned.

We are more than ever enlivened in the hope that the Spanish-American countries are to receive increased attention from the churches, and by their efforts a blessing from the Lord.

The Rev. Mr. Sayre replied to the friendly suggestions that were offered to him at this time in a manner full of sincerity and tenderness. We commend him and his labors to the prayers of all who love the Zion of our God; and beseech the Lord to lead and sustain him. For the present Mr. Sayre will supply the pulpit of the Union Church in Valparaiso, whose pastor, Mr. Trumbull, is absent for a season in this country. Two months hence, the Rev. Mr. Merwin is to join Mr. Sayre; and their field of labor is to be among the Spanish-speaking population.

An old fellow of the ultra-inquisitive order asked a little girl on board a train, who was sitting by her mother, as to her name, destination, etc. After learning that she was going to Philadelphia, he asked: "What *motive* is taking you thither, my dear?" "I believe they call it the locomotive, sir," was the innocent reply. The "intrusive stranger" was extinguished.

(From the New-York Tablet, the Roman Catholic Organ of this City.)

THE CATHOLIC SUNDAY SCHOOL UNION.—Some years ago, we believe, there was an attempt made on the part of the teachers of the Catholic Sunday Schools to form an association for the purpose of promoting mutual improvement and amusement. The attempt, however, from a variety of reasons, did not succeed, and was finally abandoned. Our readers will be pleased to learn that a second organization, entitled "The Catholic Sunday School Union," has been completed, and is now about to go into operation with every auspice of success. We earnestly trust that it will meet not only with the best wishes, but with the earnest co-operation of all our young men attached to the Sunday Schools. There is need of such an association here, and with the proper energy and industry, such an organization is certain to succeed. The immediate object of the Union will be, as we learn by a circular before us, "to form a bond of social and religious union among the young men, teachers of the Catholic Sunday Schools of New York, and, by frequent meetings, at which appropriate instructions and addresses will be delivered, and other suitable proceedings held, and by such other means as may be advisable and proper, to enlighten and direct them in the discharge of their duties, and in co-operating with their pastors for the most efficient and systematic management of the schools."

We understand, furthermore, that it is the intention of the Union to establish a Reading Room and Library, if their efforts meet with the success they anticipate, which will not be confined exclusively to the teachers themselves, but will also be accessible to Catholic young men of good character upon moderate terms. The great benefits that may result from this are too obvious to need any comment. Reading Rooms and Libraries are far too few among us. With the exception of the Bloomingdale Catholic Association, the Cummings Literary Institute, and a few others whose names we do not at this moment recall, there are no facilities afforded our young men with the means of spending a profitable and enjoyable hour. We hope, therefore, that the Union will be fostered and encouraged until it becomes the Institute of our city. We understand that a Reading Room is to be established at once, and a Library will follow in due course. It is also proposed to publish a monthly paper or magazine to be devoted to the interests of the Sunday Schools, but, of course, this is as yet only in contemplation.

The Charity which hopeth all things forbids us to believe that the words, "Sunday School Union," or the institution which the words import, are used above, or to be used hereafter in any perverted sense. The young men and the young women and the children of the Catholic Church are to share in common with all other denominations the blessing of the Sabbath School. These blessings are the knowledge of the Bible with the best means of learning it, the restraints of sinful passions which it rigidly demands, and the quickening of the conscience, which is the result of that regeneration of the heart, which is to be the theme of mutual instruction and exhortation among all who associate themselves together for the purpose of attaining a higher spiritual life. Those so associated are to do what they can to elevate the masses, by assembling them in the Sabbath School room, providing them with as many and competent teachers as possible, in order that each group of boys and girls of five or six shall find in their teacher one who can be personally acquainted with them—know their peculiar trials and temptations, and exercise that personal watch, care and influence which, with Heaven's blessing, will secure the present and eternal well-being of each pupil, who is in a high and important sense committed to his care.

If this were all the Catholic Sunday School Union proposes to itself, all true Christians, nay, all men would have occasion to rejoice, thank God, and congratulate the country, the Church and the world, that such a union is about to be formed. The immediate future presents to us new combinations for strengthening the good purposes of Sabbath-keeping, temperance, chastity, truthfulness, in short every principle contained in the decalogue. But in addition to these, though subordinate, yet natural consequences, we are told above that the *social* and the *intellectual* are to be provided for by these appliances which experience has proved of greatest value in promoting the good of the individuals and society. It is under religious sanctions and prohibitions, just such as the Sabbath School is calculated to illustrate and enforce, that all the means of happiness and development can be safely made available to the highest good of every individual.

Ardently will we hope that every pastor and preacher will make it his first and highest aim, to qualify by his teaching and preaching, his example and his personal exhortation, every converted member of his church in which he ministers to take a part as teacher or otherwise as pupil in the Christian Bible School. Let this system be universally extended throughout the Roman Catholic world, and as surely as *the means* which have consigned one nation after another to a common grave-yard of the past, have been *moral* not *physical*, so surely shall there be a resurrection of them to vie with us in the rejuvenation of the race.

THE POPE'S LOAN.—Four millions of the Pope's loan have been sent to this country. The Philadelphia house connected with the transaction is the eminent one of Drexel & Co., No. 34 South Third street. As far as the great daily journals of the country are a guide in judging upon the reception this loan is likely to enjoy, there is very little welcome for it. But as none but Catholics are disposed to assist the Holy Father, the sentiments of the great dailies are not a correct criterion in the case. All the great dailies are rather against Catholicity. The investment secures an interest of seven and a half per cent. If the Bishops agitate the loan, it will go off satisfactorily.—*The Universe*.

We have before mentioned the fact that this Pontifical loan was a drag, indeed, thus far, a perfect failure, in the European market, not for the want of agitation by the Bishops, but simply because the condition of things in the Pope's temporal dominion destroyed all confidence that a cent would ever be paid. The "*Universe*" seems to expect nothing from it on Third street, except as the Bishops agitate it smartly. In other words, it looks for it to be taken by the class who have been so easily fleeced by the Fenian humbug. The late Italian reverses may also give it a lift. Indeed, we should not be surprised if, with the varying fortunes of the war, it should become a nice fancy stock, to the good account of Pio Nono and the speculators. As an investment, no discerning man would, at present, give more for it than for so much Confederate scrip.—*American Presbyterian*.

ROMAN LOAN.—AMERICAN ISSUE.—FOUR MILLION DOLLARS.—To insure the Treasury of the States of the Holy See complete independence during the negotiations pending between the Governments of France and Italy for the liquidation of the Papal State debt, His Holiness, Pope Pius IX., by Pontifical Act of the 11th April, 1866, decreed the emission by subscription of the loan now offered to the public. Although former loans have commanded nearly par, His Holiness, in view of the present condition of monetary matters, not wishing to impose a sacrifice upon those willing to assist him in surmounting his temporary embarrassments, as well as to present inducements to capital, has decided to issue this loan at sixty-six (66) dollars gold for the one hundred dollar gold bond. The Bonds, payable to bearer, are of 500 francs, or one hundred dollars (gold), each bearing 5 per cent. interest per annum, in gold, the coupons payable semi-annually, on the first of April and the first of October, in Paris or in New York, Philadelphia, and New Orleans, at the current rate of exchange. The issue being at 66 dollars (gold) will give more than 7½ per cent. interest on the investment.—From 1870, \$12,000 will be annually appropriated for the purchase of the Bonds; the amount of interest of those cancelled will be applied to the further reduction of the debt. It is believed that this loan will commend itself to capitalists generally and undoubtedly to all good Catholics having at heart a desire to prove that His Holiness never addresses himself to them in vain. No investment can present greater security than one guaranteed, as this is, by the pledged faith of a State which has always punctually fulfilled every engagement of its Pontifical Head. Subscriptions received and Coupons paid at the following Banking houses:—Messrs. Edward Blount & Co., Paris, France. Messrs. Duncan, Sherman & Co., Nassau street, cor. Pine, New York. Messrs. Drexel & Co., 34 South 3d street, Philadelphia. Messrs. ——— New Orleans.

Mr. Robert Murphy being the bearer to us of introductory letters from the Apostolic

Nuncio at Paris, we feel authorized to commend most earnestly the objects of his mission to the Rev. Clergy and faithful of our diocese.

Given at New York, this 23d day of June, A. D. '66. † JOHN, Archbishop N. Y.

The venerable Catholic Clergy, throughout the United States and the Canadas, (to expedite this good work), will please receive subscriptions and the amount thereof, and forward the same by Draft or Express to the Central Office at the Banking House of Messrs. Duncan, Sherman & Co., marked on the envelope "Pontifical Loan," on receipt of which the Bonds will be immediately transmitted to them. ROBERT MURPHY, Agent.

Apostolical Nunciature in France.

PARIS, May 20th, 1866.

Mr. ROBERT MURPHY, Paris:

SIR:—Messieurs Edward Blount & Co., entrusted with the emission of the new loan that the Holy Father has just ordered by his Sovereign decree of the 11th of last April, have apprised me of the offers that you made them to place the bonds of the aforesaid loan in America, and of the motives that they have for believing in the success of your efforts. Receiving this intelligence with great satisfaction, I myself desire, Sir, to encourage you in your good intentions and to entreat you to omit nothing that may facilitate your attainment of so just and useful an object to the Government of the Holy Father as that you propose. To this end you are specially invited to call, above all, on our Most Reverend and Right Reverend the Archbishops and Bishops, and on the venerable members of the Clergy, whose moral support is indispensable in order to obtain numerous subscribers among the faithful. And I by these letters, which you may exhibit to the Most Reverend Prelates and to all Ecclesiastics, myself earnestly entreat them to have the goodness to receive you with all kindness and to lend you all the aid that circumstances may require for the more successful accomplishment of the enterprise. For this purpose I declare to them that you are, under the orders of Messieurs Edward Blount & Co., alone authorized to negotiate the bonds of the Pontifical loan in America, and I add thereto that the subscription is for the immediate account of the Government of the Holy Father. It would, Sir, be especially agreeable to me to learn the names of those persons who have subscribed to the loan or aided the subscription. With the hope that your efforts may speedily be crowned by the most ample success, I am happy to assure you, Sir, of my sentiments of the most distinguished consideration.

The Apostolic Nuncio of France.

(Signed), FLAVIO, Archbishop of Myre.

We certify the above to be a correct translation from the original.

NEW YORK, June 23, 1866.

† JOHN, Archbishop of New York.

AN EXCESS OF BENEVOLENCE.—There is a Pinjrapole, or hospital for animals in Bombay. When in 1832 an Act was passed for the destruction of vagrant dogs, the late Sir Jamsetjee Jejeebhoy and several Hindoos and Parsees subscribed 22,500*l.*, wherewith they purchased several acres of land, with buildings, in the Bholeshwar-road, for the reception of the doomed animals. Soon bullocks and horses were admitted, and now there are specimens of almost every class. The municipality very properly taxes the horses. A writer in the "Bombay Gazette" describes a visit which he paid to the Pinjrapole. Some of the animals are sleek, others have enormous wens and sores. In what may be called the sick and dying wards are cows and buffaloes in the last stages of disease, lingering out a miserable existence. Most of them are lying on the ground, and the appearance of many was truly pitiable. There were hundreds of dogs, which come in at the rate of fifty a day, from eight annas to one rupee being paid for each. There are also several monkeys, cats, sheep, ducks, deer, and even turtle. The ants receive a daily ration of sugar and ghee, and boys are paid to collect the black beetles at feeding time. The writer mentions it only as a rumor that, to provide for insects unmentionable, a full-blooded coolie used to be strapped to a cot where they abounded in such a way that he could not injure them. The animals are really cared for at a cost of 1,000 rupees a month. There are smaller places of the same kind in Bombay, Guzerat, and the Deccan.—*Friend of India.*

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
JULY TO THE 1ST OF AUGUST, 1866.

MAINE.

Auburn. High-st. Church to make Sam'l Pickard a L.M.	32 00
Lewiston. Pine-st. Church to make S. H. Murray a L.M.	31 65

NEW HAMPSHIRE.

Gilsum. Cong. Ch. by Amherst Hayward	11 25
Plymouth. Major J. Pulsifer 3d instal- ment for L. M.	5 00
Nashua. 1st Cong. Chur. & Soc. for L.M. of Rev. E. C. Hooker	70 00

VERMONT.

Springfield. A. W.—to constitute Miss Mary Sawyer and Mrs. Elizabeth Woolson L. Ms.	150 00
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MASSACHUSETTS.

Northampton. Florence Church	25 00
Chicopee Falls. Mrs. E. Carter	25 00
Amherst. Faculty and Students add.	14 30
Ashfield. A Friend	5 00
Salem. Tabernacle Ch. & Soc. by Joseph H. Phippen	65 03
Montague. Cong. Ch. & Soc.	18 79
Shelburn Falls. "	29 08
West Gloucester. Rev. S. Cole	2 00
South Malden. Anonymous	5 00
Abington. Mrs. Huldah Torrey, Ex. of Ziba Torrey, a bequest from him	400 00
Walpole. Orthodox Cong. Ch. & Soc. of which \$20 by E. P. Stetson in full for L. M.	34 86
Sharon. Cong. Chur. & Soc. for L. M. of Rev. P. B. Davies	26 84
Groveland. Cong. Ch. & Soc.	8 34
Waltham. Trinity Cong. Ch. for L. M. of Rev. E. E. Strong	61 70
Boston. E. D. Goodrich for the Sabbath School work	100 00
" American Tract Society at Boston 1,000 Romanism in Rome	100 00
Newton. Mrs. A. B. Ely	250 00
Quincy. Cong. Chur. & Soc. for L.M. of Rev. E. P. Thwing	46 00

CONNECTICUT.

New Haven. 3d Cong. Ch. per E. B. Bow- ditch, to make Anseley Wilcox, L. D. and typrian Wilcox, Trumbull Cleave- land and Isaac Judson L. Ms.	214 88
Vernon. Cong. Ch.	15 06
" Allyn Kellogg to make Rev. Jesse Brush a L.M.	30 00
Cromwell. H. B. S—(gold)	1 00
Harwinton. Rev. C. U. Bissell, \$10; Monthly Concert coll'n \$11 75	21 77
Glastenbury. Cong. Chu. & Soc. to make Rev. A. S. Chesebrough, J. B. Moreley and E. P. Andrews L. Ms.	107 00
Milford. 1st Cong. Chur. & Soc. to make Rev. James W. Hubbell, Mrs. Julia R. Beach and H. O. Pin- neo L. Ms.	82 00
" Plymouth Chu. & Soc. to make Rev. George H. Griffin a L.M.	47 62
Stratford. Col. G. Loomis, U. S. A.	5 00

NEW YORK.

New York. Allen-street Pres. Chu. Rev. Dr. Newell	116 00
Malone. C. R. W.	1 00
Brooklyn. 1st Ref'd D. Chur., per J. H. Hedenberg	100 00
New York. A friend	15 00
Flushing. Miss M. Tappan	5 00

Chatham 4 Corners. Dutch Ref'd Ch. to make Rev. C. S. Mead a L.M.	27 54
Port Richmond. Quarterly collection in Ref'd Dutch Ch., per Miss E. F. Libbey, Tr.	20 41
Harlem. Ref'd Dutch Chur., Rev. J. S. Lord, D.D., by William Col- well, Tr.	83 10
Enfield. R. Tallmadge	2 00
Tarrytown. Mrs. Anson G. Phelps	100 00
Brooklyn. Clinton Avenue Cong. Chur., per Henry Treadwell, Tr.	83 00
New York. 37th-st. M. E. Ch., Joseph Mackey, Jr., to make him- self a L.D., \$100; J. L. Sco- field, Mrs. J. L. Scofield, S. L. Scofield; Mrs. S. L. Scofield, \$5 each; Others, \$55 05, to make Rev. W. H. Boole & J. L. Scofield L. Ms.	175 05
" Pilgrim Meth. Congrega- tion, 4th-st.	6 03

NEW JERSEY.

Bloomfield. Pres. Chur., per J. K. Oakes, Tr.	93 48
Hoboken. Pres. Ch.	17 88
Greenwich. Bap. Ch.	9 25
" Pres. Chur., which makes Rev. J. S. Stewart a L. M.	34 23
Cold Spring. Pres. Ch. in part	32 75
Cape Island. Pres. Ch.	6 43
Millville. R. P. Smith	10 00
Bridgeton. Trin. Meth. Epis. Ch.	6 45
" Cash	2 00
" 1st Bapt. Ch., which makes James Dalrymple a L. M.	30 00
New Brunswick. Mrs. Dr. How	25 00
" 1st Pres. Chu. Sabbath School, for Sab. Schls in Italy, and makes A. Voorhees a L. M.	15 00

PENNSYLVANIA.

Erie. 1st Pres. Ch., Rev. Dr. Lyons	25 00
" Ch. of Millcreek, by G. Kellogg	6 00
Philadelphia. Cash	1 00
West Chester. Church of the Holy Trinity	20 00
Harrisburg. "The Chur. of God," which makes Rev. C. H. Forney a L.M.	80 00
" 1st Pres. Chur., J. W. Weir, \$100; Messrs. Robinson, Crane, Weir, Fahnestock, \$10 ea; Rutherford, Bailey, Roberts, Fleming, McCor- mick, Riley, Shaffer, Orth, Ely, \$5 each; Others, \$18	213 00
Contesville. Additional	1 00
New Bloomfield. German Ref'd Ch.	4 25
" Pres. Ch. in part	11 00
Claysville. Rev. A. McCarrroll	6 00

KENTUCKY.

Louisville. Amount by Messrs. Breden and Bradley makes J. Bradley L.M., not Brady.	
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ILLINOIS.

Summerhill. Cong. Ch.	8 00
Rockford. 1st Cong. Chu., per L. F. Pen- field, Tr.	20 38
Chicago. New England Chu. in full of L. Ms. for Charles G. Hammond, W. H. Bradley and Francis Bradley, and \$30 by Oliver B. Green to make R. B. Alexan- der L.M.	100 00
Monmouth. Pres. Chur., of which \$5 by Mrs. S. A. Harding	17 50
" 1st U. P. Ch., of which \$5 by N. M. Brown	13 65
Lewistown. Rev. G. R. Palmer	1 00

Lewistown. Pres. Chr., M. Phelps & Son, to make Mr. & Mrs. Myron Phelps, Mr. & Mrs. Henry Phelps L. Ma., \$10; Wm. Proctor, \$10; J. W. Proctor, \$5; E. B. Stevenson, Charles Proctor, Mr. Inglehart, Mr. Dychea, Mrs. K. Porter, J. B. McDowell, \$2 ea; E. D. Rice, W. Boyd, Mrs. Foote, R. Campbell, \$1 each; which makes Wm. Proctor a L. M.---151 00

INDIANA.

Green Castle. 1st Presb. Sabbath School quarterly collection-----5 40
Evansville. Mrs. Wm. Brown for schools in Miss Rankin's field-----100 00

OHIO

Cincinnati. C. G. Rogers, 2d instalment for salary of Missionary-----33 33
" Mrs. Price, Medger, Mr. Eichellergier, \$1 each; Mr. Kekk, Mrs. Overdeck, 50cts ea.; Mr. Hardman, 15cts; Mrs. Smith, 10cts; Mr. Klotter, 35 cents; for German Indus. Schools-----5 10
" Am. Tract Society 1128 pages Tracts-----
" Mrs. Dr. Mussey, \$3; a friend \$9; Mrs. Dr. Potter, \$2; H. Smith, Mrs. A. Merrill, Mr. Greenwood, A. Goodhue, \$1 each; Mrs. Ward, 50cts; R. P. McComas, 30 cents; Mr. Edwards, 15cts; for material for Carr-street Industrial School-----18 95
" R. P. McComas and J. Shilleto, muslin and calico for Carr-street Indus. School-----1st
Chillicothe. 1st Pres. Chu, Thos. Steele and Mrs. Renick, \$10 ea; Messrs. McCoy, Renick, Miller, Fullerton, Smith, Mrs. Denny, Williams, Swift, Trimble, \$5 each; Alstine, Waddle, Mrs. Dodge, Waddle, \$3 each; Carlisle, Dustman, Carson, Mrs. Butts, Wilson, Rev. Mr. Boggs, F. Blackford, \$2 each; Messrs. Read, Franklin, VanMeter, Bryant, Snyder, Defew, Cutter, Warner, Rurah, French, Brennenman, Mrs. Huffman, Ray, Scarce, \$1 each; C. Gillespie, 70cts; Mr. Spetnagle, Mrs. Sill, Watt, Clark, 50cts each; which constitutes J. R. Alston, D. Dustman, S. Patton and E. Carson L. M.-----167 75
Sandusky. Rev. G. H. Fullerton's cong'n-----18 00
Cuyahoga Falls. Cong. Ch., per C. Clark, Tr.-----8 00
Dayton. 1st Bapt. Church add, J. B. Thresher-----3 00
Marietta. 1st Cong Ch., Messrs. Mills & Bosworth, \$10 ea; Hart, Whitlesey, Skinner, Wickes, Burch, \$5 each; G. R. Rosseter, Miss Woodbridge, \$4 each; Nye; Fisher, Andrews, Chnea, Mills, Shipman, Adwallader, Follett, Tenney, Mrs. Dr. Hildreth, \$3 ea; Woodruff, Stanley, Holden, Fay, Allen, Evans, Lyle, Mrs. Shack, Chipman, Irwin, \$2 ea; S. D. Hart, Mrs. Graves, \$1.50; Mrs. Dabela, \$1 25; Bundy, Rosseter, Leonard, Fay, Hildreth, Adams, Eells, Phillips, Adams, McLaren, Knowles, Mrs. Westgate, Tenney, God-

dard, \$1 ea; Dr. Gilman, Mrs. Robbins, Judd, Miss Miller, 50 cents ea; 2 little girls, 6 cents.-----123 31
Marietta. Prot. Epis. Ch., Messrs. Wells, Buell, Wells, \$3 ea; D. P. Anderson, \$2; Hall, Conley, Hall, Waters, Whiffing, \$1 each; E. Jennie, 50c-----16 50

" Fourth-st. Pres. Chur., S. Sloucumb, \$10; C. Tinkham, \$5; Col. Dawes, \$3 50; Messrs. Cotton, Edgarton, Thurbur, \$2 ea; Allen, Porter, Sloucumb, Maxwell, Eells, \$1 each; B. F. Stoue, 50cts; Mrs. Orr, 10 cts; makes Rev. Henry W. Ballantine L. M.-----30 10
Harmar. 1st Cong. Ch.-----52 05
Cincinnati. C. G. Rogers 5th instal't. for Cln. Miss'y \$33 33; Messrs. Burnet, Hopkins, \$25 ea; Horne, Miller & Co. \$20 ea; Mills & Co., Orden, Miller, Stone, Butler, Baldwin and Groesbeck, \$10 ea-----193 33

" Messrs. Kinney, Hall, Smith, Fisher, Orr, Powell, Kohl, Geoffrey, Huntington, McGuffy, Ralph, Bennett, Lockwood, Rice, Williamson, Louvett, Geoff, Sellow, Neff, Wilder, Powell, Peebles, Hicks, Gallagher, Taylor, Woodrow, Henshall, Johnson, Leustrom, Shaffer, Morrell, Watson, Kidd, Woodruff, DeCamp, Hollister, Chickering, Breed, Harbough & Irwin, \$5 each-----200 00

" Messrs. Allen, King, Easton, Williams, Handy, Taets, Bruce, Avery, Mrs. Marsh, Foster & Burnet \$3-----33 00
" 2 friends \$10 each; Bushnell, Rogers, Mrs. Anderson \$2 ea; Charles H. Wolf in calico \$3 50; Drs. Pulte & Roback, Mrs. Yeatman \$1 each; two friends 50c ea; Wright, McComas 30c ea; Mr. Kekk 25 cents; Mrs. Kall, Gail, Kierstead 25c ea; Mr. Roppingar 20c; all for the Cincinnati Sewing Schools-----85 31

" A friend 15 yards calico and 16 spoons cotton-----
" Bibles, Testaments & papers-----
" Miss Zimbleman 1 Bible-----
" Rev. H. Bushnell script cards-----

" A stranger \$3; Mrs. M. \$2; Mrs. Whateley \$1; Mr. Dunn 3 yards calico; Mrs. Puller 1 dress-----6 00

" Messrs. Price, Austen, Rogers, Huntington, Evans, Hurin, Haskell, Corneau, McKenzie, Currihan, Gardner, Mrs. McClean, Williamson, Glass, Lupton, Bishop, Bascom, Misses Elstner, Evans, Blundell \$1 each-----20 00

" Messrs. DeCamp, Sayre, Vent Richardson, Baldwin, Foot, Loundsberry, Eaton, Griffith, Melish, Mrs. Stevenson, Neff, Rule, Yeatman, Riley, Fay, Wilson \$2 each-----34 09

Wellington. Cong. Ch., Rev. L. B. Lane-----15 10

MICHIGAN.

Nankin. Charles Kydd for Mr. Moore-head's field-----10 00

IOWA.

Iowa City. Benj. Talbot-----3 40

Washington. 2d U. P. Chur. on L. M. of Rev. A. Connor-----26 40

Davenport. U. P. Ch. add. Mr. Johnson-----1 00

THE

CHRISTIAN WORLD.

VOL. XVII.

OCTOBER, 1866.

No. 10

CHARGE, DELIVERED AT THE ORDINATION OF THE
REV. A. MERWIN, MISSIONARY to SOUTH AMERICA.

BY THE CORRESPONDING SECRETARY.

EIGHTEEN hundred years ago, a little group assembled to receive the parting counsels and commands of one whom they loved as a man and worshipped as God. How different the scene from that which took place four thousand years before ! Then God stood beside a sinless man, into whose nostrils He had just breathed the breath of life. As they walked together in the beautiful garden yet uncursed, He pointed out a tree, upon which hung fruit ripe with the destinies of our race, and uttered the command "Thou shalt not eat thereof," with the terrible threatening, "In the day thou eatest thereof thou shalt surely die."—Forgetting the consequences which would come upon him, unmindful of the sorrow, pain, and death which he would entail upon the millions and millions of his family, man transgressed. That act caused the other scene to which I have alluded. God in the person of Jesus stands beside man. Eleven, into whose souls he had but lately breathed the breath of a new life, are by his side to receive a command freighted with everlasting happiness for a goodly company of our race : "Go ye into all the world and preach the Gospel to every creature ;" with the blessed promise, "Lo I am with you alway." The negative command transgressed, brought death. The positive command fulfilled, brings life. Adam, while he thought little of the misery he was about to entail upon us, knew less of the higher joy, the more perfect life, the far more beautiful Paradise, that were in the purpose of God to be given unto a portion of His children. Is not every landscape to our eye more beautiful—every hill and valley more lovely—every mountain more grand, and every cataract more sublime, because each has been baptized by the blood of Him, who is our Friend, our Saviour, our God !

Brother, that same Being who commissioned the disciples, bids you to-night 'Go, and preach the Gospel to every creature' with whom you come in contact. And here I might stop. What more could I say? What more need I add? Nothing, it is true; and yet, as it is pleasant to bear witness to the exact fulfillment of our blessed Saviour's promise to his missionary disciples, permit me to talk awhile with you.

And first. Do you ask, "How can I preach? The language of the people I know not—churches there are none into whose pulpits I may enter and proclaim the glad tidings." True, but did not Jesus say "Go into all the world?" and are there not many, many languages among the many nations? He who uttered the command never gave one that could not be obeyed; and when he bids you, as he does to-night, Go, He tells you "I am with you" to give you the ability to acquire the language of the country. My brother, the very first thing that a missionary has to do, is to throw as far from him as the east is from the west, the notion of ease. Hard work, hard knocks, often hard eating and hard sleeping must be his lot. Jacob's bed, with a stone for a pillow, is no uncommon luxury to a missionary in some parts of the world. Determine to get the language, and you will have it—yes, in a year. Do not be afraid to speak for fear of making mistakes. To the honor of most nations be it said, they are too polite to laugh at a foreigner's blunders. The Anglo-Saxon race is the only one which commits this breach of courtesy, and I suppose it is because it has the most mongrel, unharmonious, uncouth language of the world, and a mistake is consequently so laughable as to throw a man outside of the rules of politeness. No! the Spaniard will not laugh at you. I have known devoted missionaries so burdened with the thought that immortal souls around them might perish if they waited even till they acquired the language, that they at once committed to memory the words "Jesus Christ came into the world to save sinners, believe in him and you shall be saved," so that they might from the very first repeat them to every one whom they met. There are instances where such labors were blessed to the conversion of souls.

If you listen to many, yes, even many good men, they will tell you "it is impossible to preach to the masses." You must educate them. You must have schools. You must wait until you can build a church. In fact, you must convert them before you begin to preach! Oh, how much wiser such are than Jesus Christ! If what they tell you is true, then our Saviour gave a command he knew could not be fulfilled. If he had thought that schools were the first thing necessary, or churches, He would have said, "Go into all the world and build school-houses, build churches, and then teach first and preach afterwards." But, blessed be God, it is preach first and teach afterwards. The one fol-

lows the other as a logical consequence. Our first missionaries had to learn by experience that Christ was right. Thousands of dollars were spent in schools. Such were the apparent tremendous obstacles in the way of proclaiming the Gospel to the masses in the streets, that men, even courageous men, did not dare to attempt it. But God raised up those who were determined to try. What is the result? Schools, as converting institutions, are given up; and the missionaries, without I think an exception, go into the highways and hedges, into the broad thoroughfares and by the side of great temples, to preach to the tide of human beings which, in a warm country, ebbs and flows all day.

At first, perhaps, you cannot do this. But you can follow Paul's example—hire a room on some principal street, and invite the passing throng, to whom you may preach standing in your own hired house.—From the first let it be seen that you cannot be drawn from your main work—To preach in the vernacular. You will meet, no doubt, many of your own countrymen, and many of the English nation. You will have it urged that their souls are worth saving, and that they often by their example bring disgrace upon the religion you preach. Their souls are worth saving, and their conduct will often make you feel that the greatest obstacle to your success arises from your own countrymen; still, remember, they know the truth, and preaching to natives is much more likely to carry conviction to their hearts than if you devoted your energies solely for their welfare. I have known nominal Christians living in foreign lands, reform from very shame, when they beheld the holy walk and conversation of those who had once been idolators.

Your temper will be often sorely tried. Be careful never to lose it. You will find men every where who are ready to enter into discussion. They will try to make you angry by heaping all manner of abuse, not only upon you, but upon your best Friend. This is hard to bear.—“Abuse me,” you will say, “but not my precious Saviour.” I speak from experience. Nothing but the grace of God can prevent a man, under such circumstances, from getting angry and retorting in an unchristian manner. Let love, love for immortal souls, breathe in every word, shine forth in every sentence, sparkle in every illustration, and burn in every argument. When you risk life to save a drowning man, he must be a brute if he becomes not your friend. When dying men behold the missionary willing to sacrifice his own personal comforts, yea, and his life, to show them Life Eternal, they will be forced to inquire what this means.

Never get discouraged! It is easier, you will say, to give this advice than to practice it—and yet it can be followed. We do not read that our Saviour was discouraged because so few followed Him. Peter's one sermon was the means of converting thousands; but would it have

been so had not Christ patiently suffered all that He did? You go as one of the pioneers. You will have to sow for years, and then perhaps never reap a luxuriant harvest. If you do not, others will,—yes, and reap that which grew from seed scattered by you, and thank the Master for having sent you before them. How pleasant the thought, that all our trials and sacrifices for Christ and His kingdom will make brethren who come after us happy! A father toils and lays up riches for his son: shall we not do the same for Christ and His disciples—His heirs?

You will feel at times as if you stood in the midst of an awful conflagration. You will think, "What can I do to quench this world on fire? I can scarcely throw upon it a stream as big as that from a quill." True; but is it not also true that though the stream is small, the hose is attached to an inexhaustible fountain—the fountain of Christ's love—and you may draw as long as you live, with the assurance that it will extinguish, yes, save, redeem, and beautify.

You go to a country where nature has lavished with no stinted hand exuberant gifts. The sun will not smite you there by day nor the moon by night. Bright skies and lovely plains will welcome you on every side. No winter reigns with icy sway. Trees with their colossal trunks, and waving branches filled with an innumerable variety of gorgeous-colored warblers, will invite your gaze and regale your senses. You will at first deem yourself in an enchanted land. But oh, how soon will disappointment come! When you turn from nature, all beautiful, to spirit, all groveling, your heart in anguish will exclaim: "How true! 'Here every prospect pleases, and only man is vile.'"—But then, were it not that man is vile, and oh, how vile! you would not be there.

You will find Romanism there, very different from what it is among us. Here it is masked: there it is undisguised. Said a priest to me only a few weeks ago, as I sat beside him in the cars: "Sir, we cannot make our people in this land do as we wish; they will not obey. In the old country, it was a crucifix in one hand, and a whip in the other, and such arguments always prevailed. Here, we must coax and frighten as best we may." But the time is coming when things will change in the old lands. When we look over the countries where this corrupt church has reigned with undisputed sway for more than a thousand years, we find that she is fast losing control; and if we interpret God's word aright, she is doomed to sudden destruction.

Often have I stood upon the beach, and watched the action of the ocean when lashed into sublimity by a storm. It seemed to be a law that there should be three waves, the first comparatively small, the second larger, and the third a huge billow, which nothing could withstand. The first and second were but pioneer servants, to catch and

drift and whirl all within their reach into a position where their great Master might most effectually act upon them. Any vessel caught by the third wave was either overwhelmed in an instant or dashed with tremendous violence against the shore. The craft of the corrupt Christianity, Romanism, has ridden for centuries, buoyantly and swiftly, upon the great ocean of ignorance, prejudice, and superstition. The first and second of God's purposes have now drifted it within the influence of the coming third and irresistible wave. Behold the old craft as it reels and sways in the vortex,—its masts totter, its sails flap, its seams open, as it drifts with fearful rapidity towards the great Rock which rises high above the billows,—the rock Christ Jesus! One or two more tremendous lurches, one or two more spasmodic efforts to escape, and it will be dashed to millions of atoms. No help for it.—The ship will go, but we believe many of its shipwrecked crew will climb up upon the Rock and be saved. You and I and others are but drops in this great wave; but yet how comforting the thought, without drops there would be no wave!

In that far-off land you will often feel a terrible loneliness. No Christian brethren to sympathize, to pray for or assist you,—and this will lead you nearer to Him 'who sticketh closer than a brother.' I have often thought that heathen lands were much nearer heaven than Christian; and why? It is because missionaries have to commune more, far more with their Saviour. And you will find that your strength lies in your closet. It is there that you must sharpen your sword to cut the entangled knots of superstition. It is there that you must weave the net to fish for men. It is there you must get wisdom to discriminate, skill to avoid, courage to undertake, bravery to fight, and love, all-abounding love, to conquer and win for Christ.

Go then, my brother! Go rejoicing, and win for your Saviour a crown all studded with precious jewels, dug from South American mines of ignorance and error. Go with your loins girt, your armor brightened, your strength renewed, as you listen every day, every hour, yes, every minute, to the voice from the throne: "Lo, I am with you always, even unto the end."

COLENZO, it seems, has not yet reached the limit of his opposition to the doctrines of the church of which he is a bishop. He has made a new sensation by publishing a hymn-book in which the name of Jesus does not occur at all. His attention having been called to this remarkable fact, he has declared that he believes prayers addressed to Jesus to be unscriptural, but that the total omission of the name was unintentional. It is stated that the English Government still recognizes Colenzo as the only legitimate Bishop of Natal.

VOICE OF THE PRESS ON THE GERMAN WAR.

IN looking over our files of exchanges up to the date of the conclusion of peace between Austria and Prussia, we find them with singular unanimity, viewing the conflict in one particular aspect. Much is indeed said with regard to the bearing of the war upon the question of German unity. But far more attention is attracted to the fact that the issue of the struggle is, in some sense, a triumph for Protestantism and a defeat for Popery. Nor are the religious papers alone occupied with this view of the case. The secular press discusses it at even greater length. It seems to matter little, that the quarrel had no direct concern with religious questions ; the world persists in looking forward to the probable effect of this war upon the Papacy itself. The Roman Catholics have sympathized throughout with Austria ; the Protestants with Prussia. Exceptions there may have been. Romanists may have raved about the Protestantism of Benedek, and predicted a measure of humiliation to Austria for leaning on a heretic, while Protestants in Vienna, thankful for the recent concessions of Francis Joseph, may have wished and prayed for his success. So, too, some Evangelical Christians, seeing how largely rationalistic was the Protestantism of Prussia, may have felt that the triumph of Prussia was hardly more than the triumph of Infidelity. Still it will be found that, to a large extent, the sympathizers with Prussia are foes to the Papacy, and the sympathizers with Austria are friends of Rome. We give below a few extracts from some of the leading journals of the day :

The *Presbyterian* speaks thus : " Our feelings have from the first been strongly enlisted on the side of Prussia, because it is, at least nominally, a Protestant nation ; and for Italy, because it has been struggling against the domination of the Pope, and has already inflicted an immedicable wound on the Papacy. . . . We have no sympathy with Austria. It is thoroughly Popish, and has been the mainstay of the Papacy. True religion can obtain no foothold in it, and its superstitious devotion to a false one is almost beyond the reach of hope. As a great nation, it has been despotic in the extreme, and every diminution of its political power is a clear gain to liberty."

The *Cincinnati Christian Herald*.—" Although this terrible and wonderful conflict between Protestant Prussia and Catholic Austria, has, to all human appearances, grown out of commercial complications and political disturbances ; yet who so perversely blind as not to see that the hand of God is in all this ? It is once more a repetition of history. Intolerant and despotic Austria, the foster-mother of papal propagandists for the last six hundred years ; the coadjutor of the Pope ; the breathing power of his Church ; the malignant opposer of all Protestant reformation ; must fall like Dagon, and her antocratic supporters must bite the dust. Who, then, will make another Pope ? ' How art thou fallen, O Lucifer ! ' Did ever events thicken faster ? Was there ever such sudden humiliation ? On thy belly prone shalt thou crawl, and who so poor as to do thee homage ! "

The Roman Catholic paper, *The Monde*, speaks as follows : " If Austria succumbs there will be no State depending upon the Vicar of Jesus Christ. All will have abjured

the official character of the Catholic faith. There will be numerically Catholic peoples ; the Protestants will dare to call themselves a Protestant nation. England and Prussia will make a show of their pretended orthodoxy, and the mass of the Catholics in France, Spain, and Germany will let fall the throne of Pius IX., that visible sign of the Catholicity of the nations. Remaining faithful to that grand cause, Austria testifies to it by her defeats. If she is irremediably vanquished, she will have the honor of the combat. She will close the Catholic cycle of modern peoples. The Church and the world will enter upon new struggles, the struggles full of obscurity, the conditions of which it is impossible to determine."

The Christian Standard.—AUSTRIA.—The government of Austria seems to be resolved to draw upon itself the reproaches of the enlightened world for its resistance to liberty, civil and religious. The hand of doom seems now to be stretched over the empire, and no enlightened, liberal-minded man will regret it. No friend of humanity need grieve at the downfall and dismemberment of the house of Hapsburgh ; the hand of God will mete out a judgment against this imperial house, for its past and present sins against humanity. Its words of freedom are words of treachery and deceit." The article then goes on to show how all Austria's promises to Protestants have been broken over and over again.

The Boston Recorder.—THE BATTLE OF ARMAGEDDON. Was it at Koniggratz?—Certainly for the Papacy there has been no more fatal day in this generation. The two great papal powers of the earth were humbled ; Rome's false friend humbled only, her true one irreparably weakened. There are but three great Protestant nations,—the weakest of these has risen more in a fortnight than ever did a nation, and the results of the campaign are due more to the religion of the combatants than to the needle-gun. Prussia marched to victory as well as fought for it. She came to the Bistritz by marches that were battles. Men without mental energy could not have lived through them.—Both officers and men were nerved to their work by mental culture such as Austria could never have permitted to the mass of her people."

The Christian Advocate.—Prussia, from being a province in which few were interested, has towered into a power that all see and fear ; while Austria, that has been a mighty ruler in Europe for a thousand years, seems as one struck with death in a moment. . . . Forty millions of people recognize one flag, one ruler, one parliament, one nationality ; that nation is to be Protestant, though liberal. Surely a great step is taken toward the inevitable future—the consolidation of Europe as a union of democratic states. Republicanism has won much by the sweeping away of these petty princedoms. It may at length sweep away kings and emperors. Prussia may be allowed to assume for a season the sovereignty which she has won. But she cannot resist the sovereign by which she has won it—the passion of the German people for a German nation, and that, in fact, if not yet in form, a republican nation. To that must she bow, and be lost in the blaze of the sun, of whose dawn she has been the harbinger."

The Roman Catholic journal of this city, *The Tablet*, discourses thus : "Two or three of our more gushing Humanitarians have frankly acknowledged that they cheerfully give to the winds all their character for consistency in the delight they enjoy for the present, at the sight of a State three-fifths Catholic, fairly conquered by a State where the Catholic population is somewhat less than three-fifths. That in Prussia the people are either Catholic or Pantheist, whereas in Austria the Protestantism is still Christian, does not affect them in the least. Were Prussia all infidel and absolute, and Austria all Catholic and democratic, these gentlemen would still forget consistency in their hatred of a belief that has, in their eyes, the unpardonable fault of being more sharp-set and vigorous than their own. Down with creeds, and up with Immortal Doubt! is their motto, disguise it as they may."

Pall Mall Gazette.—"Hardly any aspect of what we hope may now be described as the late war is so interesting as its religious aspect, for there can be no doubt at all that, though wars of religion, properly so called, are at an end, the war which we have just witnessed will have a profound effect upon religion. We refer not only to its immediate and obvious effects on the temporal power of the Pope, but to its wider secondary effects upon the political constitution of Europe at large, and upon the principles by which the relations of the principal European countries are to be regulated for the future. In each of these relations the war seems to us to have given the heaviest blow to the Roman Catholic system which that system has received since the French Revolution. . . . The shock to the temporal power is not, however, the most important religious result of the war. The blow to Austria and the triumph of Prussia is more important still. The new German Confederation under Prussian Government will contain, no doubt, a large Roman Catholic population; but the Confederation itself will not only be under a Protestant head, but it will be in itself founded upon Protestant principles in the broad sense of the word—it will be founded, that is, on the great principle that the general temporal prosperity of the people who are to be governed is the only object which ought to be kept in view in drawing the boundaries between nation and nation, and that the deliberate wish of the great mass of the population is the best evidence as to the way in which that object is to be obtained. . . . This, however, is by no means all. Austria was the only great European Power which in practice realized in any degree the Ultramontane theory. The Concordat of 1855, imperfectly as it was carried into effect, gave the clergy a far better and stronger official position in Austria than they are ever likely to get in what will rapidly become the great North German kingdom. What that kingdom will be we cannot see as yet; but whatever else it is, it will not be Ultramontane."

We might extend these quotations to almost any length. We have, however, given enough to show that the opinion of the Press is unanimous as to the religious results which must follow as an inevitable logical consequence the war that has just taken place.

THE following has been handed us by one of our friends. This prayer is widely circulated among the Romanists of our land:

AN ANCIENT RELIC.

(FOUND IN THE YEAR 803.)

The following prayer was found in the grave of our Lord Jesus Christ in the year 803, and sent from the Pope to the Emperor Charles for safety, as he was going to battle. They who shall repeat it every day, or hear it repeated, shall never die a sudden death, nor be drowned by water, nor will poison have any effect on them; and it being read over a woman in labor, she will be safely delivered, and be a glad mother, and when the child is born leave it on his or her right side, and he or she will not be troubled with any misfortune. If that you see any one in fits, leave it on his or her right side, and he or she will stand up and thank God. And they who shall repeat it in any house shall be blessed by the Lord: and woe unto him who laughs at it, for he will suffer.

Believe this, for certain it is as true as if the Holy Evangelist had written it. They who keep it about them need not fear thunder, or lightning, and they who repeat it once every day shall have three days' warning before death.

THE PRAYER.

O ! Lord and Saviour Jesus Christ, dying on the cross for our lives. O ! holy cross of Christ, ward off from me all sharp repeating words. O ! holy cross of Christ, ward off from me all things that are evil. O ! holy cross of Christ, protect me from my enemies. O ! holy cross of Christ, protect me in the way of happiness. O ! holy cross of Christ, ward off from me all dangerous deaths. Give me life always. O ! crucified Jesus of Nazareth, have mercy on me now and forever. Amen.

In honor of our Lord Jesus Christ, and in honor of his passion, and in honor of his God-like ascension, to which he liked to bring us the right way to heaven ; true as Jesus was born on Christmas day in the stable ; true as Jesus was crucified on Good Friday ; true as the three kings brought their offerings to Jesus on the thirteenth day ; true as he ascended into heaven, so the honor of Jesus will keep me from all my enemies, visible and invisible, now and forever. Amen.

O ! Lord Jesus Christ, have mercy on me. Mary and Joseph, pray for me through Nicodemus and Joseph, who took our Lord down from the cross and buried him. Lord Jesus Christ, through thy suffering on the cross, for truly your soul was parting out of this wilful world, give me grace, that I may carry my cross patiently, with dread and fear, when I suffer and that without complaining, and through thy sufferings I may escape all dangers now and forever. Amen.



THE HEAVENLY HOME.

THERE is a blessed Home
Beyond the land of woe,
Where trials never come,
Nor tears of sorrow flow ;
Where faith is lost in sight,
And patient hope is crowned,
And everlasting light
Its glory throws around.

There is a land of peace,
Good angels know it well ;
Glad songs that never cease
Within its portals swell ;
Around its glorious Throne
Ten thousand saints adore
Christ, with the Father One,
And Spirit, evermore.

German Ref. Messenger.

Oh ! joy all joys beyond
To see the Lamb who died,
And count each sacred wound
In hands, and feet, and side ;
To give to him the praise
Of every triumph won,
And sing through endless days
The great things He has done !

Look up, ye saints of God,
Nor fear to tread below
The path your Saviour trod
Of daily toil and woe ;
Wait but a little while
In uncomplaining love,
His own most gracious smile
Shall welcome you above.

SIR HENRY BAKER.

THE FOREIGN FIELD.

ITALY.

MY DEAR BROTHER:—It may interest your readers to receive the impressions of a new worker in the Italian field. Modesty becomes the novice: first impressions may be mistaken; but such as they are we present you. Every one must feel an interest in Italy. Its classical associations, its beautiful scenery, its manifold trials, its capital, the seat of that spiritual tyranny which has so long lorded it over the souls of men, its enthusiastic people, its rich literature, and most of all, its recent struggles for liberty and national unity; all combine to awaken the admiration of the world.

[After speaking of the Societies laboring on the ground, Mr. Van Nest, in reference to the men actually employed in Evangelical work, says:]

Adding to the numbers already given, from forty to fifty agents under the employ of our Society, and such as may be engaged by the Free Italian Church, we may estimate nearly two hundred persons as the force at work. You must not imagine many of these as holding grand positions. Some have fine churches and imposing services. Some have little obscure schools of twenty-five or fifty scholars; others are humble colporteurs, visiting from house to house; others are in retired mountain hamlets, for Protestantism is not yet in a position to put on its strength. The other day in Tuscany a young man was fined and imprisoned, for having spoken disrespectfully of the Virgin Mary, and within a few weeks there was a great difficulty about a Protestant burial. Old laws still remain on the statute book, and we must use prudence when we encounter a giant evil.

[Speaking of the Free Italian Church, he says:]

It adapts itself to the liberated mind of Italy, and has a force beyond any other Protestant effort, and promises, under wise direction, to be a great instrument of good. Witness its churches, that in Milan counting 800 members and that in Florence some 400. Its general statistics we cannot give, as there is no central authority to receive and pub-

lish them. Its meetings are of the most informal character. A prayer is offered, a hymn sung, a Bible passage read, and sometimes more than one person attempts its exposition. It is not destitute of able exponents, such as Masorelli, an eloquent member of Parliament, Count Guicciardini and Prof. Oddo. They are aided by the funds of your Society, and also by the Nice Committee. The latter are a private Society, composed principally of members of the Church of England. Its leaders were at Nice, when the revolution took place which opened the door for the Gospel, and they employ some fifteen agents. The Mission at Barletta, which was the scene of a late barbarous massacre, was under their direction, and thus they had the honor of presenting the first martyrs for Jesus in redeemed Italy. It will gladden your heart to know that the Mission has been re-opened under favorable auspices. The evangelist has been invited to return by the prefect; the same person who ordered him to leave; and the people received him joyfully.

Yours as ever, AB. VAN NEST.

[After speaking of some interesting young men, he writes in a postscript: "Can you not get some good friend to help me in the education of these? I have engaged with one, although all the funds you sent were already disposed of. The expense of his support will be about 1,200 francs," nearly \$250 in gold. Will not some liberal friend who loves the work in Italy, give Mr. Van Nest this aid?]

MILAN—ITALY.

MILAN, July 26, 1866.

MY DEAR BROTHER—One of the important results of the present war in this country, will be to widen more than ever the breach that already separates the clergy from the Italian people.

Since Italy has been rising into a free, independent, and powerful nation, the priests and higher clergy have ever been recognized as the friends of Austria and the Bourbons, and the declared enemies of Italian unity and independence, and have never ceased

their intrigues and hostility to the present liberal government. In every way possible they have sought to embarrass it, openly resisting and setting at defiance the constituted authorities, using the confessional as a powerful agency to foment discontent and complaint among the people, and in numerous cases to induce soldiers to desert from the Italian army. Arrests of priests and bishops for thus acting in opposition to the government have not been unfrequent in years past, but since the commencement of the present war, in every part of Italy an innumerable quantity of priests have been arrested and imprisoned on account of their sympathy with Austria.

When hostilities were imminent in Milan and many other cities, committees were appointed to watch the reactionary priests, and expose their nefarious schemes, and the consequence has been that arrests of priests are now matters of daily occurrence. A short time since all the priests belonging to one of the most aristocratic churches in this city were taken into custody by the officers of government, and conducted to a secure place; the church was closed, and not again opened till converted into a hospital. The large Catholic Theological Seminary of Milan, the largest perhaps of Northern Italy, was recently, early one morning, surrounded by the police, and eight of the *Reverends* were disturbed in their repose and constrained to leave hastily for the prison. This Seminary is also now converted into a hospital.

A sight of this character, truly novel to me, I witnessed last week in the city of Genoa. Eleven priests and one Dominican Friar having been arrested for intriguing against the government, were conducted in an open omnibus through all the principal streets of the city, in the midst of a crowd raging with madness and threats of vengeance. The yells and howlings of the excited populace was something fearful, and had not these spiritual leaders of the people been strongly protected by the police, they would certainly have been beaten, stoned, and probably torn in pieces by the infuriated crowd. As it was, the police had great difficulty in lodging them safely in prison,

and the people dispersing, swore they would yet have vengeance. In another town, when it was reported that the Italian army, in the battle of the 24th of June, with the Austrians, was betrayed by false information given by priests, a crowd of some thirty or forty persons, raising their clenched fists and shaking them, said: "Let but the government give us the space of two hours and we will finish the work with these priests." An Italian of this city, at the beginning of the war, said to me: "We have two wars before us; one to drive out the Austrians, and the other to cut off the legs of all these priests." In the army, also, priests have been arrested as spies, and in Padua and some other places where the Italian army has entered Venetia, many of them have been compelled to flee. Should the war continue long, and this animosity increase, there will doubtless be instances of the people rising and massacring their priests.—Some of the timid already almost fear to expose themselves to public view, and for a few weeks past there is a marked diminution of their number seen in the streets. The misery and ignorance of Italy for all the past, is now charged upon the priest; and the people seem resolved now to emancipate themselves from his power, and in many cases to execute vengeance by annihilating him.

WM. CLARK.

PIRÆUS—GREECE.

JULY 17, 1866.

REV. J. SCUDDER—My Dear Sir: Perhaps you may wonder where we are, and what we are doing, seeing that our letter is not dated as usual at "Athens." Our little one began to feel the heat very severely, and as she was also teething, we thought best to change. But, on the other hand, we were loth to abandon our post even for a season; so we decided to adopt a middle course which would secure both change of air and preaching at Athens. We have taken rooms at Piræus, the port of Athens, five miles distant. Here on the sea-side we have pure air, the cool sea-baths and breeze, which benefits not only the baby, but the rest of us. I go up to Athens on Saturday, preach on the Sabbath, and return to Piræus.—

Here we have Bible-class or meeting every Thursday evening, and as Mrs. C. remains down over the Sabbath, she will do all she can with the children. We have also visited several Scotch families residing here, who have no religious exercises, and proposed to them that if they wished I could preach for them Sabbath afternoon, and Mrs. C. keep Sabbath-school with the children: the prospect is good, and we hope something will be done soon.

Regarding the religious state of the place I can write nothing cheering. I feel almost cast down. We have looked up even to the seventh time, but the heavens are as brass. It makes my heart ache to see how almost every station is blessed with a revival, souls every where gathered into the fold of Christ, and *we* like dry bones, dead, dead, dead! How long, Lord, how long! At times I fear my unbelief makes me the Achan: if so, I pray that the Lord may remove me, and bring another who is worthy to obtain the blessing. Such have been my feelings lately. Blessed be the Lord God, last evening one of our flock called, eyes brimming with tears, and a heart beating with joy. A young woman for whom she had been praying, has at last expressed an interest in Christ, or rather chosen Him as her portion. We were cheered and delighted, and blessed God for His mercy. Forget not, dear brother, to lift up your heart continually in our behalf, until the Church of Christ be fully established and strengthened in this wilderness. So much about ourselves and the work. Yours in Christ,

GEO. CONSTANTINE.

PROGRESS IN THE CAPITOL OF GREECE.—NO. II.

IN the first account, our object was to show the progress negatively, viz. that the people feel dissatisfied with themselves and the way matters go on, that when the voice of reform was lifted up in the church, and some of the sacred customs were attacked and better things recommended—such as the abbreviation of former ceremonies, and the encouragement for preaching, the abolishment of celibacy, and leaving the clergy both high and low free to follow their own

choice—not a word of disapprobation was heard either from the press or from the Synod. Now I would mention a few facts whereby it would be made evident positively that there is a progress even here.

Governments seldom if ever take the lead in matters of reform, civil or moral, for in the first case it may be putting knives in children's hands, and in the second puts a light in the hands of the people to examine its actions. In nations, where any thing is expected from the government, we see darkness and discord. Here, for every thing the fault is cast upon the government—even when the weather does not suit. It is refreshing not only, but also encouraging to see the people nerved up to their true positions and take the lead in matters of reform.

1. In the establishment of a *Poor House*. The streets of Athens were filled with beggars, some of whom, when they could get nothing by begging, tried stealing. You met them at your doors, at the corner in the street, in the churches, in the market, and almost every where you were pestered with them. Two years ago a few citizens came together, consulted, and decided to establish a Poor-house—a society was formed by the people, and appeals were made for aid. The report of 1865 tells the world the following result: It has obtained a house, boarded and clothed fifty poor, besides given aid to 220 persons outside. Its membership has reached to 2,000, and its collections to \$10,000 in gold.

2. In the establishment of the club, "The Friend of the People." This club consists of some of the most intelligent men in the city. These gentlemen have hired a hall, have contributed for all the expenses, and for the whole winter have sustained two lectures every evening, gratuitous, for the working classes. The topics were practical and interesting. This club also has an object of collecting a library and establishing a reading room for the same class of people.

The masses were never cared for, but now in this movement they learn what their duty is towards themselves, their families, their country, the world, and their God, besides obtaining general knowledge of much value, and are kept from the places of sin and dis-

sipation. Such efforts go like the rays of light, radiating from the capital to every province of the kingdom.

3. In the formation of the literary club, *Athenium*. Several gentlemen in high standing, in order to provide intellectual food as well as wholesome moral instruction and general knowledge to those who seek pleasure in novels and idleness, have joined this club, where each one can hear the whole course of lectures by paying 3*l*. The ladies pay less. Many a family found it very useful: and women were not only respected, but treated as intelligent beings, made in the image of God. It is to be regretted that the hour for the lecture is on Sunday.

These voluntary efforts of the people for mutual improvement, made independent from the government, is an element of progress which ought to gratify every lover of this nation. One thing will lead to another, till the time shall come when religion and the Bible will be recognized as the basis of all reform.

The Greek has the privilege of assembling and of expressing publicly his sentiments. This privilege has at first been used by street speakers, candidates for representation and mayors,—but occasionally a man appears who would speak on morality and religion, which paves the way for public and street-preaching. Would that the time may soon come when Mars Hill and the Bernu, the market-place and the portico, will resound with the preaching of the dying love of our Lord and Saviour Jesus Christ.

Yours truly,

K.

[We call particular attention to the following reports from Evangelists in Italy.]

SARZANA.—ITALY.

REV. and DEAR MR. SCUDDER:—I have often thought that the readers of the Christian World would enjoy something direct from Italian Evangelists; and herewith I present them with the reports of two for the month of July.

They speak for themselves. I will translate, as literally as possible, their simple but deeply earnest words, in order that Christians in America may form an idea of the men employed by the American & Foreign

Christian Union, and of the spirit in which they labor. The first letter is from a *blind* colporteur and evangelist now laboring in a city South of Naples.

W. G. MOOREHEAD.

SALERNO, Aug. 1, 1866.

DEAR BROTHER:—During the month of July I have been enabled steadily to continue the work of the Lord among this people: and judging from the manner in which I have been listened to by all to whom I have spoken, I feel that the Word of God is producing a deep work in the hearts of many. The visits which I have been enabled to make in this month were 163, besides holding many conferences and meetings in an indirect way. About a mile from Salerno, there are four fountains of mineral water, which are frequented by numbers of peasants or workingmen, for the most part poor. I have visited, and still visit regularly, these fountains; and when in the midst of these people seek to turn the conversation into a religious channel. Many questions are asked me, to which I strive to reply in such a way as to lead them almost insensibly to the holy Word of life. I select a subject suited to their capacities and prejudices, and in a friendly and kindly spirit seek to strip the flowers which adorn the superstition and falsehood of the Roman Church, and present it to them in all its naked deformity. —Then I select the passages of the Bible adapted to the subject, and strive to show to this simple-minded people, in as clear a light as possible, the great contrast between the Papacy and the Gospel, and draw the inevitable conclusion that as the Church of Rome is in flagrant contradiction with the Word of God, whosoever follows it abandons Jesus, the only Mediator and Saviour of men. The words of Life find an easy access to the minds of this humble, degraded people, the most of whom have never before heard the Gospel; and often while I am speaking, expressions of approbation are heard on every side: "It is true," "He speaks the truth," "Oh, that we had heard this sooner," etc. Even little boys of ten and twelve years of age ask to be enlightened and instructed.

As this people, however, is fatally cor-

rupted by an immoral and lying clergy, it is difficult to judge if the Word of life which the mind and lip approve, is sincerely received into the heart. However this may be, I labor to announce to them the truth, the eternal truth: if they are disposed to receive it, the Father of mercies will bless them forever, through His only begotten Son, in whom alone they must believe: if not, if deaf to the voice of the Good Shepherd, a terrible consequence will follow—that of being shut out from the kingdom of grace. Thus I labor, thus strive to lift to His feet my fallen, misled, and ignorant brethren.

In these months of July and August, a great multitude from the interior come to the sea-shore at this place for bathing.—Conducted thither by my little son, I place myself in the thickest of the crowd, and, sitting down with them on the sand, teach and preach to them Jesus and his salvation, in the same way as at the fountains, and with the same good results. Great is my consolation in this work; for in so many hearers, God will cause the seed to fall in some good soil; and it will be carried back into the interior, and thus the way will be prepared for the more rapid spread of the Gospel in the Neapolitan provinces.

Up to the present I have suffered no persecution and no opposition; be it because I labor with prudence, yet with firmness, (let the reader not forget this devoted man is in the centre of Catholic darkness and bigotry, in the heart of the land of the Brigands!), be it because of my unhappy condition: the Gospel is heard by all with great attention, and in many cases with manifest joy.

Thus far, I have held no meetings in my own house, because I think it prudent to wait until I know better the persons who are to form the first nucleus. As soon as advisable, however, I hope to begin a weekly meeting, which, through the blessing of God, may be the means of the salvation of many souls.

May God abundantly bless our feeble efforts to extend the knowledge of His truth, through Jesus Christ our Lord.

I am, &c.

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The second letter is from the Evangelist and colporteur stationed at Foiano, as his centre, and who labors in a circuit of more than thirty miles:

FOIANO, July 30, 1866.

DEAR BROTHER:—Some time since one of our most bitter enemies in Foiano, one who often declared that he carried a knife for me, committed a crime so dreadful as to shock the entire community. He quietly went, late one evening, to the house of his brother-in-law, and cruelly stabbed both his brother-in-law and his wife! I earnestly prayed God that He would open up the way for me to visit these wounded persons; for I thought I might comfort them and have great influence over them, as the same knife with which they had been wounded had also been prepared for me. But they were bigoted Catholics, and I knew not how to approach them. However, God opened the way. A gentleman called on me the day after the dreadful deed, and very kindly asked me to visit this family, as they wished to see me. I went at once to the house, and a large number of sympathizing friends, chiefly women, gathered around them. The wife, who was less dangerously wounded than her husband, said to me, as I entered, "Oh, Mr. Z. you see how R—— has wounded my poor husband! But God has protected you, for the stiletto with which he has wounded my husband, was carried to assassinate you!" I asked the husband if I might talk to him of religious things. He replied with a sigh: "Oh, yes! After God I desire no one but you: for I know you will speak to me of Jesus, of whom I have great need." I at once began, and for an hour and a half preached to them all Jesus and his great salvation; his pardoning love and his mercy; and particularly to the husband, the necessity of freely forgiving his enemy, if he desired the remission of his own sins. God touched the heart of that man, so that at last he cried out in the hearing of all, that he forgave his assassin, that he held no malice against him, and thanked Jesus the Saviour who enabled him so to do, "for," said he, "he hath spoken peace to my soul."

I leave you to imagine what an effect this

unexpected confession produced on all present! Especially were the bigoted women struck with the power of the truth: they gathered around me to ask what is the doctrine which so goes to the heart. They asked me to return, and daily have I sought to preach to them Christ and Him crucified.

I am thankful to say that the husband is nearly recovered, and visits me very often. With our other brethren he publicly gives thanks that God has forgiven him through the faith of Jesus Christ. The consolation which we all feel in this triumph of the truth I am unable to describe.

I have visited two towns in this month, Chinsi and Citta della Pieve. I left Foiano in the evening for the former place, in company with a friend in a wagon, and after traveling all night arrived there at six o'clock in the morning. Without taking rest, I at once exposed my books for sale in the public square. Very soon I saw the priests stationing themselves on the corners of the streets which lead into the square, to watch and intimidate those who might be disposed to buy. Seeing this movement of these enemies of all light and truth, I began to speak to those who were nearest me, pointing out to them the cowardly malice of the priests—and telling them if they would invite the priests to come forward and publicly discuss the evangelical religion with me, I would be but too happy. The people replied, "O the priests will not discuss with you, they only wish to deter us from buying." I took occasion from this to preach Jesus Christ to the large number who had now gathered around me, and the Lord gave me in that moment, powerful words and arguments, so that all seemed to be convinced that what I said was the truth. Some bought New Testaments, some tracts and books, etc., assuring me at the same time they would read them.

From Chinsi the following day, I went to Pieve, where I remained for three days, preaching every evening in a coffee-house, as there was no other place in which to hold a meeting. On the last evening of our meetings, a curate entered and listened to the Word with the others.—I invited him to reply if he had anything to say in oppo-

sition to the doctrine presented to them, but he made no answer. Finally some of his friends urged him to speak, when he made the following remark: "I am a priest, but notwithstanding, I believe in nothing!" I closed the conference with these words: "Sirs, I knew well the priest was either indifferent or infidel, but perhaps not all of you were aware of it until he himself has confessed to the fact. How long will you delay to divorce yourselves from the priest? See you not that if you follow these blind guides, they will lead you into skepticism and indifference? Do you want greater evidence of it than you have just heard? But already I fear you have seen the infidelity of the priests, and think there is no religious truth; and so you say, 'let us eat and drink, for to-morrow we die.' But rest assured for all this you will render an account to God. But I beseech you, curate and all, to repent and receive into your hearts the words of everlasting life. 'Who-soever believeth in me shall be saved.' But if you will not believe, remember it is written, 'there is a way that seemeth right unto a man, but the end thereof are the ways of death.'" (Prov. 14 : 12.)

I am ever your brother —.

SANTIAGO DE CHILI.

JULY 30, 1866.

REV. J. SCUDDER,—My Dear Brother: Within the last three months we have received in money and in presents from the friends in Santiago, and a few in Valparaiso, the amount of \$450. It was on the evening of the 24th inst., that we were agreeably surprised by the presentation of a purse of \$370, collected for the most part in Santiago. I heartily thanked the committee for myself and in the name of the "American & Foreign Christian Union," and of all friends of our work. It was remarked to me that the amount was easily raised, and that all gave cheerfully; and that I might expect a similar effort every year with probably not less encouraging results. It was the first general subscription which has been raised for us. It was spontaneous. I had nothing whatever to do with it. It was a

generous donation; considering that only six or eight months before they had been called upon to aid in fitting up the chapel.

It manifested *union and interest* in the cause. It is very significant as an indication of what may be expected in the future.

I am sometimes asked, when are the other volumes of the Hist. of the Reformation to be translated? This question was asked a few days since by a young man who by reading our books has been brought from infidelity to become a believer and a Protestant. Recently he was conversing with a theological professor upon the practice of praying to the Virgin Mary. Being hard pressed in argument, the professor finally said, "I believe that we should pray to the Virgin because the Church teaches thus." "But," said the other, "that kind of reasoning does not answer now with me, I must know the grounds on which the Church found this doctrine." The professor then confessed that "this was one of the weak points of their faith."

A few days ago a man bought of the tailor who has become a Protestant, a "Leyendas Morales," and a "Nuevo Testamento." In a few days he returned enraged, exclaiming, "you have sold me bad books!" and then tore up the Leyendas, saying, "that a priest had the Testament, and in a few days he would return it. The reason of his indignation was probably this: he bought the books thinking that they were moral, Catholic and of course approved books, but being told by a priest that they were Protestant and prohibited books, he knew to his own satisfaction that they were highly dangerous books to read.

One day a priest came into Guzman's tailor-shop with a roll of cloth, carried by a boy, and ordered a pair of pants to be made from it. Being measured, he was on the point of leaving, when he observed a hand bill on the floor, which had fallen down. "El Celebato Forzozo por David Trumbull, se vende Aqui." Looking up with surprise, he said, "What! do you sell here Mr. Trumbull's republication on Celibacy? Don't you know that it is a most scandalous book?" "Yes," said the tailor,

"it is sold here, it is a very good book." Then the priest's eye caught sight of the shelf on which the tailor kept for sale several Protestant publications, among which were the Bible, and several of Mr. Trumbull's pamphlets. By this time the priest was enraged. "Man," said he, "don't you know that these publications are all prohibited? You are doing a very hurtful and unlawful business. I'll see if something cannot be done to put a stop to this kind of work. I'll not have work done here." So saying, off he went with his boy and cloth. The result is that the priests and their brothers and intimate friends keep away. He is being reduced to straightened circumstances, and thinks of giving up his shop and getting what work he can in his own house, or rather hired room.

July 31st. To-day, Mr. Guzman was asked if he would become a colporteur for \$30 per month and ten per cent on the sales. He replied, "Would to God that I might be thus employed." This man is intelligent. For one year he has attended the Bible-class with his wife and son 12 years of age. This is the only *entire* Chilean family that has joined the Bible-class. His views, so far as I can learn them, are decidedly evangelical. I trust he is a Christian man. He exposed Protestant books in his shop, knowing full well that his means of support might be seriously lessened from this cause. I am very anxious to employ this man, but I have no funds for such a purpose. The door is open, the man is ready, but who shall send him?

Now Mr. Trumbull is in his native land it would be encouraging if the poor would heartily shake him by the hand and give him their mites, and the rich according as God has blessed them, saying, "Here, take this and use it for the mission-work in Chili, and year by year we shall remember the 'American and Foreign Christian Union,' that your work and similar fields may enlarge their operations."

Last evening I asked the Spanish Bible-class what they thought was most needed in Santiago to carry forward the work? The most intelligent answered as follows: "I believe that nothing just now would be

of more service than a newspaper, so cheap as to be within the reach of all. Let it be of a miscellaneous character, biographical, historical, agricultural, political and religious. At first, admit no controversial articles, avoid these in order to first popularize the paper; in other words to popularize Protestantism. Almost utter ignorance and hurtful prejudices exist in regard to Protestantism; so to-day, the fact that a book is Protestant is quite sufficient to prevent many from reading it. They think that so far as we have any religious views they are immoral and infidel. It is the general opinion that we join a dead faith with perfect license to do everything bad, and that we do not believe in Christ. Such a newspaper as I advocate would be read with eagerness, and men would have their eyes open by the religious articles, and would say, 'If this is Protestantism, I am a Protestant,' (*soi Protestante*). If possible let there be some pictures. My countrymen are passionately fond of pictures. It might be published here, or in New-York. It would be well if many could be given away." There can be no doubt but a vast deal of good might be accomplished in this way. *Christians of the United States, ponder well these facts.* Many thousands of children are in the schools. They require a paper, and as yet there is none for the children. Many thousands of the poor people cannot afford to take the dailies which cost \$12 a year, (and there are no other papers of value in Chili), therefore the wants of the masses demand a cheap paper. There is no paper of a popular character in Chili: such a paper is wanted. A good paper is very much needed in Chili, which shall combine these three qualities; juvenile, cheap, and popular, in a word, a family newspaper. In my judgment the Society would act wisely to issue such a paper either in New-York or in Chili, (Valparaiso or Santiago). A child's paper would be a good thing, but if there is but one paper, let it be more miscellaneous, and a portion of it adapted to adult minds. Yours very truly,

NATH'L P. GILBERT.

P.S. I suppose Rev. D. Trumbull and wife, reached New-York on the 20th inst. We

hope that Mrs. T. may regain her health. Do not overtask Mr. T. He requires rest.

AMERICAN CHAPEL AT PARIS.

THIS Chapel, under our care and established by our Society, is accomplishing much good in the cause of our Lord and Master. Dr. Eldridge, the Pastor, is laboring faithfully, preaching earnestly, and visiting the sick and dying among the American population. Irenæus, one of the able editors of the "New York Observer," attended, not long since, service at the Chapel, and speaks most encouragingly of the good work going on in Paris. We print, with great pleasure, the following letter from him published in the "New York Observer" of Aug. 16th, 1866.

A SABBATH IN PARIS.

Of all the gay, brilliant, beautiful cities in the world, this must bear the palm. It was splendid twelve years ago, and is now rejuvenated, embellished and improved. To use the language of a publisher, it is a new edition of Paris, revised and enlarged. The Emperor, with an instinctive knowledge of French nature, has made this capital the most attractive of all cities, giving the working people work in tearing down and building up, and tickling the rich by gratifying their vanity, and making them richer. This afternoon, as my friends and I were at St. Cloud, we met the Emperor and the Empress. Two more pleasant, contented, happy-looking people, you would not meet in many a day; nor would you think the cares of an empire, and the perplexities of a convulsed continent were on the heart of either of them.

Yesterday was the Sabbath, and I have mentioned these things as an introduction to the day. Is Paris, is France wholly given up to worldly pleasure? Far from it. In Paris and in the country there is a leaven of religious influence working its way steadily into the masses, and promising one day to bring this foremost of the European nations under the dominion of the Gospel. It requires time for a stranger to become even superficially acquainted with the religious and moral condition of a foreign land, in which he is merely a traveler; but he is arrested at once by the efforts

made for the good of those who speak his own language, and especially for those of his own nation.

When I was here in 1853, a meeting of American Christians was held to consider the practicability of establishing an *American* chapel in Paris, with special reference to the wants of our countrymen, resident and transient. Dr. Baird had often been here as a missionary among his own people. Dr. Kirk had preached here with great acceptance. In private houses, the good people from America had, from time to time, been wont to meet for prayer. But it was important to have a house of worship, and a pastor. Too long had Americans been compelled to depend on foreigners to minister to them in sickness, to bury their dead, as well as to give them religious counsel and comfort. The number of Americans in Paris is always great. On the 4th of July last, eight hundred dined together, and it was scarcely known there was to be a public meeting of our friends on that day. Five or six thousand, at least, are always here. Many families reside here from year to year, detained by business, or pleasure, or in search of health. At last it was determined to make the attempt. Christians of all names, for it would have been idle to make a sectarian movement, united cordially in the undertaking, and chiefly through the untiring efforts of Dr. Kirk and Dr. Baird, and under the auspices of the American & Foreign Christian Union, a beautiful house of worship was erected, and publicly opened in May, 1858. More than thirty Protestant ministers, the British and American ambassadors, and many French public functionaries, were present on that auspicious occasion. From that day to this, a period of eight years and more, the chapel has been self-sustaining, having had no occasion to ask aid from the Society in New-York, nor from friends in America. The pew-rents to residents have been placed at as low a figure as possible, and the contributions of the travelers and temporary visitors have been so cheerfully liberal, that the church has been kept constantly open. A succession of excellent pastors has been supported, and

an amount of good accomplished which no figures can estimate.

On Sabbath morning, a beautiful summer Sabbath, I left the hotel a few minutes before eleven, the hour of service, to walk to the chapel. Finding the weather too warm for walking, I called a cab, and on my telling the driver to go to Rue de Berri, he asked at once in French, "To the church?" It was pleasant to be assured at once that the American Chapel was so well known in this great city, that the first cabman called would ask for it, as a well-known direction. I was soon there, and found it a tasteful, attractive, and commodious edifice, having about eighty or ninety pews, and capable of seating five hundred persons. Many of the residents of the city who regularly attend, are now absent at the sea-side, or elsewhere, during the heat of summer, and the congregation is much smaller than usual, but the assembly was large and interesting.

The present pastor is the Rev. Dr. Eldridge, who has been here but a couple of months, having lately left his pastoral charge in the city of Detroit. He made use of the service of the Protestant Episcopal Church, in large part, varying some expressions slightly, but making no essential alterations. This was the agreement when the chapel was founded on the Christian Union principle. The words of the text were, "Be ye reconciled to God," and the sermon was the beautiful simplicity of the Gospel, setting forth the way of life by Jesus Christ, on the plan of salvation through a Redeemer reconciling the sinner to God. The hearers were, most of them, traveling like myself, resting for a few days on our journey in the midst of the gayest, worldliest, most thoughtless capital of Europe, and it was most fitting and most interesting that when we came to the house of God on Sunday we should hear only of Christ, the Saviour of the world. Not in the words of man's wisdom, but in the strong and faithful ministry of truth, the Gospel was preached in love.

The singing, aided by an excellent organ, was very good, and in a city where the Catholic churches present such attractions of music, it is well that this chapel studies to

worship God in praise with the understanding and in the spirit also. Well would it be if Protestantism would learn that the highest culture is best pleasing to God if consecrated to him, and the most useful also in winning and elevating the masses of men.

There are several other chapels open in Paris for divine service in the English language. The High Church Episcopalians have not been contented with this American Union Chapel, but have set up a separate altar. But I was pleased to learn that a large number of the Episcopal families resident here, continue to be the most earnest and faithful supporters and friends of the original enterprise. The Church of England has its worship, the Scotch Presbyterians, the English Independents and the Wesleyan Methodists, each have their separate place with their respective adherents. But the American Chapel has far the largest number of attendants, and is exerting the greatest influence for good. It deserves the warmest sympathy and support of all Americans visiting this city.

And on Monday evening of every week the pastor, the Rev. Dr. Eldridge, has a reception at his own house, No. 16 Rue de l'Oratoire, when all the Americans who are disposed to meet, are cordially welcomed, and a pleasant social interview is enjoyed. Here I was happy to find Mrs. Bigelow, the wife of our Minister to France; Col. Hay, the Secretary of Legation; the Hon. Dudley S. Gregory and his wife, of Jersey City; Rev. Dr. Van Doren, of Chicago, and many other friends. Such gatherings are exceedingly pleasant in a foreign land. They have the double bond of civil and Christian union.

In another letter I may tell you much of Paris, outside of this little circle of Americans. What are they among so many, and such people as these French, who are at work and at play all day on Sunday, as if they had never heard of such a day? If there were no world beyond this, and we had nothing to do but to eat, drink and be merry, the French would seem to know how to do it, about as well as any. But there is another world, and a more brilliant city than Paris.

IRENÆUS.

MEXICO.

MONTEREY, MEXICO, July 27, 1866.

REV. DR. CAMPBELL—DEAR SIR: Having at length arrived at my place of destination, I hasten to inform you of the fact. That I have safely passed the dangers of the way, I feel calls for profound thanks to God. I remained in Illinois during the month of June, recuperating my health, etc., and started for Mexico the first of July. I had a very speedy trip considering the route, not being detained more than a day or two at a time for the want of transportation. I was very fortunate in meeting at the Brazos, Col. Langstraugh, an old resident of Monterey, on his return there, who very kindly proffered his aid in procuring a safe passage from Matamoros to Monterey. We procured a carriage, by which four of us, Col. L., another gentleman, and myself and niece, passed very comfortably over the dangerous way. Escobado, the Liberal general, had left Matamoros ten days previous for the purpose of making an attack upon Monterey, and we had some apprehension that we might encounter some difficulty on that account. We were much gratified upon our arrival at Chena, a place one hundred miles distant from Monterey, to learn that the French had evacuated without waiting the arrival of Escobado's army.

We traveled seven days, camping out at night, and arrived in Monterey without the slightest molestation, at the time, my friends say, for me to commence my labors. Such has been the disturbed state of affairs here for several months, that very little could have been accomplished. I do, most heartily, recognize the hand of Providence in everything pertaining to my trip, and arrival in Mexico. I am here, in apparent safety, with every prospect of future usefulness; the field of labor never appeared, more hopeful than at this time. Present indications favor the hope that the Liberals will soon occupy all Northern Mexico.

Judging from the first act performed by Caravajal after taking Matamoros, we have strong reason for expecting that the Church party will not receive much favor from the hands of the Liberals. He thrust all the priests in prison as soon as he took the

city, and released them only on condition of perfect acquiescence to the ruling power. Some of them preferred leaving the country, and went over to Brownsville. Escobabo arrives in town to-day, and I would not be surprised if the scene of Matamoras be re-enacted in Monterey. I fully believe Popery to be doomed in Mexico, that its utter downfall is fast approaching. Having been acquainted with the motives of the Liberal party from its origin, I have never doubted but that the Lord was with it, and would ultimately grant it success. The Mexicans are struggling for religious freedom, and never have a people struggled more manfully. Just as they had triumphantly gained their independence over the priest party, then another foe broke in upon them, threatening the overthrow of all they had, with such an effort, achieved. With determined force they have resisted the foreign invader, and present appearances indicate they will soon be free from oppression and tyranny. Did I think it prudent at the present, I would like to communicate some facts of the awful tyranny practiced upon the Mexican people. Such a "reign of terror," I venture to say, has never before existed on this continent. At some future time I will say more, and present facts which will make every American heart throb with unutterable amazement and horror.

In view of what God has done for Mexico, and what the people have done for themselves, it becomes us to inquire what is our duty in the case. The great mass of the people have cast off the religion of their fathers, because they are convinced of its corruptions and errors, and what are they to have in its place? That this is a critical period in the religious character of Mexico, every sensible mind can readily understand. To be sure, the Bible is among the people, but it is as "a drop in the bucket." One agent of the American Bible Society in Northern Mexico; one of the British Bible Society in Southern Mexico; constitute the only Bible agents for 9,000,000 of people. During my absence, some native teachers have been employed, but one of these will be obliged to suspend his labors

very soon, unless more funds be obtained for his support. Will not the churches come promptly forward and furnish the means necessary for continuing the labors of this individual? He has been converted from the errors of Popery by the truths of God's Word, and his heart yearns to spread this Gospel among others who are still in Romish darkness. The people are groping for light, and shall it be withheld for the want of pecuniary aid? Will not Christ's people give their money for that cause for which He gave His blood?

Five Mexicans have been baptized and received into the Protestant church within the last two months, and several others are anxiously inquiring after the truth. Two or three Mexican men might be immediately sent out, were there any support for their families during their absence. I might mention many facts to show the blessed results of labors in behalf of these people. The Spirit of God is evidently moving upon these dark waters, and shall His people fail to heed the signs of the times? Christ is claiming Mexico for His inheritance, and Christians must come to the rescue. Satan's emissaries are to be defeated, and He whose right it is to reign, shall reign and every foe be trodden under foot. We have hitherto only been skirmishing upon the outposts of the enemy's camp, but now we must enter into the heart of his country, and grapple with the prince of darkness on his throne. With the weapons of God's warfare we have no cause for fear. I have seen so much darker times in the religious history of Mexico, that I cannot but regard the present as full of promise, if we will only be faithful to the indications of God's providence.

My heart bounds with thankfulness that I have the means for establishing a permanent Protestant Institution, in which the rising generation can be instructed in those principles which may make them useful members of society. I have rented a house, and commenced my school on the 15th August, with an encouraging prospect. In the meantime, I am availing all proper means for determining the best locality for the Seminary, and the most judicious expenditure of the money in the erection of the

building. I have not fully decided whether to purchase and re-model a building, or build outright, I have judicious advisers who are making necessary investigations and shall probably decide in a few days. I had the happiness of seeing the Institution which I planted in Brownsville, in successful operation when I passed through. Rev. Mr. Grieve had arrived from New-York, and opened the school with a prospect of extensive patronage. The Roman Catholic schools monopolized the entire school-interests of Brownsville previously. I am much gratified to see the object carried out for which the Seminary was planted, viz., that of counteracting the influence of Romanism on the Rio Grande. I trust the blessing of God will be equally manifested towards the Institution now being estab-

lished in Monterey. We have every reason to hope for its future influence and usefulness. So plainly do I discover the hand of God in its conception and progress, that I feel constrained to regard its future prosperity as almost certain. In looking at the stupendous results which may occur from the *first* Protestant Seminary in Mexico, I often wonder why God should have selected such a feeble instrumentality as myself to carry forward a work of so much importance to the future of Mexico. But in accordance with His own economy, it has pleased Him to choose the weak to bring to nought the things which are mighty, that the glory may all belong to Him.

Yours in Christ,

MALINDA RANKIN.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. IX.

NOTWITHSTANDING the sad proclivity of each human heart to indulge the sinful passions begotten by the fall of our first parents, there may be said to be a desire, universal among nations, to become possessed of all institutions calculated to make a people more virtuous and happy. No where does this national aspiration appear stronger than in Germany, however cautious they may be in admitting new theories or practices. Having become convinced of the excellency and usefulness of Sunday-schools, we look with hope and confidence to a future for them then, which shall not only be glorious, but which shall at no very distant day exhibit a perfection of organization unequalled by England or America. She may, also, give to us as to other nations a literature and experience, as rich as that we received from her, in things religious, three hundred years ago. The strength of her prejudices is no indication to the contrary, but rather the earnest of a future triumph. A few incidents may illustrate this, as well as a nation's deference to the authority of great names.

Who dares to question that Germany is the musical school-house of the world? Especially is this conceded in sacred song. Her religious worship for adults and children alike, was in heavy chorals. Again and again we urged that the Sunday-schools must be enlivened by the introduction of some of our soul-stirring melodies. It was replied, "this cannot be, it would not be German, and what is not German, must not be at all." "But these melodies have stirred the whole religious world through the Sunday-schools." "No matter, they are only fit for our beer-shops; nay, it was thence you Americans and English imported them." "But we have baptized them, and surely, the devil must not have all of the best music."

While suffering the agonies of this deadlock, we sought relief by stating the case to an American pupil of the great organist of Prussia. He had not heard half the case before he interposed, saying that "he heard Haupt himself say" "that religious worship, especially for children, was most appropriately performed in melodies." He was soon found and admitted this to be his opinion. "Sir, we are about to publish a Sabbath-

school children's paper, and we wish to print in it some melodies. Will you permit us to publish this as your sentiment to secure their adoption?" He replied, "It will bring the musical wrath of Germany upon me." "Sir, it is noble to suffer for the right." He consented, and signed a paper to that effect. As he gave us the paper, he said he had heard Mr. Marx, the greatest vocalist of the century and of the German world, say the same thing. "Ah! where does he live?" Found his servant, who came to the door, answered that Mr. Marx was aged and sick, and could not be seen. Sadly and slowly we turned away, but soon rang again and inquired if we could not see some of the family, when a beautiful daughter appeared saluting us in English. Recovering from our surprise, we made known our errand and showed her the notes of "There is a happy land," and requested her to hum them to her father, and ask him if he approved of such religious melodies, and to sign the paper. "I know he will do it gladly!" she exclaimed, "for we always sing them in our family." Quickly she returned with the paper signed. It was published in the first number of "Die Sonntags-Schule," with the tune of "I want to be an Angel;" and now the children of Germany are singing Sabbath-school melodies.

But again. We wanted some money for the support of the above-named Sabbath-school paper. "Could it be raised in Berlin?" "No, not in all Germany," was the reply. "Germans do not give money to such things." But let us find out the good, and try begging from house to house, for a dollar raised here, is worth ten raised in America or England for such an object. Two days hard work had secured us five or six dollars only, when suddenly we fell in with an English architect, who understood the object; he took vigorous hold of his pen, saying, "This is what Germany wants," and subscribed fifty dollars. Friend B. could not believe his eyes; he thought it must be a mistake, but as we inquired for some more English architects, we found two, who subscribed one hundred and fifty dollars.

This insured the paper, which has to-day three or four thousand paying subscribers, and is more than self-sustaining. KNOX.

THE AIM AND MISSION OF THE SABBATH SCHOOL.

WHILE the present conversion of each pupil in the Sunday-school should be the paramount aim of every teacher, there is in his works of preparation, an unconscious amount of self-education going on which clothes the institution with which he is connected, with a power to rectify many of the greatest dangers both to the church and to the State.

Among the most important of them is the restoration of the Bible to the public schools where it has been excluded, and the retaining of it where, as yet, the hand of violence has not been laid upon it. The Republic is proceeding upon the assumption that the safest repository of power is with the masses of a virtuous people. Who does not know that no other book than the Bible, addresses considerations and motives to men, of sufficient power to restrain their sinful passions? Is not he a rash, nay a dangerous citizen, who can lift his hand to weaken in the least degree this moral bond? Is not a Republic the last nation in the world which can afford to make the experiment of education without the Bible? An incident of our recent rebellion illustrates the importance, nay, the greater necessity of developing the affections of the heart, rather than the attributes of the mind, if we would rest securely upon our liberal institutions.

When the faithless officers of our Southern army, educated at West Point, ordered the common soldiers to betray, with them, the flag of their country, they declined, and demanded their safe conduct to the country and institutions which had educated them in virtue and freedom. Would we have masses of men true as the needle to the pole, for the best interests of society, we must have a system of education which brings every individual within the personal reach and contact of the Christian in the Sabbath-school class, and this shall secure the certain conservation of the Republic and its institutions.

Forget your own good deeds, but not another's.

Gain got by a lie will burn one's fingers.
Galled horses can't endure the comb.

HOW A FEMALE TEACHER AND SUPERINTENDENT IN BERLIN REGARDS THE PRESENT WAR.

EXTRACT from a PRIVATE LETTER.

You will know by the newspapers that our beloved king has been obliged to send his army against Austria, Catholic, despotic Austria, that would crush Prussia and Italy if it could. Dreadful as every one felt that war must be, no Prussian heart shrunk before it, for that war is the war of spiritual liberty against despotism, of evangelical light and truth against the falseness and darkness of fanatic Catholicism. God has given us victory after victory. He has heard the prayers of our people which are raised always and every where. We may well be proud of our noble king and his gallant army, and the day of Koniggratz will never be forgotten in German history. But all these glorious victories have cost much blood, and with the hymns of joy mingle the tears of deep pain and sorrow. As my only brother, my uncle, and some dear friends are in the army, you can imagine with what a feverish anguish we always waited for news when there came the report of a new battle. The Lord be praised, till now they are all safe. But thousands of our brave soldiers lie buried in Bohemian ground, and still many more lie wounded in the hospitals. To nurse, to refresh, to comfort them is now the task of all Prussian women, and noble sacrifices are made, true Christian love and piety are shown every where. It is now a time to melt hard hearts, and to open hands, generally unwilling to give, and that is a blessing too of this time; besides that other greater blessing, that many hearts will seek and find the Lord. But there is still another evil which makes these hard times still harder: that is, the cholera, which has come amongst us with a power, as it has not been here these last twenty years. There is something so awful in these sudden deaths! You see these last months have been very trying for us, but not without comfort, and one of the sweetest to me was always my Sabbath-school. We have our summer vacation now, which was necessary, as most of the teachers are absent at this time of the year, and we too always were; but naturally we are at home

this year, and I long to see those dear little faces around me again. I spent the first Sunday of our vacation at Potsdam, to see Krummacher's and visit Rev. Mr. Schultz's Sunday-school. It numbers about one hundred children, and eight teachers, (ladies). There is still another Sunday-school there, nearly as many scholars, but only boys. In Danzig there is a Sunday-school with one hundred and fifty children and eight teachers, (ladies). The numbers of the Berlin Sunday-schools you know by the report in the Sonntags-Schule.

GERMANY.

(Copious as are the following extracts from our friend Brockelman's report, we think there is nothing our readers could wish omitted or the language changed.)

HEIDELBURG, — 1866.

MY DEAR BROTHER WOODRUFF—On the 31st of January, I left Heidelberg, intending to visit some places of Southwestern Germany and German-Switzerland. I began with Frieberg, in the Breisgau, a fine old place, having been for four centuries under the Austrian government, and now, since the beginning of this century, under the Grand Duke of Baden, in whose lands it is the third largest town. It has 20,000 inhabitants, of which 2,500 are Protestants, only formed into a Congregation and increased so much since the Baden rule. A Roman Catholic Archbishop resides here, and during a long time has been in conflict with the liberal government of this country. Great sympathy prevails among the inhabitants in favor of Roman Catholicism and of the Austrian Empire, the still powerful protector of Papism.

The Protestant settlement is increasing. A Protestant Dean and a Vicar officiate here. Both are Rationalists: they were against the plan to organize Sunday-schools, which would have been such a powerful help to their own preaching: At length the Dean, an amiable man, wishing to satisfy me and confessing at the same time that his own daughter had been teacher in the well-known large Sunday-school of the Rev. Nagel, at Neuchatel, promised to put the plan before the Church-elders, who met

once a month; viz., the next time on the 7th of Feb. He advised me to leave, and declared he would write me the result. I thought it, however, necessary to remain and to sacrifice time and money in hope to establish a Sunday-school in this renowned strong-hold of Roman Catholicism. Meanwhile, I visited some of the Church-elders and persuaded them in favor of the plan. They were rather struck with the novelty, but that was all. To make good use of the interval I tried to find out Christians who would be able and ready to become teachers, and I succeeded to have three private meetings. In two of them I explained what Sunday-schools are, and in one I gave them an idea of a teachers' meeting, questioning them about a passage in the Bible. Seven, twenty-five, and ten were present at the different meetings, of all classes; also a Countess and her son, a student of theology, and the lady and daughter of the former Baden Ambassador at Berlin, whom you visited when in Berlin, besides the sister of Mrs. Davies, in F—. I cannot say that I found much understanding or readiness to help me in my difficult task. Some declared that they never would join, if the Church or the Dean were not to be at the head of it, and yet the Dean had already expressed himself unfavorably enough. Every one was astonished, when next Wednesday the Church-elders decided, "that such new Sunday-schools were entirely unnecessary, but that if any one wished to explain the Bible to the young on Sundays, they might do so, but ought to be prepared once a week for that purpose by the Dean."

This was sufficient. I held then a teachers' meeting, and prepared nine ladies, not one man could be found to join us. The next Sunday I conducted the school, for which, one of the teachers gave her own room. We had four classes with nineteen children; seven visitors to look at the proceedings. A rich Christian gentleman subscribed for twenty-five copies of the little Berlin paper, and made them a present. I prepared and headed a list to collect a little fund for the necessary expenses of the school. A lady from Neuchatel, residing here for twenty years, is superintendent, an English

lady is among the teachers, also two converts from Roman Catholicism. All went on very well and seemed to please teachers and children. The next time, the Dean explained a passage in the teachers' meeting, but was not present in the Sunday-school, which contained thirty-one children, in six classes. A farther increase is expected, but great caution is required, as the Dean is not in favor, and thinks the teachers will soon leave off. He knows too well the dislike of German laity to work for Christ, as well as the dislike of children to hear more of religion, which they are obliged to study the whole week through by paid, and generally unbelieving teachers.

SWITZERLAND.

In Bale there was a great objection to undertake any thing without the Church leading it, and all declared that neither time could be picked out, nor was there any necessity for such a work. Had not Mr. W. three years ago, and Dr. Schaff six months ago, addressed meetings here for the same purpose in vain? Besides, the whole Sunday was filled out with Church-services and also with religious instruction of the children in churches. I was present at one of the latter, where a minister, considered very skillful in this branch, spoke from the pulpit to some six hundred children about the last days of King Saul. He did so extremely well, and numbers of adults sitting around, listened attentively. But of course all the blessed effects of the Sunday-school system were lost. Hundred teachers, prepared by him in the week and here working under him, would have profited themselves considerably. And the children might have been benefited far more by being addressed directly and personally, whereas, now half the number were playing, speaking, and disturbed. In the afternoon of the same Sunday I was very kindly introduced to what is called here a Sunday-school. There are eight of them in the town, visited voluntarily by there hundred to five hundred girls, of the lower class, from 5 to 8 o'clock P. M. Each school has six or eight lady teachers, but only two of them are present each Sunday, by rotation, praying and singing with the girls, explaining a text, and telling a story.

No doubt these meetings do much good, but again all the blessings of the Sunday-school system are lost to teachers and to children. An alteration would, of course, demand great sacrifices, as these eight ladies would have to be present each single Sunday, instead of only one Sunday in the month. Though it was confessed that my plan would be far better, yet these Sunday-schools are under the direction of a minister, who each Sunday visits each of them and reports to a benevolent, not exactly Christian society, who pays the rent of these Sunday-schools and would at once withdraw if new and more vigorous Christian efforts should be made. Of another very good institution I must speak, though it wants the same change as these eight schools, and works under the conviction that there is great irregularity and no visible fruit in the conversion of souls. I mean the boys'-hall, where every Sunday evening 2,300 apprentice boys are united, and receive first instruction in secular things, help, advice,—may write letters to their parents abroad; and then a story is told by one of the gentlemen of the Committee, always with a Christian tendency. Here, as with the girls, the story is the principal attraction, and without it probably all young folks would stay away. This hall, however, as well as the eight Sabbath-schools for girls, are closed from Easter to the autumn, so that for six months the whole work is interrupted.

I succeeded, however, by the assistance of one minister, Rev. A., the only one in favor of my cause, in having a meeting of about one hundred persons. half ladies, half gentlemen, who came together in a hall of

the large Vereinshaus. Another minister, the same who inspects the eight girls' Sunday-schools, was invited to give an introductory speech. He did so, but expressed himself entirely against this novelty. Silence would have been better than such a recommendation. The effect was, that after my own speech, no one dared to speak except Rev. A., who advised very warmly to begin in faith a small model Sabbath-school and give it a trial. The following day I settled with him and with another friend, that this trial should be made next autumn at the time when the other schools open again. May the Lord bless it.

(To be Continued.)

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.

MARK x. 14, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

THE YOUTHFUL MARTYR.—In the ninth persecution, at Cesarea in Cappadocia, a child named Cyril showed uncommon fortitude. Neither threats nor blows could prevent his praying to Jesus Christ continually. His father turned him out of doors, and brought him before the judge, who said: "My child, I will pardon your faults, and your father shall receive you again, if you will worship Jupiter." "No," said the child; "God will receive me. I am not sorry I have been turned out of our house; I shall have a better mansion. I fear not death; it will introduce me to a better life." He was bound and led to execution, with orders to bring him back if the sight of the fire conquered him. "Your fire and your sword," said the young martyr, "are naught to me; I go to a better house, and to more excellent riches. Despatch me presently, that I may enjoy them."

MISSIONARY INTELLIGENCE.

MISSIONS OF AMERICAN BOARD.

AMONG THE DAKOTAS.—Two have been licensed to preach the Gospel to their countrymen. Mr. Williamson speaks of the great change that has taken place in twenty years in regard to Indian hospitality and honesty.

In the Hawaiian Islands a Sabbath-school

Association has been formed. The total receipts for benevolence were \$5,757 72.

MADURA.—This district has been visited with the drought and cholera. When the poor natives found their doctors could not help them, they flew to their idols; but the Patroness of Cholera paid no attention to the clamor of their drums or the uproar of

their devotions. After debate, all the castes agreed that it was time to resort to one of their most extraordinary sacrifices. Four buffaloes, from a Bramin's herd, were sacrificed at the four cardinal points of the village, and the entrance of every street was, as it were, chained across by garlands of potent leaves. The plague did not cease, and the families of some of the foremost in the sacrifices were the first to suffer.

TIRUNANGALAM—Mr. Chandler gives some encouraging indications. The people are more liberal than ever before. They have added one rupee a month to the salary of their pastor. They have increased the pay of the female teacher, and raised nearly one hundred rupees to put a brick floor into their church; and are raising money for a building for their girls' school. Four or five females have recently joined the congregation. One young woman was baptized and received into the church. In another village the congregation has outgrown the church building. Twenty have joined in one month.

EASTERN TURKEY.—Mr. Barnum gives a most thrilling account of the death of a little boy, who had been bitten by a mad dog. When dying, he said to Mr. B., "I am going—I am going!" Where? "To be with Jesus. My eyes have been opened, and it seems to me I can look into heaven and see Jesus. I was a bad boy once.—Death, hell and heaven seemed a farce. Last night the Holy Spirit came and told me I must die, and to be prepared. I gave myself to Christ, and the Spirit did something within me, and made me ready; and now I am going. When you go," he said to his friends, "to the grave, don't weep, but sing 'joyfully, joyfully,' and I will take a golden harp in heaven and sing too." Repeating the name of Jesus, his spirit took flight.

MEXICO.

The following letter has just been handed us by Mr. Riley. Our friends can see that in aiding Mr. Grieve, we have helped to put "the right man in the right place." Such a missionary will make his mark. Mr. Grieve writes:

BROWNSVILLE, Aug. 31, 1866.

DEAR BRO.:—You have no doubt heard that we have all been ill with fever. I have not therefore been able to do much in the mission cause, but I have been viewing the field and laying plans for future work.

The first and greatest want of the Mexicans is a Christian and enlightening literature. The Bible—the Bible for Mexico, and with it all the enlightening literature that can be translated. I will state the plans for supplying it. This can only be done by colportage. My plan is to employ six colporteurs, at a salary of \$500 each a year, making \$3000. This is not a large sum, considering the work they will be able to accomplish. These colporteurs must be Mexicans, who can go in and out among their countrymen, ready to preach the word of God. The books I would give them to sell (the Mexicans generally prefer to purchase than take as a gift) are the Bible and the best Spanish literature we can get.—Mr. D., a model Christian, is willing to give us a room in the Post-office building for a depository. The rent is about \$100 per month, but he will give it to me for \$40 per month, and would for a time give it for nothing to help on the matter. It is in the finest part of the town, and much frequented by Mexicans and Americans. The need of such a depository in Brownsville alone is very great.

Mr. Grieve then makes an earnest appeal to the Bible, Tract and Sunday-School Societies, as well as to our leading merchants, to send him books. He says:

"The Societies and booksellers must give us their books at the lowest rates, and allow us from four to six months to pay them in full. We will remit deposits from time to time. The depository will also be the headquarters of the colporteurs, the place from which they can be supplied.

The \$3000 for the salaries of the colporteurs or missionaries must come from the North. I know of at least two excellent Mexicans for the work, and these I should like to employ as soon as possible. I shall write you on my other plans soon."

Mr. Douney, who has charge of the Post-office, has promised to co-operate with Mr.

Grieve, and aid him with money and labors. May we not call upon the Churches of our beloved land to help this strong, active, devoted brother? With money, what could he not do for Mexico! If the \$3000 could be raised, six missionaries might be set at work at once. The Society has appropriated all its income, and more. The call is loud. Will you, dear friends, tell us to answer it favorably?

REPRESENTATION OF PROTESTANT MISSIONS AT THE PARIS EXHIBITION.—Romish missionaries applied for leave to exhibit such things as would illustrate their missionary undertakings throughout the world. It was granted. The French Protestants heard of it, and they applied for leave to illustrate Protestantism. Rome claims that she alone has missions, and thousands on the Continent believe her statements. In order to disprove these statements, all Protestant Societies are called upon to exhibit whatever they please, and leave has been granted that they may so do. When the Jesuits heard of this, they declared they would not exhibit. High authority, however, said they must, so they will have to obey orders. Several Protestant Societies have resolved liberally to carry out the enterprise.

MISCELLANEOUS.

REV. MR. PARK and wife sailed on Saturday, the 15th August, as missionaries to Mexico. This dear brother and his wife have devoted themselves to this work, and go out on the voluntary system. They expect to stop awhile at Brownsville, and assist the Rev. Mr. Grieve, who finds far more than he can accomplish. Mr. Park had hoped to find one or two young ladies willing to accompany him as assistants to Mr. Grieve.—He was, however, disappointed. If any young lady, seeing this, should feel herself called of God to the labor of teaching young Mexicans, we should be happy to hear from her.

THE PRIESTS' PROTECTION SOCIETY.—The Dublin correspondent of the New-York Evangelist says: Rev. J. Mulkherns has been preaching for several Sabbaths, at the Union Service, in the Metropolitan Hall. He is a converted priest, under the Association for encouraging such Roman Catholic clergymen as may have determined to abandon the Church of Rome. His subject last Lord's day was the true Scriptural Confession as contrasted with the Auricular Confession of Rome. He took occasion to notice the case of a Puseyite clergyman near Brighton, who required his "Postulant" to kneel before the altar in the church, at midnight, to make her confession, the consequence of which was, her being driven into confirmed lunacy. Mr. Mulkherns said that there were thousands of instances in which the Confessional in the Church of Rome was the source of mischief and misery not less deplorable, but which the system of that Church kept from the public view.

THE PAPACY BANKRUPT.—The papacy is in an utterly bankrupt condition. It has been steadily running in debt. Some months since, the Pope undertook to contract a loan of 60,000,000 francs. The call was in vain; no one wishes to take the loan. The Bishops, far and wide, exhort the people to open their purses for the relief of the Holy Father, who is on so short an allowance; but their arguments and entreaties do not avail. There is a kind of instinct among the people, that the Papal ship of state is sinking, and they do not wish to entrust their fortunes to it. Meanwhile, the Vicegerent of God on earth, who has the keys in his hand, is in a really poor and suffering condition; and Protestants may yet be asked to contribute for his support, as they have long been accustomed to do for many of his ignorant subjects.

SINGULAR REASONING.—Father Kluikowstoem, of Vienna, attributed the Austrian defeats not to needle-guns or Prussian skill, but solely to the judgment of Providence for employing Benedek, a Protestant, and an enemy to the true religion. He seems to have forgotten that Providence gave victory to a Protestant King with a Protestant army.

FAMILY TROUBLES OF PIUS IX.—A letter from Rome, of June 20, mentions the death of a sister of the Pope, who for many years has been on bad terms with him. He allowed her 12 scudi (about 5 shillings) a month, which was all she had to live upon, and she died in great poverty. When the Pope heard she was at the point of death, he sent her his blessing by telegraph, but the writer of the letter (M. Erdan, of the 'Temps,') says that she rose up in her bed and exclaimed vehemently, "I will not have it." This circumstance is said to have saddened the Pope, who is, however, used to family jars; he has a nephew, holding a place in an Italian Government office.

PRIEST PRISONERS.—The Milan Gazette has the following: "Some days back, on the principal square of Piacenza, the Piazza des Cavalli, appeared unexpectedly two omnibuses containing twenty priests, arrived from the Romagna, under an escort of carabinieri. They had been arrested for endeavoring to excite disturbances, and were being taken to prison. The indignation they excited among the people was exceedingly great, even among the women, and, without the intervention of the national guard, summary vengeance would have been inflicted on them."

PRETTY SHARP.—Bridget, an Irish young woman, had fallen into the habit of going to Protestant meeting, and the priest would reprove her for it, and to make his reproof the more severe, he said to her, "Ah, but the Virgin, sure, is very sorry about your going among thim heretics." To which Bridget replied: "But your riverence don't think the Virgin minds what a poor body like me is about?" The priest: "O, aye, the Holy Mither minds about every one, and is very sorry for you intirely." Bridget: "And sure she can't be minding for every body, for *didn't she lose her own boy for three days, and didn't know what had become of him?*"

RELIGIOUS FRIPPERY.—The "American Churchman," in hitting at the ecclesiastical milliners, who believe that the cowl makes the monk, and the clothes make the man, says: "Our 'Sister,' too, who has devoted herself to works of charity, though we are ready to make large concessions to female taste, will do her work quite as well in any plain, sensible, and modest dress as in funeral *black*. The hideous flapping wings which adorn the heads of their Romish 'Sisters' are not necessary at all to her duty. And *our* 'Sister' will do her work quite well as plain Mary Smith. She need not be re-baptized as 'Sister Constantina,' or 'Seraphina,' or 'Highfalutinina,' to enable her to nurse sick Billy Brown, or to carry a pound of tea to Sally, his wife. Besides, it is rather serious to deny one's baptism."

AN IMPORTANT RUMOR.—Among the despatches by the Ocean Telegraph a few days since, there was a report from Paris that the Italian Government was about to treat directly with the Pope for his yielding up his temporal dominions, and the immediate establishment of Rome as the Capital of Italy. If this is carried out, as every thing now indicates that it will be at some early day, no one it would seem can fail to see a great step taken in the beginning of the long predicted and expected end. Shorn of his temporal power and without Swiss guards and bristling bayonets, and the cannon of the Fortress of St. Angelo and the French army (which is to be withheld in September,) to hold him up at home, and without Austria or a single country on the Continent to sustain him abroad, he must fall back on that spiritual system which, over a thousand years ago, felt it could not stand alone, and which since the year 750 has been kept up only by the temporal power that was then assumed by it.—*Ch. Incl,*

KEEP IN THE CURRENT.—In these days of revival, when large numbers of converts are uniting with the churches, the homely advice of the colored preacher in Alabama is appropriate, and should command general attention : “ My bredren,” said he, “ God bless your souls, ’ligion is like the Alabama river ! In Spring come fresh, an’ bring in all de ole logs, slabs, and sticks, dat hab been lyin on de bank, and carry dem down in de current. Bymeby de water go down—den a log cotch here on dis island, den a slab gets cotched on de shore, an’ de sticks on de bushes—an’ dere dey lie, witherin’ and dryin’ till come ’noder fresh. Jus’ so dere come ’vival of ’ligion—dis ole sinner brought in, dat ole backslider brought back, an’ de old folk seem comin’, an’ mighty good times. But, bredren. God bless your souls, bymeby ’vival’s gone—den dis ole sinner is stuck on his own sin, den dat ole backslider is cotched where he was afore, on jus’ such a rock ; den one after ’nother dat had got ’ligion lie sall along de shore, an’ dere dey lie till ’noder ’vival. Belubed bredren, God bless your souls, keep in de current.”—*Evangelist*.

THE POPISH PRINCE.—The greatest ecclesiastical event in the history of Ireland during the present century is the reception of the Roman Catholic Archbishop by his countrymen, the priesthood, the leading laymen, and the multitude. There has been nothing comparable to it for splendor and magnificence since the Reformation. The object of adoration entered very fully into the business of the hour, which was a perfect ovation. He was, of course, dressed in full pontificals, wearing the cardinal’s red hat and stockings, and exhibiting himself to the devotion of the myriads that surrounded him. The want of the day was a much larger edifice to give full effect to the jubilation. A place capable of containing 10,000 people would probably have been crowded.

A RELIGIOUS CEREMONY IN A PROMINENT CHURCH.—This afternoon the ceremony of blessing a set of bells, recently presented to the St. Aloysin’s Church of this city, took place in the presence of an immense assemblage, twenty thousand people probably being witnesses of the interesting scene. The office of consecrating the bells was performed by Archbishop Spaulding, of Baltimore, who arrived here in a special train for that purpose. An immense procession of Sabbath-school children, religious societies, and others, accompanied by a band of music, met him at the depot, whence he was escorted to the church. After the consecration, which was impressive and solemn, had been performed, the Archbishop delivered a short address. A large number of the Catholic clergy from this and other cities were in attendance, and assisted on the occasion.—*Washington*, Sept. 9.

FRENCH PROTESTANTISM.—A good deal that passes under the name of French Protestantism is nothing but skepticism and infidelity. There is a pure and genuine Protestantism in France, but the following is not of it : There was a recent conference at Nîmes, at which twenty-five members, pastors and elders, were present. The question for discussion was, “ What is the testimony of the New Testament, relative to the historical reality of the resurrection of Jesus Christ, and what is the importance of this fact to the religious life of the church ? ” One of the pastors, who had been appointed to read an essay in answer to this question, took the ground that the resurrection of Christ was not proved in the Scriptures, that what was supposed to be the resurrection was a mere vision, and that the fact itself is insignificant and of no essential consequence in Christian faith. And yet, this man is a recognized Protestant minister !—*Cong.*

INDIA.—A terrible famine is now raging in the province of Orissa. More than one hundred children in the schools at Cuttack are entirely dependent upon the missionaries. In addition to them, there is a native Christian community of about nine hundred persons reduced to the utmost extremity ; while the heathen around are perishing by thousands from famine and pestilence. This state of things has lasted about eight months ; and it is feared that, under the most favorable circumstances, there must be several more months of scarcity.

THE VIRGIN MARY SAVING A MURDERER.—A Rome correspondent of the "Pall Mall Gazette" gives the following details of another attempt to impose upon the credulity of the priest-ridden Romans. The facts will best speak for themselves, and but one feeling can be entertained towards the murderer—that of regret that so blood-stained a monster should under any circumstances escape the just penalty of his deeds: "From an authentic narrative we learn that Felix and Antonio di Guiseppe, of Tentura, brothers, originally of Capitignano, in the Neapolitan provinces, were tainted with every crime. By turns brigands on the highway and adroit sharpers in the towns, they followed their vocation in every part of the Pontifical territory, committing felonies without number. Finally they were both arrested, and were tried and condemned to death by the Supreme Tribunal of the Council. The Pope remitted the capital sentence on Felix, the least guilty, commuting his punishment to hard labor for life. It was impossible to extend the same clemency to Antonio di Guiseppe. He was accused of eleven murders, committed in twenty-three years; he confessed to five. He had cut off the breasts of a young girl; and, more dreadful still, he was suspected of having assassinated his own mother. The sentence was that he should be beheaded at Bracciano, the scene of his latest crime—the murder of Pietro Palini, a herdsman. In the prison of the town, Antonio began to evince great contrition, confessed to the priest, and devoted himself to religious duties, celebrating especially every day in his dungeon the service of the "month of Mary," in honor of the Holy Virgin. On the eve of the day appointed for his execution, he informed his confessor, with an air of profound conviction, that Madonna had appeared to him and announced that she accepted his repentance, and that he should not die on the scaffold, but live to expiate his crimes, and become one of her servants. This statement he repeated when the officers came to read his condemnation to him, at the same time declaring that he richly deserved his sentence, to which he listened without the least discomposure. He asked permission to walk to the scaffold barefoot; on his way thither, and even as he mounted to the platform, he reiterated his conviction that he should not be executed. He made the same statement to the assembled crowd, asking their pardon for his crime, but adding that he would not bid them adieu. The people listened in silence, thinking him mad, and they were confirmed in this opinion by the composed manner in which he knelt down and offered his neck to the axe. The executioner seized the handle of the guillotine, which had been tried in the night, and found to act effectively. The cleaver, loaded with enormous weights, now descended, but wonderful to relate, stopped abruptly by two fingers' length of the neck of the malefactor. The executioner, resolute in his duty, reset the apparatus; again the blade fell, but it was again arrested at the same point as by an invisible hand. Meanwhile the spectators became excited beyond control, and shouted "Pardon! pardon!" while many leaped on the scaffold and released the culprit by force. A courier was dispatched to obtain his pardon of the Pope, and it is confidently stated that the Minister of the Interior has ordered an inquiry as a step in this direction. The miracle has, in the interim, made such rapid progress as an article of faith, that it has been recognized by the popular poets, and this morning they were singing a recital of it at the corners of the streets, and exhibiting in illustration pictures coarsely daubed on linen, which represented Antonio receiving a visit from the Madonna in his dungeon, and then his miraculous deliverance on the scaffold. Such is the incident which now absorbs the attention of Rome, and which has been adroitly planned to catch the popular fancy, to raise the courage of the brigands, who behold one of their number specially protected by the Madonna, and, finally, to fill the coffers of the Government.

THE MAHARAJAH DHULEEP SINGH.—The United Presbyterian says: "On the return of the anniversary of his marriage to Bomba Muller, one of the girls of our school in Cairo, the Maharajah Dhuleep Singh has sent from his residence in England to our mission in Egypt *one thousand pounds* (\$5,000) in gold. This is noble. Thanks unto God for such a helper in times of need.

JESUIT MISSIONS.—Messrs. Pease & Prentice, of Albany, have just published a new edition of a volume prepared by Bishop Kip, of California, "Jesuit Missions in North America." It is not a history of the Missions, as the title seems to indicate, but a translation of letters of some of the early missionaries in this country. The following extract from the Preface reveals an important fact, and one which is full of significance:

"There is one thought, however, which has constantly occurred to us in the preparation of these letters, and which we cannot but suggest. Look over the world, and read the history of the Jesuit missions. After one or two generations they have always come to naught. There is not a recorded instance of their permanence, or their spreading each generation wider and deeper, like our own missions in India. Thus it has been in China, Japan, South America, and our own land. For centuries the Jesuit foreign missionaries have been like those 'beating the air.' And yet, greater devotion to the cause than theirs has never been seen since the Apostles' days. Why then was this result? If 'the blood of the martyrs be the seed of the Church,' why is this the only instance in which it has not proved so? Must there not have been something wrong in the whole system—some grievous errors mingled with their teaching, which thus denied them a measure of success proportioned to their effort?"

SAVAGE ISLAND.—The Rev. W. G. Lawes reports the addition of 284 members to the church during the past year, making a total of 1,075 now in church fellowship. None of these were admitted until after long probation and full inquiry. During the year, also, the natives, it is estimated, have contributed more than 324*l.* to the objects of the home society, or more than double the amount of the previous year. The greatest enthusiasm has prevailed, and there is scarcely a cocoa-nut, such as is used for fibre, to be had on the island.

Seventeen missionary agents sailed recently from London for China. The company consisted of the Rev. J. Hudson Taylor, with wife and family, and fifteen male and female missionary helpers. "They go forth unconnected with any society, without guaranteed support from man," except in one case only; "simply depending upon God for the supply, in answer to prayer, of all needful means."

There is an odious spirit in many persons, who are better pleased to detect a fault than to commend a virtue.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
AUGUST, TO THE 1ST OF SEPT, 1866.

MAINE.

Farmington. Cong. Ch.	30 00
Saco. 1st Cong. Ch. to make Rev. J. H. Windsor a L. M.	40 00
Biddeford. 2d Cong. Ch. to make Dea. Wm. M. Hill a L. M.	35 88
" Pavilion Chur.	15 00
Portland. State St. Ch. by Wm. Oxnard to make the Rev. G. L. Walker, Dea. Wm. Davis, and T. R. Hayes, L. Ms.	92 00
Gotham. 1st Soc. to make Rev. Steph'n C. Strong a L. M.	43 17
Hallowell. To complete L. M. for Mrs. W. Emmons.	10 00
Belfast. 1st Cong. Ch.	10 06
Bath. Winter St. Ch.	58 07
" Central Church \$30 of which by Cha's Clapp, Jr. for L. M.	86 00
Cumberland. Cong. Ch.	16 00
Seareport. Cong. Chur.	25 30

NEW HAMPSHIRE.

Lyme. Cong. Chur. Estate of Miss E. Franklin, by Rev. E. Tenny, \$200. Coll'n, \$63 49 makes Aug. Storrs a L. M.	253 49
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Deerfield. Cong. Ch. Rev. J. C. Chapman.....5 00

VERMONT.

Burlington. Luther Clark, by J. S. Gallagher, Esq.	10 00
Manchester. Cong. Ch. by S. D. Coy, Tre.	42 00
Thetford. Cong. Ch. by Rev. L. Tenny.	17 70
Brattleboro. Mr. Gallaudette	10 00
West Brattleboro. Cong. Ch. and Soc.	46 03

MASSACHUSETTS.

So. Amherst. Cong. Ch. Rev. W. Barton.	11 25
Boston. Estate of Mrs. Sarah A. Brewer, by J. A. Newell, Ex. less U.S. Tax.	940 00
Sherborn. Cong. Ch. & Soc'y.	25 00
Needham Plains. Cong. Ch. & Soc'y.	5 00
Holliston. Cong. Ch. & Soc'y.	23 00
West Brookfield. 1st Cong. Ch. & Soc'y for L. M. of Rev. Sam'l Dunham.	30 00
Barre. Evan. Cong. Ch. and Soc'y for L. M. of H. Wood.	52 95
Spencer. Cong. Ch. and Soc'y.	12 70
Leicester. Cong. Ch. and Soc'y.	43 60
Natick. Cong. Ch. and Soc'y.	27 03
Deerfield. Orthodox Ch. and Soc'y.	12 00

Shelburn. Gent's Benev. Assoc'n	25 60	New-York. Mrs. Cook in part of L. M. for	
Ladies Benev. Ass'n.	20 43	Miss M. B. Cook	10 00
CONNECTICUT.			
Westminster. Coll. in Chur. by Nathan		NEW JERSEY.	
Allen	8 75	New Brunswick. H. M. Beck	2 00
Southbury. Cong. Chur. and Soc.	12 15	Paterson. A Friend	3 00
South Norfolk. Cong. Chur. and Soc.	31 00	Woodbury	5 25
Woodbridge. Cong. Chur. and Soc. in		Trenton. Messrs. Richey, \$10, Norris,	
part to make Rev. S. F.		Fish, Scudder, Grant, Hill,	
Marvin a L. M.	18 97	Titus & Scudder, \$5 each.	
Stratford Col. G. Loomis, U.S.A.	5 00	Cash, \$1	41 00
Derby. Cong. Chur.	60 69	Metuchen. O. S. Pres. Chur.	28 45
NEW YORK.			
N. Bergen. Pres. Ch. in full of L. M. for		Paterson. 2nd R. D. Chur.	25 00
C. P. Bird	20 79	PENNSYLVANIA.	
Phelps. O. S. Pres. Ch. in part of L. M.		Wilkesbarre. M. E. Ch. to make Rev. Y.	
for Rev. D. R. Foster, \$17 75		C. Smith a L. M.	30 00
Hon. C. Crane for L. M. of his		Woodville. M. E. Chur.	9 50
wife, \$30	47 75	Wilkesbarre. Pres. Ch. J. Brown, H. S.	
Ithaca. Pres. Ch. in full of L. M. for Sab.		Anhizer, Ruter & Read-	
Sch'l \$5, also to make Messrs.		ing, A. T. McClintock, O.	
E. Cornell, A. B. Cornell and		Collins, J. W. Hollnback,	
Geo. R. Williams, L. M. and		G. M. Hollnback, W. G.	
Sam'l Love, \$30 for L. Ms.	160 20	Gildersleve, Frazer &	
Malone. Pres. Ch. for Mexico	100 70	Smith, Tho's Wilson, R.	
Bapt Chur.	9 60	J. Flick, R. Jones, J. Ur-	
New-York. H. I. of 4th Av. P. Chur.	100 00	quohart, \$5 ea; S. Lynch,	
Mrs. J. Hunt for S. Am.	10 00	Cash, H. B. Hillman, J. A.	
Kingston. 1st Dutch Chur. makes W. T.		Rippard, Coolbaugh &	
Smart & J. P. Folant L. Ms.	77 14	Frantz, Dr. C. S. Beck,	
Cuba. 1st Pres. Sab. Sch'l for Foreign		\$2 each; Mrs. E. Paine,	
Sabbath Schools	4 00	G. Loveland, Dr. Urquo-	
Clarkstown. From the Estate of Wm.		hart, S. Sutton, B. Mor-	
Riley by the Ex's. A. Snyder	25 00	ton, A. Morse, C. F.	
and A. T. Fitch	30 20	Reels, F. W. Hunt, \$1	
Amsterdam. Pres. Ch. by J. E. Hawley	30 20	ea; Mrs. M. Coryell, \$1	
Beekmantown. Pres. Ch. J. Smith, Tr.	3 00	50, Cash, 50c.	87 00
New-York. H. K. Corning, 5 shares		Lock Haven. Messrs. Bridgens, Jones,	
Pittsburg & Fort Wayne		Derby, Scott, Marshall,	
R. R., which makes Jasper		Armstrong, Thiel, McCorm-	
Corning, Rev. J. D.		ick, Mackey, \$5 each;	
Wickham, D.D., Rev. C.		Mackey \$10; Others, \$18 25	72 25
S. Hart, & B. W. DeLa-		Chur. of the Ch'n Br.	8 60
marter, L. De	500 00	Bellefonte. Messrs. Beaver, \$10; Linn,	
Penn Yan. 1s Pres. Sab. Sch'l by C. A.		Livingston, McAllister,	
Hamlin, for gen'l purposes	10 00	Humes, Blanchard, Wilson,	
New-York. 50th St. M. E. Chur. makes		Linn, Hale, McCoy, \$5 each;	
Rev. Calvin B. Ford a L. M.	34 00	Others, \$3.	58 00
Tho's N. Dale, \$500, A. R.		Mahony City. Pres. Ch. which makes	
Wetmore, \$100, Z. Styles		Rev. W. H. Dinsmore	
Ely, \$50, for Mexican Sch'l		and D. Stewart, L. Ms.	60 00
Building. Funder, under		" Ger Ref'd Ch. in part of	
the direction of Miss Ran-		L. M. for Rev. L. K.	
kin.	650 00	Derr	20 00
Rochester. Central Pres. Chur. per W.		Tamaqua. Pres. Chur.	17 65
Alling, to make W. H. Mer-		Summit Hill. T. Long, in full of L. M. for	
riman, W. Alling, W. A.		Master L. McL. Long	20 00
Hubbard, Geo. Mitchell &		" Messrs. Patterson, Sharp,	
O. D. Grosvenor L. Ms.	153 20	Wilson, Philips, \$5 each;	
Canandaigua. Cong. Chur. to make Miss		Others, \$7 50	27 50
Betsey Chapin and Miss A.		Maunch Chunk. S. B. Hutchinson	5 00
Pearson L. Ms.	80 68	Germantown. Market Square Pres. Chur.	
Aurora. Pres. Ch. to make Rev. W. H.		which makes Rev. E. J.	
Howard, L. M. and \$30 by A.		Pierce a L. M.	30 00
D. Morgan to make Emily A.		MISSOURI.	
Morgan a L. M.	66 63	St. Louis. 1st Pres. Ch. Rev. H. A. Nel-	
Binghamton. Pres. Ch. Rev. P. Lock-		son, D. D.	50 50
wood, \$10 in part of L. M.		ILLINOIS.	
for Miss M. E. Lock-		Springfield. 2d Pres. Ch. per A. Hale	52 00
wood, R. Doubleday, \$10		Geneseo. Union Cong. Ch. of which \$5	
in part of L. M.—Mrs. G.		by D. T. Perry, for L. M.	15 85
N. Boardman, Rich'd		Rockford. 1st Pres. Chur.	8 00
Ely, J. P. Noyes, L. Ms.	135 50	" 1st Bap't Ch. Messrs. Goodlan-	
LeRoy. Pres. Ch. Col. P. Staunton, J. E.		& Lander, \$1 ea; Wm.	
Wilcox, Mrs. S. Kellogg,		Follett, 50c.	2 50
Mrs. S. Cristie, \$3 each; S.		Crota. Union Cong'n	4 75
Kellogg, Mrs. G. E. Brown,		So. Henderson. U. Pres. Ch. in part of L.	
Mrs. P. Randall, \$3 ea. Dr.		M. for Rev. J. A. P. M.	
Williams, D. Morrison, Wm.		Gaw	29 55
Calvert, A. McEwen, S. Co-		Springfield. James Campbell	5 00
vert, H. Norton, Dr. Woodruff		OHIO	
Mrs. L. Gallup, Mrs. H. Osborn		Massillon. Rev. Jo's Kimball	5 00
Mrs. Shawson, S. R. Bradley,		MICHIGAN.	
P. L. Pearson, L. R. Gould,		Detroit. 1st Pres. Ch. Rev. Dr. Duffield	47 10
M. Peck, Mrs. C. Fordham,		Three Rivers. Pres. Ch. Rev. J. A.	
Mrs. S. A. Hazen, S. Ward,		Ranny	18 75
\$2 ea. Others, \$45 55	108 55		
Malone. Pres. Chur. add.	11 00		

THE

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NOVEMBER, 1866.

No. 11

UNITED STATES OF COLUMBIA. :

THE missionary work, even in the most favored of such as are generally called missionary fields, must, to a great extent, be a work of faith. Such being the case, it becomes a little difficult sometimes to present statements, regarding missionary lands, that shall, in themselves, be especially alluring to those seeking facts that shall guide them in their selection of a field of labor. In a new field these facts must necessarily be of a negative character. It is on the very fact of the absence of that which is good, that is, in greatest measure, based the claims of any country for missionary laborers.

BOGOTA.—Bogota and the United States of Columbia, though needy enough, do not present quite so dark a picture as some other portions of the world. There is not a little in this country that should encourage Protestants to enter earnestly on the work of its evangelization.—The inhabitants of this city, as a general thing, know enough of the world to be aware that there is that from abroad which may be of profit to them ; and are as willing to accept the instruction of foreigners as, probably, the inhabitants of any other purely Roman Catholic city in the world.

RELIGIOUS LIBERTY.—For many years the laws, as well as treaty stipulations, have secured to all religious liberty. For more than ten years in this city, Protestant services in English have regularly been held among the foreigners, and occasionally in Spanish among the natives ; and never have they been molested.

Once the stronghold of Catholicism of the northern part of South America, the United States of Columbia have taken the lead among the Spanish American countries in casting from the State the yoke of the Church, and in obliging the priesthood to retain their proper position—as law-abiding citizens—on the pain of confiscated property and of expatriation. Traitorous priests have felt the hand of the law, as

in no other Roman Catholic country. Vast buildings, covering solid squares, in this city, known as monasteries and convents, and ever since the war of Independence nests of treason, under General Mosquera's administration five years ago, were cleared of their swarms of monks and nuns, and are at this day being appropriated to public purposes—not a few of them being used as schools and colleges.

PRIESTHOOD AND THE PRESS.—The power of the priesthood is broken. The liberal press of the city and country assail the most vital doctrines and the most cherished practices of the church, with as much freedom as would the press of New-York, and with as perfect impunity. This liberty does not exist in Venezuela; and it is doubtful whether it is surpassed or equalled in any other part of South America. Owing to the fact that the masses of their population, and the best part of their civilization, are so far in the interior, and consequently are comparatively isolated from the great commercial and Christian nations of the world, the Columbian States are, undoubtedly, as compared with some of their sister republics whose geographical advantages, quite independent of their laws or of their prejudices, have favored them with a more intimate contact and a larger acquaintance with foreign nations, are to a degree deficient in a spirit of business enterprise and to a readiness to accept foreign ideas and to adopt foreign manners. Those prejudices, that narrowness of mind in some things, and that self-complacency, which can only be removed by a close contact with the outer world, it is true, characterizes in a measure their business-men, and may perhaps be charged against their legislators and statesmen.

But in spite of these disadvantages, their people, by their own spontaneous effort, have as effectually rid themselves of the terrible incubus of the Romish church as any Spanish country in the world. So much the more honor to them, that this work has been carried on by themselves, within these mountain fastnesses, which have barred from the gates of all their most important cities and from all their most inviting territories, the tides of emigration from foreign and Christian countries that have entered Valparaiso, and Lima, Buenos Ayres, and Rio de Janeiro, with all the liberalizing influences which they exert.

WANT OF A CHURCH.—There is yet no Protestant chapel here, but numbers of the leading natives, some of them members of the government, and still larger numbers of the common people, are not only willing but anxious that there should be a Protestant church.

SCHOOLS.—There is, in the capital at least, a very respectable degree of intelligence; and the general interest in the subject of education, and the liberality with which they sustain their schools and colleges, is not far below that of most, if not equal to that of some of the capitals of South America. Next to the direct preaching of the Gospel, it is

by availing themselves of this interest in education that Protestant Christians will be able to effect the most good for the people. The youth of this city are a school-going race. It must be that study is popular, else the fact could hardly be accounted for of the twelve or fifteen academies and colleges, beside one hundred and fifty private and eight public schools daily filled. But in all of these, in the system of discipline used, there is not one that would pass with us as a first or even second rate school. They know comparatively nothing of the strictness, silence, accuracy and order of our better schools. In all the lower grades of schools, and in most of the colleges, so called, the scholars study together and *aloud*, in the same room or hall. The Babel thus produced is something indescribable, and the only wonder is that the pupils make out, under the circumstances, to learn as much as they do. Though at first there would be prejudice felt at the restraint imposed, I cannot but believe that after a trial, the advantages of our system would be admitted, and its methods adopted.

A foreigner, seeking to establish a school on our system, should be content to let it grow slowly. The number of pupils he would first have would be small, but it would increase as he became known, and his success was proven. If he comes here a stranger to the language, he must have all the more patience, and, though something can be done in teaching English, yet while one knows but little else than English, what could be shown of our unrivaled methods of education through isolated pupils and single classes, is but as nothing compared with what would be exhibited through an organized institution in the native language.

The capital that one should have to commence safely such a work upon, might vary from a few hundred to a few thousand dollars, according to the intention of the individual. Though many of the native schools are money-making concerns, it is not to be supposed this could for a long time compete with them. At the outset, it would not perhaps be even self-sustaining.

FEMALE SCHOOLS.—Another great want of this country is female schools. There are numbers here, such as they are ; but, as it is the case in all not thoroughly civilized countries, the advantages they offer their pupils are far below such as are found in schools for boys from the same classes of society. It is safe to say, that even the best of them are devoted in largest measure to the giving of instruction in certain accomplishments, and in the formalities of religion. It is a popular saying, that the girls are at school to learn only to “embroider and to pray !” and there is probably quite as much truth as jocularity in the saying.

We know that in all Roman Catholic countries the female portion of

the community is the most priest-ridden. Bogota is no exception to the rule ; we see it from their schools up to their cathedrals. In no one branch will the missionary work meet with such obstacles, and be so retarded, or can be so effectually assisted, as through the maidens and women of the community.

There can be but little hope for the country so long as young men, who, though they have renounced Romanism, and are in every way favorably inclined to Protestantism, are obliged to marry Roman Catholic wives, and to rear their children in the Romish faith. If the present generation of women were Protestants, or non-Roman Catholics, it is hardly too much to say that the next generation, of both sexes, over the whole land, would be free from the Papal yoke.

Hence the importance of a female Protestant school. There is not one in the place. There has never yet been any attempt to establish one in this city of sixty thousand souls.

DIFFICULTIES.—But as certainly as an honest effort to establish such a school here, would be crowned with success, it will not be the work of a day. No more arduous task could be attempted by the missionary or the philanthropist. It would be unwise to think of making it a business speculation. It will be at first a work of pure philanthropy, trying to the utmost the faith and patience of the teacher.

PREJUDICES.—The religious prejudices, the bigotry and fanaticism of the mothers, especially as exhibited in the training of their daughters, will meet the work at the beginning, and will follow it for years. More than the boys' school will this be of slow growth. We think that the one trying it would find it to her advantage to be able to teach music, and drawing, and perhaps French and embroidery ; though it would be unnecessary that these should all be combined in one person. The music and drawing would at first constitute the greatest attractions, and would compete with existing native schools. With these could be combined other studies as occasion offered.

Almost all the schools of this city, both boys' and girls', are boarding schools. It would be unnecessary, however, to commence with this ; it were better, perhaps, to let this be an after-growth—by necessity it would probably be so. The lady would, at first, secure two or three pupils, or a class of as large a number as possible, which would meet at her rooms. From this the boarding feature would have to be developed by degrees. The great and ever-present difficulty will be the mothers' Roman Catholic prejudices. We know that they are deep seated, and often bitter. But why may they not be overcome in this city, where the men are as a class so free from priestly fear, as well as in Monterey or Brownsville ?

In this work, as well as that of the Protestant boys' school, no ad-

venturer need expect to be successful. Though they both might be made self-sustaining in time, there may be a severe season of trial at the outset ; and we can recommend the work to no one except as a missionary duty or privilege, as arduous as any department of the great field of missionary labor in this country. But we cannot cease to urge on Christian men and women the exceeding importance of the work, and the ready opportunity which this city now presents—especially in the field of female instruction. How is it that while this work has for years been carried on by American Christians in the distant isles, and the more distant continents, this near-lying sister-republic has hardly been approached on the subject ? We seem to have forgotten her existence, except as occasionally the echo of her struggling armies faintly reached our ears.

CLIMATE.—Americans and American women are specially called to this work. God calls them, and Nature could no more winningly invite them. As before observed, the best civilization is in the interior, and it might be added, many of the largest towns are on elevated mountains, in salubrious climes. Nothing could exceed the freshness and healthfulness of the air the greater part of the year around in this city, eight thousand feet above the level of the sea. In no part of the world, perhaps, out of the United States, will it be possible to find a climate better adapted to the North American. Columbia lies at our very doors. Santa Fe is but a four weeks' journey from New-York. No other Spanish-American country is, probably, on such intimate terms with the United States.

North Americans have the preference in the eyes of the Colombians over all other nationalities. Whatever may be their prejudices, they are more ready to be influenced by us than by any other foreign nation on the globe. They have endeavored to model their government after ours ; and hesitate not in the least in public discussions to cite our deeds and our institutions as examples and precedents. There is no slavery here, and the best of the people have never wavered in their sympathy with the North in its struggles against the slave-holding interests of the South.

The field is unoccupied ; it is open and is waiting to be entered upon. Neither the English, nor the German, nor the French are here—except as there is perhaps an English chaplain at Panama, who officiates to the English-speaking residents.

The British and Foreign Bible Society have a depot here, but no organized system of distribution, and no special agent ; and their South American agent, who lives at Buenos Ayres, and who made us a visit last December and January, is strongly in favor of their withdrawing, and is going to recommend such a step to the Directors, giving over

the field to us, and the American Bible Society, for the reasons above-mentioned, which he urges with force. There is no excuse for further delay in entering these open doors. Christians of the United States can no longer make the plea for continued indifference to the wants of these almost their nearest neighbors, that they are excluded from useful labor among the people by the bigotry and fanaticism of a dominant priesthood. As Dr. Trumbull of Valparaiso says—"Nothing is wanting but faith in God, and a corresponding zeal and courage, in order to see these lands open freely to the Gospel." WM. H. GULICK.

CONSTERNATION OF ROMANISTS IN EUROPE.

PAPACY and its partizans, especially the Jesuits, present a singular spectacle at this time. Their position is embarrassing; their language is inspired by a bitter sadness, and they are, at last, obliged to confess that their cause is almost desperate.

You remember that not long ago the Ultramontanes were arrogant in tone, declaring, triumphantly, that the Roman Catholic Church would overthrow all its adversaries. So they encouraged the unfortunate Poles in their attempts at insurrection, hoping to restore Papacy in the North of Europe. They induced the Austrian government to attack Italy, in order to restore to the King of Naples and other deposed princes the crowns they had lost. At the same time Pius IX. issued his famous Encyclical, and the sacerdotal faction predicted, with unshaken assurance, the speedy destruction of Protestantism.

The Papists found a strong argument for their assertions in the civil war then desolating the United States. They predicted that Southern rebels would triumph over Northern arms, and pleased themselves with imagining that the new empire in Mexico would soon give Romanism a strong footing on American soil.

How great the difference in the language and situation of the Jesuit party at the present time! How they have been deceived! humiliated! All is changed, and they hang their heads, confessing that the Romish Church never before experienced such sad reverses.

Let us look at the successive defeats of the Papists. In Switzerland, instigated by the Jesuits, they had organized the Sonderbund, viz., a league of Romish cantons, against the Protestants. What was the result? The Sonderbund was attacked, overthrown in a few days, and Protestantism has, at the present day, a decided supremacy in the Helvetic Confederacy.

In Poland, the bishops and monks, who excited the people to insurrection, have miserably failed in their schemes, and Romanism is grad-

ually disappearing in that land. Their intolerance has roused the severity of the Russian government.

In Italy, Victor Emanuel's new kingdom has greatly extended from year to year. The Pope has lost most of his old provinces, and there is danger of his soon losing Rome itself. The Italians have successively abolished monastic institutions, and pursue a course in direct opposition to that of the Jesuits.

I do not speak of the United States and Mexico. Your old and powerful Union has been re-established more firmly than ever, and never did your country seem as brave and strong as now. Papacy has nothing to hope for on those shores. As to Mexico, it is clear that the French expedition did not succeed in securing a sure footing there ; and, when our troops shall have left, Maximilian will be probably obliged to return to the Old World.

Let us look now at Germany. Austria was the champion of Papacy, and the Romish clergy anticipated striking victory in the struggle between the Emperor Francis Joseph and the King of Prussia. But the result has been wholly different. Austria has endured terrible reverses, and has yielded a large part of her empire to Prussian arms. I shall give no particulars, since they are well known to your readers.

There is a very important fact to be noticed in this connection, viz., that Romish people are more and more incapable of rivaling Protestant nations. They fall into decay, poverty, and inertia. They lack enterprise : agriculture, manufactures, commerce, intellectual and social activity—all is compromised with them. Papacy exerts a deadly influence, which gradually extends to every thing.

Such was the situation of Austria when she commenced a war with Prussia. No progress within, no authority without ; bitter animosity between the different races—Germans, Hungarians, Tyrolese, Croatians, etc., who were united under the same sceptre ; an enormous public debt ; a weak and irresolute administration ; an ignorant and arrogant aristocracy ; undisciplined soldiers, etc. The Hapsburg dynasty had concluded and maintained a Concordat with Rome ; this gave great power to the clergy ; filled their purses at the expense of the laboring population ; multiplied monasteries, which were of no use whatever, and violated the lawful rights of millions of Protestants.

In a political point of view, the state of things was not better. Freedom of worship, of the press, of meeting, etc., was restricted in the most arbitrary manner. Every where inquisitorial tyranny reigned.—The Viennese Cabinet had written, on paper, a liberal constitution, which was scarcely ever executed. The Diet of the Empire, composed of representatives of the people, had no real influence in the decisions of the Government. Hungary was oppressed and discontented. In short, there were many abuses and great disorder.

Is it, then, astonishing that Austria is conquered? Protestantism has overthrown Papacy in Germany, and, without absolving Prussia from acts of disloyalty, or perfidy, justly imputed to her, it is certain that the spirit of the Reformation has acquired, beyond the Rhine, a preponderance which cannot be ignored nor denied. Similar causes will produce similar effects in the South of Europe.

It is, therefore, easy to comprehend why the Pope, the Jesuits, and the Ultramontanes are so greatly alarmed. Their eyes are, at last, opened to the proofs before them; they feel that their reign is ended, and that they will fall in the lowest rank in the two Worlds. And whose fault? Their own. They have blindly persisted in their old course, and modern intellect strips them of the privileges they had unjustly usurped. It is God's justice, sooner or later, accomplished on those who do not conform to moral and religious order.—

Cor. New York Observer.

SACRED LYRICS.

GOD'S GOODNESS EXTOLLED.

BY T. NIELD.

O for a thousand hearts to feel
The goodness of my God!
O for a thousand tongues to tell
That goodness all abroad!

Yet thousand hearts would be too few,
A thousand tongues too weak,
To feel the gratitude that's due,
That gratitude to speak.

The robes I wear, the food I eat,
Are what His hands bestow,
Yea, life and every blessing meet,
From Him, my Father, flow.

Unnumbered blessings thus bestowed,
Unbounded praise demand;
To give a tithe of what is owed
Would all my life command.

But when I view the wondrous love,
The vast, unbounded grace,
That sent the Saviour from above—
How poor is all my praise!

Then how shall I attempt to sing?
Or how approach Thy throne?
My heart is all 'Thoud'st have me bring;
O, take it as Thine own!

MY DEAR SAVIOUR.

BY REV. P. STRYKER.

I heard a voice, the sweetest voice
That mortal ever heard;
Oh! how it made my heart rejoice,
And every feeling stirred!

'Twas Jesus spoke to me, a child;
He called me to His side,
And said, although with heart defiled,
I might in Him confide.

I saw his face, the fairest face,
That mortal ever saw;
I longed the Saviour to embrace,
From Him new life to draw.

"Suffer the child to come," He said;
"Of such my kingdom is;
The ransom price I fully paid,
And he shall taste my bliss."

I felt His love, the strongest love
That mortal ever felt;
Oh! how it drew my soul above,
And made my hard heart melt!

My burden at His feet I laid,
And knew the joy of heaven,
As in my willing ear He said
The blessed word "forgiven."

THE FOREIGN FIELD.

EXTRACTS FROM THE REPORTS OF THE BIBLE-
WOMEN IN

MILAN-ITALY.

I went to visit a sick brother at the hospital, and a priest, who is very much opposed to us, as soon as he saw me, ran to the bed of our brother where I was standing and speaking, and ordered me to be silent. A friend who was sitting by the bed entered into conversation, and remarked that we have reason to be very thankful that we have the Gospel in a language we can understand, etc. Then the priest was very angry, and ordered us both to cease speaking of the Gospel at all. But I assured him and gave him my word that I should continue to visit our sick as usual, and at every opportunity I should not fail to speak of Christ and his salvation. And I continued to visit the hospital regularly, and comfort our brother as long as he lived. The day of his death I did not arrive till an hour after his departure, and as soon as I was seen, all the patients around raised their heads and began to tell me of his triumphant death, repeating many things which he had said. This gave me the occasion to speak with them freely of the blessedness of those who die in the Lord. They listened with great attention and solemnity.

In conversation with a friend who has been a few times to the evangelical service, I remarked that the truth was making progress, and would continue advancing. She replied jestingly, that before beginning to preach the Gospel, we ought to have a large chest of money to support the poor people who receive it! "Tis true," I answered: "they are mostly poor, but those who believe in Jesus ought not to fear, for their Father in heaven sees all, and knows what things they have need of, and will not suffer them to perish from want. Christ told his disciples, when he sent them to preach, to take no money with them, and when they returned he asked them if they lacked for any thing, and they said, nothing."

On the eve of our national feast-day, I visited an old acquaintance, who is very patriotic, but has never thought much of

religious reformation. She said, "to-morrow will be the seventh time that we celebrate the day of our deliverance from foreign tyranny, and no language is sufficient to express our gratitude for such a singular favor; but what a pity it is that our priests are so hostile to our progress in liberty! They do not like to join with us in our celebrations, or unite in any thing that favors our free aspirations. How delightful it would be to see clergy and people united in that which so much concerns their prosperity!" She added much more, always in the sense of uniting two opposite principles, liberty and superstition. When she had finished, I replied: "You say *our* priests, but for myself I have but one Priest, as I believe in only one God." "Who is he?" said she: "is he some one who is liberal, and loves progress? Does he love his country, and does he see things as they are?" "O yes," said I, "he possesses all these good qualities, and besides he is holy in his character, and is the very personification of charity and truth." Not yet comprehending of whom I spoke, she asked again: "But who is he? what is his name, and where does he live? It would be a rare thing to find a priest of this kind!" I replied, "He is no less a personage than the Son of God. His name is Jesus Christ, and he dwells in heaven at the right hand of his and our Father; having come into this world and taught his sublime doctrines by word and by example, he gave up his own life, suffering death on account of our guilt; and now He remains at the right hand of God, our Advocate and Saviour. He, as priest, has given himself a sacrifice, and He is the only priest that Christians have." "But," said she, "Jesus Christ is no longer on earth, and who is to lead us to Him, and teach us what to do?" "Jesus said to his disciples, I will not leave you orphans, but I will send you the Comforter, which is the Spirit of Truth, to guide you into all truth;" and again He said, "Lo I am with you always, even unto the end of the world." And He has left us his Word, which was preached by the apostles, and handed down to us in that holy book called

the Bible." "But," said she, "are not the priests the successors of the Apostles, to explain to us the Bible and administer this religion? and is not the Pope Christ's vicar on earth?" I replied, "If the Pope and the priests were the true successors of the Apostles, would they prohibit the reading of the Bible, which contains their own writings, and make such terrible war against those who defend it? Would they, as you say, oppose themselves to all that regards liberty and progress, if they were the true ministers of the Lord Jesus Christ? Are they not rather servants of a system, which has no longer any resemblance to the true religion?" Much more was said on both sides, till at last she desired to have a Bible, and promised me to read it.

Having to go to Como to visit my son, who is among the volunteers stationed there, I improved the occasion to speak with many in the barracks. They all listened willingly and received Testaments and other books very gladly. Many, even among those who have heretofore been indifferent, promised to read and think more seriously. I could tell, if I had time, of many conversations with mothers who have sons in the army, and who are greatly distressed lest their sons should die in battle, without the sacraments of the Church.

When I first went to the Military Hospital to see the wounded, I asked some of them how they passed their time, and they told me they would like to read, but that they had no books. I had some of the small editions of the Gospels, and gave them some. They shewed them to their companions, and they also desired something to read. While I was distributing, a corporal approached and began to examine one of the books.—He said they were prohibited, excommunicated and heretical, because they were of Diodati's translation, and without the comments of the holy Church, and many other things; to which I replied with the necessary arguments, so that the corporal, who considered himself rather a learned man, remained somewhat confused, much to the diversion of the soldiers. The next day I went again, but did not see any of the books which I had given them, and they told me

that in the night, while they slept, they were taken from them and burned! After this I went many times, and gave them books and talked with them without any opposition.

MAGDALENA.

I visited a sick man, who was much inclined to converse, and had a great deal to say about the Gospel and those who oppose it in this city. After some time the wife said, "Now let us change the subject, and talk about my husband's illness, and leave these things, which we cannot understand." The husband replied, "Perhaps you do not understand, but I think this woman is right, and we ought to learn," and turning to me, he requested me to go on. I read several passages from the Gospels, explaining the way of salvation: he listened with great interest, and requested me to visit them again.

Went to see a man at the Hospital, at the request of a certain Mrs. H—. She had found the man living alone without any friends, and had given him assistance from time to time, as he was ill and could not work. When he became worse, and could no longer wait upon himself, she made application and had him removed to the Hospital. Afterwards she sent me word that there was a man in St. Lazarus' Hall, No. 32, that she wished me to visit. I went to him and asked him if he knew Mrs. H., and as he said "yes," I began to speak with him about his disease and the sufferings of this life, and the rest of that world where there will be no more pain, or sin, or sorrow.—His countenance brightened, and he said that was the way Mrs. H— used to talk with him, and that she often read to him from a little book. "The nuns here," said he, "brought me a crucifix, and told me to kiss it and pray to it; but I could not, for it was nothing but an idol, and I told them so. Then they said, 'But are you not a Catholic? your name is so registered on the books.' I said it may be so written, but I am not one at heart, and I do not believe that image can do me any good."

These declarations from a supposed Roman Catholic so rejoiced me that I began to speak freely of salvation by Christ alone, and of his willingness to save to the uttermost. The poor man was so moved that he

began to weep, and entreated me to give him a New Testament that he might read it himself. When I handed it to him he pressed it to his heart as though he had found a great treasure. I visited him very often afterwards, and he never wavered in his faith, but was full of joy and love, and often spoke to those who came to his bed-side about the blessed Gospel that makes us free from the vain superstitions and practices of men. I was not with him when he breathed his last, though I left him only two hours before. Those who were around him told me that he repelled to the last moment all the efforts of the priests to perform their ceremonies over him, saying that he trusted in Christ alone. This Mrs. H—— is a mother of a family to whom I sold a Testament several weeks ago, and it was by her influence that the truth was first communicated to the mind of this sick man.

I was one day requested to carry a message to a woman who was a stranger to me. While there we had some religious conversation, in which she was much interested and astonished,—and when I rose to leave, she said, “Do you think I shall permit you to go now! No, indeed; this Gospel of which you speak is too good. I must know more about it, and besides there is a young woman in the next house, in great trouble of mind, and needs to be comforted: come with me, and we will finish the talk there.” So she led the way to a small room, occupied by a young widow with her two children, one a little girl of two years, and the other an infant. She told me that her husband died very suddenly four months ago, so suddenly that there was no time for confession and the last unction, according to the rites of the Church, therefore she feared he was not saved. She had given all she had for his burial, and had sold many things from her family to pay the priest to say prayers for his soul; but it was too little, and every body had forsaken her, and her husband was lost, and she feared a curse rested upon her family. I said what I could to comfort her, telling her that the salvation of her husband's soul did not depend upon any thing that man could do for him, but that if he believed in Christ and trusted

in Him, he would not be cast off. I repeated to her many passages of Scripture, shewing the willingness of God to pardon and receive the penitent. She had never heard such things, and wished to know where I had learned them. When I told her that Jesus Christ himself had given us these promises, and that he invites all to come unto Him and receive the gift of eternal life through faith in His merits, without money and without price, she was filled with consolation and wonder at the great love of God to sinful man, and begged me to come and instruct her still more. I then left her, and the old woman who conducted me there accompanied me as far as she could into the city, talking rapidly and asking questions with great eagerness, as though she did not wish to lose a moment of time. Then leaning on her crutches, and holding both my hands in hers, with the tears streaming down her cheeks, she said: “I am old and infirm, and cannot understand much; but I wish to learn all I can about this Gospel, for I am sure it is just what I need.”

Every day I go to visit the wounded and speak to them of the Lord Jesus. Once I had to sustain a long discussion with the serjeant of inspection. While I was speaking to a poor wounded man, I was surrounded by several others who wished to hear, which the serjeant perceiving, he came to me and said that the Gospel which I held in my hand was not good, because it was of Diadoti's translation, and was altered. I asked him to bring one of Martini's (which he considered correct) and compare them, and tell me what were the alterations. (In the meantime the crowd was increasing.) After very many objections, amounting to nothing, but to confuse him, he endeavored to free himself by ordering me to go away, saying it was a Roman Catholic institution and no one could speak the Gospel there. I replied that the institution was established for the wounded, of whatever denomination, and of whatever profession of faith.—(Here arose a voice from the crowd, which said, “Some are Evangelicals, some Rationalists, and as wounded they have the same rights as the Roman Catholics.) The serjeant again ordered me to go, or he would

obtain a superior order to make me go,—and in fact he went, and brought one from the nuns of the Hospital. As soon as I saw it I said : “ This has no authority, because the nuns are only hired persons here.”—Finally he retired, very much irritated, because ‘ he could not conquer my whims,’ as he called them. I have distributed a great quantity of Testaments, and my visits have been frequently repeated. I can truly say that I have never been so edified as in seeing these youths, cheerfully bearing their pains and welcoming eagerly the nourishment of God’s Word, and thinking seriously upon it. May the Lord establish their hearts in Jesus Christ.

MARY ANN.

THE MISSION FIELD OF CENTRAL AND SOUTHERN EUROPE.

If the Christian church was ever invited to throw its energies heartily into mission-work with every possible assurance of success, she is certainly invited thus to do at the present time in Central and Southern Europe.

Bohemia, Moravia, Hungary, Southern Austria, the Tyrol and Italy have for years been opening more and more to evangelic effort. Since 1857, having visited these countries five different times and somewhat faithfully explored them, and watched with deep interest their religious progress, I have ever had the constantly growing conviction that the time was not remote when all these lands would become one vast mission-field for the Christian church.

Every succeeding visit I made, revealed new evidences of progress and new sources of hope. Important changes were taking place, and from year to year these changes were even more significant and more rapid.

Italy was first thrown open to the Gospel, and the church has had the opportunity for years to do just as much as she pleased in this country to weaken and destroy her greatest enemy, the Papacy. Had she done her duty faithfully, Italy would have been evangelical, and instead of fifty small, feeble, struggling churches, there might have been five hundred or a thousand, thus making the Gospel the predominant religious power of the land. A few very small crumbs in

all however, the church has ever thought of giving to Italy, and hence she is still Catholic, but yet remaining a field for mission enterprise, in comparison with which there is no other in the world more promising or more important.

On my visit to Hungary, Moravia, and Bohemia in 1864, I found far greater liberty for evangelic effort and for the circulation of the Scriptures than at any time previous. In Bohemia, many new Protestant churches were being formed. The Bohemians, naturally a religious people, dissatisfied with Catholicism, seemed to be longing after the Protestant faith of their fathers. The work of Bible distribution was beginning both in Bohemia and Hungary, and I warned the church at home that faithful laborers would soon be wanted.

That time, in the wonder-working providence of God, has now arrived. Within the last two months the changes in Central and Southern Europe have been amazing, and not so merely to the politician and historian, but to the Christian praying and waiting for the coming of Christ’s kingdom. A war, perhaps of ambition, and inspired by the worst motives, has already produced glorious results, and results still more glorious are in the future.

The great civil and ecclesiastical despotic power of Austria is completely and forever broken. Civil, constitutional and religious liberty are triumphant, Bohemia is now bold to ask equal civil rights with Hungary, and throughout all the Austrian empire more liberal principles will soon prevail. Already in Hungary and Bohemia the effects of the war are manifest in a wonderfully marked increase of a spirit of religious inquiry.

What a glorious mission-field the Lord has thus opened for His church ! Bohemia, Moravia, Hungary, the Tyrol and Italy, all lands where, in centuries past, there has been many a hard-fought battle between the Gospel and the Papacy, lands where the truth once long triumphed, but where the fiery and bloody persecutions of Rome at length destroyed the faithful, and extinguished the life of a spiritual religion. But the dying embers of the past are being kindled anew, the Bible is living again, and the people are

demanding it and feeling its life and power as never before.

During the past year 42,752 copies of the Scriptures were distributed by the British and Foreign Bible Society in Hungary alone, and the present year, from Feb. 16 to June 3d, 16,701. The circulation has greatly increased since the commencement of the war, and every facility has been afforded for supplying the soldiers with the Word of Life.

In a letter just received from Perth, the capital of Hungary, a friend writes me: "We have most wonderful opportunities for work among the 14,000 sick and wounded soldiers at present in this city. I enjoy the greatest liberty possible, granted by the highest military commander of Perth, for visiting the hospitals, and distributing Bibles and tracts among all alike, whether Roman Catholics or Protestants. It is a time such as has never been in Austria. Thus through blood and strife, the Gospel is making an inroad into classes of men in this country which without this terrible war, would have been perfectly inaccessible, and the kingdom of the Lord and His Christ is being established. Moreover, it is very interesting that the soldiers here at present assembled, belong to all the various nationalities and languages of which Austria boasts of."

So also in Bohemia and Moravia, the Gospel is brought in contact with the sick and wounded soldiers in the hospitals. The director of the institution at Kaigerswerth said to me a few days since, that pious deaconesses, or nurses, had been called to superintend and labor in sixteen hospitals of sick and wounded soldiers since the commencement of the war, and these hospitals were most of them in Bohemia, Moravia and Hungary.

Thus the word of God has free course, and is glorified in these lands so long shut out from the clear, bright and free action of the truth. And the church in America, will she not do something for these interesting countries? Will she not enlist with her prayers and benevolence into this glorious mission-field just now so wonderfully opened for her by the providence of God?

These nationalities are a most important element in Central and Southern Europe: they are nationalities, to conquer and retrieve which, Rome has expended her choicest treasures, and fought her bloodiest battles, but which, notwithstanding, were ever inclined to a Protestant faith. Now is the time to recognize these lands for Christ, and if the church will but follow the indications of God's providence, she will arise and give herself energetically to this work. w. c.

MILAN, AUG. 22, 1866.

SOUTH AMERICA.

SANTIAGO DE CHILI, Aug. 14, '66.

REV. J. SCUDDER—Dear Bro.: Since I last wrote you, the state of things has not yet changed, except that a member of my Spanish Bible Class is willing to undertake the colporteur work in Santiago, for \$30 per month. Yesterday he sent a lad with some of our books to a gentleman's house to try to sell some. He met the boy at the door, and said, "Don't you know that these books are prohibited? I have orders from the Archbishop to call a policeman, and have any Chilian imprisoned or fined who is found guilty of selling books of this class. I receive \$25 for reporting to the Archbishop any case of this kind."

The boy returned home, and the tailor sat down and wrote to the gentleman as follows:

"My name is E. Guzman, a tailor: I may be found in street —, numb. —. If I was not so busy I would go to see you. I am found at home generally. You are at liberty to report me to the Archbishop, but the time has passed in Chili to frighten one by such vain threats as those which you make use of."

Times have greatly changed for the better. Many causes have been at work to effect this. Mr. Trumbull's influence has had a very marked effect. He has always taken at once prudent but bold positions. From these he has seldom or never been obliged to beat a retreat. Remaining firm, the enemy, to use a military expression, have become in a measure demoralized. Christ's friends have gained confidence. New adherents to the Protestant cause have been add-

ed, both among the natives and the foreigners. Mr. Trumbull's successful discussions and the manly debates in Congress last year, together with the favorable opinions of the press, have led the clerical party and the people generally to understand that sound arguments, even when opposed to the prevailing opinions of the majority, cannot be vanquished and driven out of the field by bad arguments, prestige or threats.

Although so much has been gained to our cause, yet it must be evident to every one that to secure the best results, the field now opened by the providence of God must be faithfully tilled by wise, patient, and Christian men.

I greatly desire not only that Mr. & Mrs. Trumbull may be recruited by their visit to their native land, but that he may remain long enough to awaken in the hearts of very many something of the deep and hopeful interest which he has for South America, and especially Chili. His going at this time is opportune. The people need to hear his voice, and others will find his counsels wise. During Mr. Trumbull's absence, the Church of England minister has kindly preached (in the evening) in the Union Church. Rev. A. W. Gardner, from Lota, a mining and missionary station far to the south, has just arrived at Valparaiso. He may remain a few weeks, and will probably preach for Mr. Trumbull.

Yours very truly, N. P. GILBERT.

P. S. Aug. 15.—Have just received a line from Mr. Beveredge, of Cordova, Argentine Republic. He is an energetic, Christian young man, who has been in that city four months, under the Buenos Ayres Mission. There are no English at this place. By September, the railroad from Rosario will be completed half way. Mr. B. is meeting with success. First month no scholars. Second month commenced with one. Now he has eleven day scholars and seven private pupils. He is on good terms with the editors of the dailies, and proposes to publish something every week. He is in want of suitable books to sell or lend to the people. If Mr. B.'s health remains firm, I think he will, by the blessing of God, effect much good.

GREECE.

PIRENS, Greece, Aug. 31, 1866.

REV. JOSEPH SCUDDER,—My Dear Sir: This week closes our residence at Piræus, though not our labors. When we came here two months ago, we were comparatively strangers; but now we have some dear friends who will ever miss us and the meetings we had. As you know, we held three services here, two on the Sabbath and one on Thursday. The two evening services in Greek and one in English. When we came the English families were not known to us, and they were like sheep without a shepherd. There were no religious services whatever, but now we have been able to get a congregation from fifteen to twenty persons, who have become so much awakened that the preaching is not only to be continued, but also they talk of hiring especial rooms for the service. It will come rather hard for me to come every Sabbath, besides my Greek services at Athens, to preach in English at Piræus; yet I believe if God has called me to this service, He will give me strength also to do it. It is a glorious privilege to be thus called to preach Christ.

We made an effort to get the children of the English families—some of them are very ignorant. The few volumes sent to us, by the Mass. S. Society and the Tract Society, Boston, serve as a circulating library among these people. We hope for great results from these little volumes. While the work opened here at Piræus, the one at Athens has not been neglected. I went up every Saturday evening, attended to the children on Sunday morning, and preached regularly to a Greek audience. The Lord has wonderfully aided, sustained and encouraged us. We have been permitted to see a young woman born again, and our hearts were greatly cheered. A little more than a year ago she could not read, but she has learned to read freely, because she loves the Bible. She has been called home by her parents, and she takes with her the Bible as a guide and comfort: besides two families have been constant attendants at our meetings, and we consider them as interested listeners.

The colporteur we have been able to em-

ploy for six months, by the assistance we have received from the Bible Society, has just finished his work. He is a pious man, and as such his work has been as much to awaken an interest in the Scriptures as to supply the demand. In one town he introduced the Scriptures in the schools of both sexes, and supplied them with other religious books. Though at some places he met with some opposition from the clergy, and at others from the people, yet he has been able to visit nineteen towns and sell six hundred copies of the Scriptures, besides many other religious books. That you may appreciate the value of his sales, you must have in mind that Greece as a whole and the working class in particular, never had been in such want of cash as at present.—The government has been obliged to dismiss very many clerks, and diminish the pay of those not dismissed: every thing is carried on by credit. To this add the unsettled state of the country on account of the robbers. An ex-Secretary of the Treasury was seized on his farm four weeks ago, carried to the mountains, and the robbers demand \$15,000 in gold to release him. Add besides the revolution at Crete, which renders Greece liable to come into trouble with Turkey; and then you can appreciate the fact that under these circumstances every copy of the Scriptures was *purchased* and not received gratis.

We expect soon to move to another house, more suitable for our work than the one we now occupy. The present year opens with greater prospect and harder work. Please remember us to all our friends, and forget not to pray for us and our work.

Yours in Christian love,

GEO. CONSTANTINE.

HUNGARY.

MILAN, Aug. 27, 1866.

MY DEAR BRO. :—I send enclosed a copy of a letter of a friend in Perth, Hungary, written to his committee in Edinburgh, Scotland, showing what has been and is being done for sick and wounded soldiers in Austria. The account cannot fail to interest you. Yours truly, WM. CLARK.

“Long before the late battles in Bohemia were fought, the numerous large barracks of Perth and Buda were transformed into hospitals for the reception of the wounded, and in various localities spacious wooden huts were erected for the same purpose. All these places have for the last four weeks been filled to overflowing with sufferers, wounded and sick, and the total number at present is estimated at fourteen thousand. Accommodations and treatment are as good as could be expected, and all classes of the population of the two sister localities have most substantially manifested their sympathy with their suffering brethren. Of course the idea suggested itself at once, as to what could be done for the spiritual good of this multitude. The interest of the circumstances was somewhat enhanced by the two facts, that the vast majority of the soldiers belong to a church which prevents the Gospel from being placed in their hands, and that the walls of the barracks form another barrier of approach in ordinary times. An additional stimulus for effort was the circumstance, that the multitude providentially congregated in this city, belonged to all the various regiments, races and nationalities of the Empire, in ordinary times scattered in the provinces. There are among them Germans, Hungarians, Poles, Slavonians, Wallachians, Serbians, Italians, and a considerable number of Saxons and Prussians. What a field for Christian activity if it could only be approached! And the fourteen thousand above mentioned, by no means represent the entire number, for there are almost daily new arrivals and departures, and from week to week large portions of the hospitals completely change their aspect in proportion as their inhabitants arrive and are removed, many of the latter by death.

“I resolved at once to apply to headquarters, and without minding any difficulties, I waited on the commanding general of Perth and Buda, offering my gratuitous services as military chaplain during the war, and requesting admission to the hospitals. To my great surprise this was instantly granted, and forthwith I obtained from his excellency a regular permit, exactly such

as I wished, for the purpose of visiting the sick and wounded, and distributing Scriptures and tracts, without any restriction as to nationality or creed. Of this 'Carte blanche' I have availed myself most extensively, and have been assisted in my efforts by members of the mission, as well as by some of the most active members of our congregation. The B. and F. Bible Society, through their Vienna agent, permitted gratuitous distribution of Testaments and Psalms. The London Tract Society granted free distribution of their Hungarian and Slavonian tracts, printed for them in Perth, of which I have a stock of 120,000 in my house: they also supplied German and Italian tracts. I had also a stock of German religious literature on hand, and for the officers I solicited and received contributions of useful and interesting books from booksellers. Next I collected quantities of linen among our people for the soldiers who lost the few articles they had in their knapsacks on the battle-field, and with these rich stores I have been spending a large portion of the past weeks among the sufferers. I have already distributed upwards of 1000 Testaments and 15,000 tracts in the various languages mentioned, and by adding those distributed by the local agency of the B. and F. Bible Society, the total number must be very great. This work will be carried on for months yet, even should peace be concluded immediately. I have had many an opportunity of speaking to such as have since been called into eternity, and for those who have recovered. I have thrown open a room in my house as a reading-room. Of this offer, many, especially Saxons, have availed themselves, often for entire forenoons and evenings. They come for conversation, reading, writing letters, and before they start to rejoin the army they call to bid me farewell. I ought to mention in particular, that in two of the hospitals I have discovered complete Jewish mission-fields, which I have endeavored to cultivate as much as possible. The number of Jews in the army and among the soldiers in the hospitals is considerable. The very first among the wounded, whom I met in his tent on the first day of my visits

was a Jew from Galicia; and a corporal whom the commanding officer ordered to accompany me yesterday through the wards, for the purpose of preserving order, was a Jew.

"The intense interest in this work is greatly increased by the indescribable eagerness with which these men grasp the opportunities afforded them. The children of Israel, when Moses smote the rock, cannot possibly have been more eager to obtain a draught, than these soldiers are to secure a sheet of a tract or a Testament; and if we went to distribute money among them, the crowd and noise could not be greater. Each time before going into the wards and after leaving them, we are surrounded by hundreds, each stretching out his hand and naming his nationality, and the majority are readers. One day when a body of 600 stood in their ranks in the court of the barracks, ready to march to the railway station, for Vienna, they in the presence of the officers left the ranks and burst forth like a torrent upon myself and my companions, to secure a parting gift; the authority of the officers was set aside, and for sometime their endeavors to call them back were perfectly in vain. Nevertheless, instead of being displeased, the officers afterwards thanked me for doing so much for the good of the troops. Universally I have met with the most perfect politeness on the part of the commanding officers, and with the greatest readiness to facilitate my movements, and to assist in my work. Frequently on coming home from my rounds have I stood in wondering adoration, seeing how the Lord is causing His kingdom to come, *His* will to be done, and the wrath of man to praise Him!

"I cannot imagine a more vivid picture of starved and hungering humanity, than what I behold with my eyes day after day; nor can I imagine a more perfect exhibition of God's power in breaking down, for a time at least, every barrier to the spread of His precious truth. It will also interest you to know that our hospital scheme has assumed larger dimensions. The readers of the 'Record' are aware that the object we had in view in establishing one 'Bethesda'

was not merely to provide shelter for a few members of our church, who might happen to avail themselves of the means afforded in cases of sickness. Our aim was, and is far beyond this. We intended the hospital to be a focus for the spread of truth, and a missionary agency suited to the circumstances of the country. In reviewing the short history of the past seven months which have elapsed since the opening of the institution, we cannot but recognize the hand of the Lord in every arrangement hitherto made. The time when we commenced was opportune; the Deaconesses' arrival now proves to have been very opportune; the quiet, unstentatious manner in which the work was begun and carried out, proves to have been the very method for obtaining what we aimed at, and for securing the stability of the institution. And though three months ago we knew nothing of the war, it is now manifest that our hospital was intended to be helpful in the present emergency, and the war to be helpful to the interests of the hospital. We have, besides our ordinary patients, received eight wounded soldiers, of whom three are Saxons, one Italian, and the rest Hungarians. Our 'Bethesda' has in this way become more widely known; many strangers come to see it; in the estimation of many, and among them medical men, it has already become a model institution. And, among other things, I may mention that a Roman Catholic lady, who some time ago happened to visit the house, at once proposed to bear the expense of two soldiers, if we would take them. This has since been done. A number of medical men have visited the hospital, and our surgeon, (who never before knew anything of Protestant trained nurses,) on one occasion said in public, 'that he had never seen anything like the skill and faithfulness exhibited by our Deaconesses, in attending the sick and dressing wounds.' He added, 'that the attendance of a medical man on the wounded, in ordinary cases, was almost superfluous.'

"I trust that our institution will become more extensively known and appreciated as an evangelistic agency."

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ANTWERP.

ANTWERP, BELGIUM, Sept. 11, '66.

To the Sec's of the Am. & For. }
Christian Union. }

DEAR BRETHREN :—I am glad to learn that the Seamen's Friend Society are about proposing, or have already proposed to your Society to unite with them in sustaining evangelical efforts here and at Havre. I hope the proposal will find favor with you, and be accepted.

Europe, now, presents a wide and open field for the operations of your Society.—Politically, the Papacy is fast going down; and the Liberals are, every where, in the ascendant. But the dogma and superstition of the Romish Church have a very strong hold upon the common people; and we have reason to fear that the corrupt church will live in some shape long after her political sovereignty is extinguished.

In Belgium, the conflict between the Church party and the Liberals, in the government, is earnest and bitter, and the latter, no doubt, are gaining strength every day; but it should not be inferred that this indicates any real gain on the part of evangelical religion. To be sure, the Protestants range themselves with the Liberals in the struggle; but the party is composed, to a great extent, of skeptics, Free-thinkers, Atheists, and infidels. And this is just the danger to be feared and guarded against.—Unless we supply the people with a better faith, as they become disgusted with the arrogant pretensions and mummeries of the Papacy, and break away from its power, they will surely go over—not to Protestantism, but to rank infidelity. This is the process that is now going on in Belgium: and, I suppose, in all the Roman Catholic countries of Europe.*

It is a significant fact, that while all the more intelligent (perhaps one-half) of the people of this city, speak the French language, and their newspapers, literary institutions, theatres, etc., use this language, yet all the public religious services in their numerous and splendidly decorated churches, (excepting, of course, those parts that are in Latin,) their prayer-books, religious notices, etc., are in Flemish, which is the ver-

nacular of the ignorant masses; and the only French service of any kind that I know of, is conducted once a month by the Dutch and German pastors alternately in the presence of a very small handful of Protestants. It would thus appear, as I suppose this is the fact, that the great body of the French-speaking people of the city are addicted to no religion whatever. They go neither to mass nor confession, nor do they keep the fasts of the church; and yet most of them are called Catholics, or employ the ministrations of a priest on occasions of marriage and death—for there is a kind of necessity for this, and very few persons are willing to confess themselves Atheists, and to die and beburied without any religious performances whatever, however little confidence they may have in them.

Whether this class are in any better condition to be evangelized than those who remain in bondage to the superstition of the church, is a question. It will not be easy to reach either class: the difficulties will be peculiar in some respects, but substantially the same in both. At any rate, they should not be given over to the darkness of superstition or of infidelity, without some efforts on the part of those "whose souls are lighted" to enlighten them.

The Protestantism which has a name to live here, does not seem to be extending itself, even if it holds its own. Besides the little chapel of the Church of England, which is very much circumscribed in its influence, there is a Protestant Evangelical Church, so called, here, which is pensioned by the government, and one that is independent of the government. The congregation in each is very small, and which is the more active or evangelical I will not undertake to say. Each of the two employ a colporteur with help from abroad, and this is the extent of their efforts for church extension, unless we speak of their antagonism towards each other, and of what the one gains at the expense of the other.

There are now two Seamen's Chaplains here; one a Norwegian, a very worthy man, and I think evangelical, but whose ministrations are of the high church order—chanting his prayers, turning his back to the

audience, very much after the fashion of the Papal churches—and the other myself, who have been sent here by the American Seamen's Friend Society.

We are both seeking a room that will be suitable for public worship, and would, no doubt, have succeeded before this had it not been for impediments thrown in the way by the government of the city. We hope yet to succeed, but such an arrangement will be only provisional and temporary. We must have a permanent chapel of our own. We are neither of us familiar with the language of the people: our immediate concern is with the thirty thousand seamen who annually visit this port.

But so far as the American chaplaincy is concerned, it is a question whether we should have exclusive reference to the English speaking seamen in arranging for a chapel or whether we should embrace a wider plan for the accommodation of the many strangers visiting this city, and of residents here who use our language, of whom there is quite a considerable number who use it more or less perfectly. Some of these now attend the Episcopal chapel, but the greater part of them attend church no where, and some of those who do attend elsewhere might prefer to worship with us, if we had a church. The decision of this question will depend in no small degree upon the arrangement for co-operation which may be effected between the Seamen's Friends Society and the American & Foreign Christian Union. May the Lord guide you to a wise conclusion.

I received your commission as delegate to the Christian Alliance, and will keep it till the meetings (which are now postponed as you know) shall be held.

I am very truly yours, in the fellowship and labor of the Gospel,

J. H. PETTINGILL,

Am. Seamen's Chaplain at Antwerp.

The cartoon of the last "German Punch" represents a big spider, adorned with the Emperor Napoleon's head, waiting quietly in its large web, while all kinds of insects, representing the other European States, are flying and caught in it, to be devoured in time by the imperial glutton. Beneath are Roubert's words in the Corps Legislatif:—"Honest neutrality and liberty of action."

THE HOME FIELD.

REPORT OF A BIBLE WOMAN AMONG THE
GERMANS.

¶ MR. ROSSITER,—SIR: The month of August is gone, and the record of my work has again become due. During this month, I made one hundred and seventy family visits, conversed with one hundred and ten individuals about their souls' salvation, and offered prayer three times. During this month, I distributed two hundred pages of tracts and a large amount of religious reading. One visit to the city prison, and two to the commercial hospital, where the matron showed me to the bedside of a German woman, a Roman Catholic, whose end was fast approaching. I spoke to her about the Saviour, and asked her if she loved the Lord Jesus: she said "yes, I have Him with me always." She showed me a little crucifix and kissed it again and again. I told her, "this crucifix is not the Saviour, it can do no good, but you must look to the Saviour who is at the right hand of God the Father in heaven, and is ever with us. He is with us now, for Jesus himself said: 'Where two or three are together in my name, there am I in the midst of them.'" I then prayed with her; laying her crucifix away she folded her hands and repeated the words aloud after me. When I had finished my prayer for her, she said, "O, do pray for me again." I did so. She repeated aloud after me again, and then said, "I know I will soon come to the Lord Jesus, and there I shall see my seven children again." The last of the seven children died that morning of the cholera, and she died the following night with the same disease. As I left her, she asked me to pray for her again at home. Another German Roman Catholic woman there, whom I have visited twice, said, "she could not find words sufficient to express to me her gratitude for praying with, and reading to her, but she would grasp my hand, and draw me to her, and kiss me, and ask me to talk longer;" she wished me soon to return. I am a welcome visitor in this hospital, as I am the only one there who can speak and read in both

English and German. I always take both Testaments with me. I have a regular meeting with the women in the city female prison every Thursday afternoon; the attendance is between forty and seventy-five. One of the sisters is always present. The inmates there are mostly Irish. The Sunday-school is not doing so well as I expected. Every Sunday I go there I am reminded of heathen countries: men and women at work, and flocks of boys playing rudely, using profane language and stealing. Three Sundays ago, two boys took a cent each, instead of giving one; and last Sunday, we found our hymn books and Testaments gone. I visited in that neighborhood one whole day. Some of the Roman Catholic mothers promised faithfully to send their children if they could get them to go. My visits in the city are more gratifying: sometimes I have eight little girls around me, when two or three take hold of my hand at once, and say, "Come and see our mother." In some instances, the parents are so much pleased to see their children bringing me to them by the hand, that they show me all possible attention and friendship, even though they had never seen me before. "O, may the Lord Jesus bring all aright to the end." Respectfully, A. S.

A MISSIONARY IN ONE OF OUR LARGE CITIES
REPORTS AS FOLLOWS FOR SEPT., 1866.

YESTERDAY morning I went with my wife to the almshouse. When we arrived old and young flocked together, and we spent an hour and a half in singing with them, and in preaching Christ to them in simple language. Mrs. S. told them about a little boy's praying for his father, brother and uncle who drank to excess, and the happy results. They gave good attention. The majority of them are Roman Catholics. Last week one of the priests came and took away from here five boys by force, and carried them to B—— to some monastery there. The children cried, and the mothers cried. One Protestant woman, whose little boy was torn from her, wholly and cruelly

against her will, stated that some weeks since, a larger number of children, part of them Protestant, were thus torn away and carried off three hundred miles. The mothers that cried, were shut up until they would promise to make no more ado about it. There are facts about this matter, as far as possible kept dark, which I think should be brought to light. The priests are evidently somewhat concerned about our influence. I met a priest one day lately, at the house of a Roman Catholic, where I was visiting a poor sick woman by her request, a member of his church. I have visited her a number of times, read the Bible and prayed with her. The priest came now to take her away to the infirmary. He asked me about our industrial school, the number of children, and if some were of Roman Catholic families. I told him two hundred and fifty belonged to it and attended last season, and that many of them were of Roman Catholic parents. He asked other questions. I answered till he began to speak against Luther and Calvin, and other Protestant persons; when I said to him, "I thought it very improper for us to dispute over this poor sick woman." He said no more. The woman was removed soon after to the infirmary.

We have commenced our industrial school again. We have a good room offered to us free, with a melodeon, and books for singing. Last Saturday, the second day of the school, there were eleven teachers, and eighty-five scholars. The prospect is better than ever before. Our room will be full, I have no doubt, in a short time. A large number of the children are Roman Catholics, and are led from here to the mission Sabbath-schools. This is made a condition of their attending and having the benefit of the sewing school.

Our mission Sabbath-schools are doing well, and exerting an excellent influence, I believe. One of them, of over one hundred scholars, has been given into the hands of an Episcopal superintendent, a zealous young man. Our new school has been organized of two hundred and fifty scholars. Visiting and other labors have been about as usual.

REPORT OF A BIBLE WOMAN.

L——, Sept. 1st, 1866.

REV. MR. ROSSITER—Dear Sir :

The last day of the month passed like its predecessors,—like them it had its delays, disappointments, fears hopes and burdens. After spending some hours the previous evening in efforts for Miss ——, she returned this morning almost in despair; her parents are rigid Catholics; she is a Protestant in principles, yet knows nothing of the love of Christ. So cruel persecution makes her desperate. She stayed two hours; at length her hard heart seemed to soften. She wept bitterly and finally opened her mouth to the Lord, O, if she had opened her heart, the Lord Jesus would have come in: abused at home by language too vile for the pen, where will she be driven, can she escape the ten thousand snares that beset her? O thou good Shepherd, rescue this wandering one. After attending a funeral I called on Mrs. D——, a Catholic widow. Two of her little ones have been taken away by the cholera, herself very ill. Her four children are sustained mostly by charity, but she received the word of God and prayer with seemingly more gratitude than the supply for her temporal wants.

Being supplied with a large variety of books and tracts, I pursued my walk until seven o'clock. Laboring men of different tongues leaving their work, asked for some portion of the word of God. Groups of children gather on every square, sometimes so as to obstruct the side walk, each anxious for a book; many of these little ones playing around places of sin and sorrow, are guileless and like the hungry nestlings swallow with eagerness either truth or falsehood. All these will listen; are they little nurse girls with their infant charge? they can be told of Jesus in the manger; are they little ones carrying a loaf of bread? they listen with wonder to hear of the bread that came down from heaven. Are they at the hydrant? they can be told of the Water of Life. Are they squalid and begrimed? a tiny book will make them listen to the story of the Fountain open for sin and uncleanness. Does a fallen sister

pass by? a kind and gentle look will remove the offence of the words, "Go and sin no more." Is it a scene where souls are desolate, and sin, and shame, and remorse hold dominion? may one not speak of Mary Magdelene? Many are found morally deformed and crippled from their birth, as helpless as the man laid at the beautiful gate of the temple, who only can arise and walk, by faith in the Lord Jesus.

A visit to the prison on F. st. was attended by its usual trials. They do not forbid my addressing the prisoners, reading to them the Scriptures and praying with them, but the sisters positively forbid a word of personal conversation. I long to grasp the hand of these poor sufferers and wipe away their tears and to assure them "That earth has no sorrow that heaven cannot heal," but this work is reserved exclusively for nuns and priests.

Visits to the County Jail are continued, but dark and forbidding as the field is, I can have access to all. No sister of charity frowns upon my Bible class, or forbids my telling the story of the cross before the grated door of the prisoner's iron cell. All departments of the commercial hospital are accessible, at each sick bed one may kneel and talk even to the dying Papist of Jesus and his love.

Efforts to sustain the school without the work has been a success, very small loaves and fishes are an attraction to poor and ignorant children, but these little minds love knowledge when once a taste is acquired, there seems a deep seriousness on the minds of the children at times, and this may result in permanent good. Two members of the school died suddenly of Cholera, they met

their death calmly, the eldest bidding her friends not to weep for she was going to Jesus; and the other, five years old, lisping her hymns and prayers. Sewing in the schools must soon be resumed, more teachers must be secured and materials for work is to be solicited; much can be done to interest both parents and children by encouraging the little ones to prepare articles of clothing for the winter.

During the prevalence of the Cholera calls have been frequent, pecuniary aid, and medicine have been bestowed according to my means. Visits to families have been less than in former months, being detained in cases of sickness and death. A good variety and large supply of tracts, books and papers have been furnished, (chiefly from the Western society), these are read with avidity, calls from the workshop, grocery, and dwelling of Catholics show that they are read and sometimes appreciated. In the hospitals, prisons, and from many dwellings, many for whose welfare you bid me labor, have the last month gone beyond the reach of my voice. Dear Sir, some times my heart sinks and I feel discouraged, physical blindness elicits sympathy, hearts are readily moved by the presence of bodily suffering, but who feels for the spiritually blind? What sympathy have Protestants with the subjects of error? How few the devout prayers for their conversion. So your missionaries are not always comforted by words of cheer from Christian friends. You will remember me in your prayers for you are not a stranger to some of the trials that attend this work.

Yours in Christian love,

L. P.—.

SUNDAY-SCHOOL DEPARTMENT.

THE SABBATH-SCHOOL TEACHER AND NATIONAL REFORMS.

THE undenominational and disinterested calling of the Sabbath-school teacher, so effectually disarms the prejudices of men, that few in the higher or lower stations of society will refuse to him a candid hearing. If his suggestions are judiciously addressed

to the governor or the governed, the rich or the poor, the position he occupies secures a favorable regard, not generally accorded to spiritual or political officials. In one of the several crises in our recent war, the questionable expedient was adopted by our government of commissioning some of our chief ecclesiastics and political partizans to at-

tempt a rectification of the public sentiment of England. The mission was a failure.—Almost immediately afterward, a score of men in London were moved by a single individual to address to their fellow-countrymen a circular, setting forth some reasons why the Nonconformists of England should be in accordance with the religious sentiments of the Northern States. The direct and immediate result of that movement was the enlistment in our cause of thousands of the best men and ministers in England, who constituted a National Society fully in sympathy with us. That acquisition, among many other good things, effected a generous support to the ‘Morning Star,’ the journal advocating American principles, provided for the public reception of our countryman, Rev. H. W. Beecher, and finally sent ambassadors of peace and condolence to the States which were fighting the battles of freedom. With power comes responsibility.—The intelligent Sabbath-school teacher should study calmly national evils, and when and wherever there is danger, strive to throw in the moral salt which alone can preserve a nation. Is this salt already so much diluted in this Republic by territorial annexation as to endanger its existence as a Union? It is for him to perceive and declare against its further expansion, for he knows the true and only conservation of a Republic is to be found in the moral restraint which a people can be induced to impose upon themselves. He knows that military power is impotent to hold a nation together when the spirit of union is absent. Occasion of civil strife will never be wanting, where interests and ambition are not restrained by the morality of the common people. This due proportion and increase of religion destroyed, and every square rod of territory annexed to the United States increases the risk of a final dissolution.

The Sabbath-school teachers, in Empires as well as in States, must see the impotency of standing armies to preserve peace at home, and the deceitfulness of the doctrine that a ‘balance of power’ is calculated to preserve the peace of nations. To preserve it is the occasion of almost perpetual war.

The time has fully come when States and

Empires should be regulated by principles of right and wrong, which the strong, if need be, must enforce for the weak: then, and then only, can there be permanent peace. With such hopes to encourage, and such dangers to warn, who that professes the least love for God, man, or country, will stand aloof from our work?

The feeblest intellect and the mightiest are almost alike valuable and wanted, in every country on which the sun shines.—Are you, reader, an American or a European, rich or poor, learned or ignorant, male or female? you can do more *intrinsically* in the Sabbath-school room, for the benefit of society, than the most talented senator. He only wields the power which it is your privilege, under God, to create. It is the object of this Society to reform, indirectly, by such means all governments and nations; and no true patriot, whether king or peasant, will oppose it.

SABBATH-SCHOOLS IN GERMANY.

NO. X.

BEFORE leaving the Sabbath-school as an institution, to float down the stream of time freighted with its numberless blessings to the German nation, we linger for a moment to specify a few of the many important reasons why English-speaking Christians should work and pray with hope and courage for German evangelization.

The geographical position of Germany, considered as a whole, her influence among the surrounding nations, the extent and profoundness of her literature, her increasing commerce, and her institutions generally, are all favorable for a restoration of those evangelical principles which, but a few years ago, placed her in the front rank of reforming nations. If we add to these her domestic life, the density of her population, its collocation into large villages, and her habits of economy, endurance and perseverance, we shall have here a precious inventory, all favorable and waiting for a spiritual reform.

If still stronger arguments are wanting to move English and American Christians to co-operate with the few, contemptuously called “pietists” in Germany, to rescue her

from the grasp of bigotry, skepticism, and unbelief, they are to be found in the similarity of their work and ours. Catholicism is there, as here, coalescing with infidelity for political power; and if it is not to do for us and them what it has done for France and Italy, it will be because an aggressive evangelical force will arrest it, and work out our spiritual regeneration. Our common danger should not only unite us, but arouse us to zealous activity.

The interior missions of Germany once popularized and rendered efficient by the establishment of Sunday-schools, are the only means by which the strength of Germany can be mobilized, so that she shall in time to come, as of old, make her influence to be felt for good and not for evil, on all surrounding nations.

Nor is resemblance lost in the foreign work of these three nations. The personality, hardness, and endurance of the German missionary is not only proverbial in foreign fields, but his readiness to leave his own for the foreign countries, is so apparent as to be almost censurable. These are considerations which justify us in saying, that to give Sabbath-schools to Germany is the work of the century; and recent events have proved the wisdom of making Prussia the fountain of them, as set forth in the July number of the Christian World, page 208.

KNOX.

GERMANY.

[Mr. Brockelman's Report—Continued.]

AT SCHAFFHAUSEN.

Among some very interesting acquaintances I made here, I must count Mrs. S., the mother of Mr. S., one of your Christian friends at Naples, who, as well as his lady, did so much for Sabbath-schools there. I succeeded in holding a meeting in one of these fine halls, which was quite crowded. All listened attentively; and a minister, preaching here since forty years, expressed himself very much pleased, and agreeing with this new institution; however he gave also notice of the great hindrances, of which want of time was chief, as all children, independent from the church services must come to church every Sunday afternoon for their

religious instruction. In the fervent prayer with which he closed the meeting, he begged the Lord would make all Christians to be priests and helpers in His service. Such men indeed are rare with us. I heard an excellent sermon on the following Sunday, and a very interesting address in the Bible-meeting on Monday, both delivered by him.

The result of the meeting and of my other exertions was a teacher's meeting the next evening, 7 to 8 o'clock, for ten female teachers, and another one at 8 to 9¼ for eleven young mechanics. I went through a text with them, and also explained to them their duties. A very odd objection is made in most places. They think it unfit that teachers of both sexes should meet, even for such holy purposes. The separation is exactly worse than uniting with a pure mind. The young men had since six months worked in a Sunday-school; three of them had three classes and seventeen children the next day, and were to be admired for their earnestness. They refused to unite their little Sabbath-school, which had dwindled down to this small number, with my new one. At least they would first see the latter one with their own eyes. They did so, and were present at my new Sabbath-school, which contained

1 infant class, under 1 female teacher, with 97 children not reading,
8 classes, under 8 fem. teach. with 63 girls.
1 class which I took myself, " 4 boys.

Every thing went off perfectly well, and every body was pleased. I had found an excellent man to be superintendent, a German, who had been seven years a Bremen missionary on the western coast of Africa, and stayed now here to restore his health, before going out again. He accompanied me to the different meetings, and was quite instructed of his new duties. The next evening we met the young men, who now declared themselves satisfied to join their little school to the new larger one. Some gentlemen began to put a list into circulation, and sixty Berlin Sabbath-school papers were ordered. I left, very thankful for the success the Lord had given here, only regretting that I could not stay a few more Sundays, to help and to fortify the new work.

If Sundays were not so far apart from each other, I certainly would have done so ; but as it is, too much time and money would be required for it. The teachers are of the middle classes, but also a few of the better classes have promised to join by and by.

I visited a pious young minister at Busingen on the Rhine, five miles from Schaffhausen, who was pleased to hear of this new way to put laity at work, and intends to try it in his parish.

ST. GALLEN,

The capital place of the same named canton, which had been pointed out to me as hopeful to my endeavors, is situated higher than any other capital of Europe : 2000 feet s.m. Of the 15,000 inhabitants of this rich and thriving manufacturing place, 5,000 are Roman Catholics. Their Bishop resides here too. Of the nine Protestant clergymen, four can be called believers. I held a meeting here in a school-room provided by the help of an amiable Christian minister and city missionary, Mr. Hofer, married to an English lady, and having been sent out as a missionary to India by an English Society. About forty persons were present. A school teacher, intending to oppose, declared quite heartily, that after what he had heard, he felt now obliged to drop all his objections, and to welcome this valuable improvement, regretting only that for want of time he was quite unable to assist the introduction of Sabbath-schools in St. Gallen. A young minister, Rev. Mr. Taccard, preaching in a French church, which is still kept up from the times of the French refugees, but now only visited by Germans, then expressed his delight, and made several inquiries in the name of the present ladies, which I was happy to answer. I persuaded him, as Rev. Hofer is often absent, to become superintendent, for which he seems to be the very man, on account of his piety and amiability. He accepted. A teachers' meeting was appointed for the next day, being Saturday at two o'clock, and those invited to come with a lesson, who even were not quite decided yet to be teachers. Several young men were prevented by the early hour, but three male teachers, eighteen female ones, and three gentlemen appeared, also the new superin-

tendent and myself. I took the chair, beginning with prayer, and explained the text, asking questions all round the table. All entered very nicely on it, except an elderly gentleman, who avoided intentionally to be questioned, and who, when I asked at the end if any one had still to make any questions or remarks, made a long address. In a very irritated way he expressed himself entirely against this new importation from America, Geneva and other places ; that it was quite enough if ladies collected a few children in their own rooms ; that this new method was the Lancaster one, and was like drilling recruits, and so on. I wrote his numberless objections down, refuted them, and pointed out to him that in no Christian country was so much living Christianity as exactly in those where Sunday-schools were flourishing ; that the very German Bibles lying before us on the table were importations from England ; that all disciples of Christ were voluntary recruits, and that Sabbath-schools were only a method to convert souls and conduct them to the Saviour. After a while he became, however, so excited that he declared himself loudly of different opinion, and warned those present, in the name of Jesus Christ, not to undertake to teach in this way. He then took his hat and stick and raced out of the room. Only now I heard that he was one of the four believing clergymen, but of a hot temper in consequence of many reverses, and that his niece as well as his two daughters had each their own little Sunday-school, which he thought would be absorbed by the new larger one.

Next day, Sunday morning, I had a meeting of eight young men after church was over. One of them made great opposition, and the discussion lasted one and a half hours : he had a little Sunday-school, and would not let it be swallowed up by a larger one. Another had been teacher in a Sabbath-school during his stay in Manchester. However they gave all in, and in the afternoon I could organize the Sabbath-school. Besides the superintendent we had 11 classes with 5 male and 6 fem. teachers, " 15 boys and 32 girls. Besides eight visitors were present, some of

whom were ready to be teachers as soon as more children would come, which afterward has been the case. The new superintendent, (Rev. T.) conducted the school extremely well, and is quite devoted to his new task. I heard an excellent sermon from him in the morning; he is well acquainted with your friend, Rev. Jaumes Cook, at Lausanne, and has made, though a Frenchman, his theological studies under Tholuck in Halle. All declared themselves satisfied, and the objections were fallen to the ground. At once sixty Berlin Sabbath-school papers were ordered, a number which had afterwards to be increased, as the number of the children has been a little above a hundred. During my stay at St. Gallen, I made a trip to

HERISAU,

2,400 feet s. m., a village, though containing 10,000 Protestants, with three believing ministers. The place is beautifully scattered about on green meadows and between fine mountains. It belongs to the Canton Appengell, and is known in many parts of the world for its large manufactories of muslin embroidery. I had an address to a rich firm, which employs many hundred hands. All three partners are noble Christians, and have been long in England. One of them was Mr. S., a brother of your friend Mr. S. at Naples. He insisted on my lodging with him, and in the evening after tea he had his friends united, to whom I spoke about Sunday-schools. The result was that twenty-three names were written down as teachers, ready to begin at any time.

I must now first inform you that this Canton is known for its intolerance. At the last meeting of the Evangelical Alliance in Geneva, this case was considered and consulted about. The Canton contains 1,200 Roman Catholics, and 53,000 Protestants, who live in separated parts of the Canton; the former in a retired part of the mountains. The Protestants are strictly reformed and not Lutheran, yet they persecute severely all those who differ from them. No layman is allowed to interfere with any religious work, which the clergy considers his own privilege. About two hundred Baptists, formerly of the most earnest part of the parish, as the Dean told me himself,

formed themselves into a small body, separate from the National Church; however, the police prevents their meetings in private, have their children carried to the church and baptized against the will of the parents, appointing a guardian for the spiritual wants of the child in their place. Several Christians here have tried to make themselves useful in different ways, but every thing like teaching, praying, explaining the Bible, evening meetings, young men's associations, and so on, was either prohibited at once or prevented from continuing. The secular government perfectly agrees in this with the clerical one, at whose head is a gifted man, the Dean, preaching quite orthodox, but not allowing laymen to open their mouths proclaiming the Gospel. It was heart-breaking to see every thing ready, teachers full of zeal and unusually gifted, locality, money, plenty of children, but joined to it a strict barrier to work, to speak,—to live I could almost say. The Dean received me the next day very politely, but would not further enter upon the subject, than giving the promise to speak some day about it to the three principal gentlemen, my friends. The second minister was utterly prevented from acting against "laws," and the whole result of my trip to Herisau was the promise of the Dean to speak some day about it to these three gentlemen, and the assurance of these three real Christians to begin the Sunday-school work very soon, though quite uncertain yet how soon. If such intolerance is inconceivable among the Republican Swiss, you will wonder the more, if I assure you that this very spring, of 315,000 Swiss voters, a majority of them voted *against* religious liberty, so that for a good while to come Christian work depends upon the good will of the government of each Canton.

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.
Prov. i. 10, "My son, if sinners entice thee, consent thou not."

ONE FALSE STEP.—A boy who was a scholar in one of the Sunday-schools in Leeds, was on his way to school, when he was accosted by some others, who invited him to join them in a walk. At first he

refused, then vacillated, then consented. They sauntered into the principal street of the town; then into a yard, climbed upon a wall, and found themselves within reach of the window of a warehouse, which, on trial they found unfastened. Without reflecting on the consequences, some of them opened the window and got in, leaving the Sunday scholar to keep watch on the wall. They ransacked the place till they came to a desk, which by some means they opened, and abstracted a sum of money. This they divided, giving to their companion a share of it. Unknown to them their motions had been observed, and their object suspected; and very quickly the police had them all in safe custody. The widowed mother of the Sunday scholar received late in the day the intelligence that her boy was in prison on

a charge of robbing a warehouse. It came like a lightening blast upon her spirit. The examination of the boys by the magistrate soon followed, and notwithstanding the earnest protestations of the boy, and the solemn assurance of his widowed mother that it was his first offence, the evidence of participation in the deed was so conclusive, that, in common with his guilty guides to crime, he was sentenced to three months' imprisonment in the House of Correction. That was too much for his yet unhardened heart; it was a stroke which nature could not bear. He sickened from that hour; and at the expiration of about three weeks, a message was sent to his widowed mother to fetch away the DEAD body of her son—He had died emphatically of a broken heart.

ROMANISM IN ENGLAND AND AMERICA.

THE PROGRESS OF RITUALISM IN ENGLAND.

It is stated that a manual of devotion for Anglicans has been published under the title of "The Little Prayer Book." One prayer reads thus:

"May the intercession of St. Mary and all Thy saints assist us to obtain help and salvation from Thee, O Lord, who livest and reignest, world without end. Amen."

The following duties are enjoined among others:

"2. To abstain from meat on Fridays, and to keep all the fast days of the Church.

"3. To confess our sins to our pastor, or some other priest, each time our conscience is burthened by mortal sin."

"6. Not to marry within the forbidden degrees of kin, nor during Advent and Lent."

The following direction is given:

"If you are wakeful in the night, try to repeat any Psalms, prayers, or hymns that you know; especially any prayers for the dead; remember that God sees you, and your holy Angel is guarding you."

An account is given in the "Times" of the morning services in the church of St. Albans, Holborn, with regard to the afternoon services, it is said:

"Though the notice of services at the church-door announces 'The Litany at three' for Sunday afternoon, the Litany

used is not that of the Church of England at all, but a composition entitled 'The Litany of Our Lord,' translated out of the Roman Catholic Service-book, and printed in the appendix to the 'Hymnal Noted,' copies of which are distributed about the church."

It seems we have not heard the last of "Father Ignatius." The following statement we find in an exchange:

"Father Ignatius is about to remove the headquarters of his monastery to London, the Bishop of London and the Archbishop of Canterbury having given their approval to his organization upon his undertaking to make certain concessions, the chief of which appear to be that the monks are to abandon the title of Benedictines, and are to wear their distinctive garb in public. The Bishop of London has signified his readiness to admit Mr. Lyne to priests' orders, and it is stated for the present he will officiate as curate under the Low Church vicar of Margate, who has accepted him on the Primate's recommendation.

RECENT MOVEMENTS OF POPERY IN THE UNITED STATES.

The bishop of Savannah has issued a pastoral letter exhorting his clergy to do all within their power for bringing the freedmen into the Papal Fold. He says:

"We wish to do everything in our pow-

er to rescue from the bondage of sin and darkness of ignorance, those who have been freed and delivered from domestic and civil fetters; we wish to heal the wound which their preceding state had inflicted upon them, excluding almost from them honest, sincere, and Christian marriage, so as to make them partakers of the blessings attached to a union which has become a sacrament, of which the Scripture says, 'Marriage is honorable in all, and the bed undefiled.'—Heb. xiii. 4. We wish to see them become efficient and fervent members of that society, founded by Christ and established by his apostle, in which 'there is neither bond nor free, neither Jew nor Greek'—Gal. iii. 29, but all in Christ, and Christ in all."

THE Catholic Council in Baltimore is in session as we go to press. What developments will be made before its close, we cannot of course predict. One daily paper of New York reports its earlier proceedings thus:

"It is pretty well known that the deliberations of the members of the Council are strictly confidential, and every one who enters the jealously guarded doors takes an oath not to repeat what is said or done inside. Even after the decrees are passed, they are not made public until they have been approved by the Pope. So carefully is the obligation of secrecy observed that the theologians are ignorant of what the bishops do with the reports sent up to them, and I even doubt but the members of one committee have scruples about discussing business with the members of another. To one who does not understand how the business is divided, it seems wonderful that the members should know so little about what is going on among themselves; and they often indeed remind me of what a poor old woman said to one of the bishops: 'If you please, your reverence, do you know where Pat Rooney lives?' 'Really, my

good woman,' was the courteous reply, 'I do not.' 'Ah, then, your reverence, I'm as dull as yourself.' I heard a facetious priest complain that he had mislaid his hat at the palace, and he believed that every one he met felt bound by the oath of secrecy not to tell what had become of it.

It is no secret, however, that the council will provide for the erection of new sees—perhaps as many as twenty, and some think even more. The subject of the freedmen will come up, but I doubt whether the Fathers will judge it possible to do more for that unfortunate class than they are already doing. At all events, they have a generous advocate here in the Bishop of Savannah, and he is by no means their only warm friend in the council. It is not supposed, of course, that any change will be made in the present discipline of the Church, and probably there is no thought of great innovations of any kind. But an enthusiastic spirit prevails among all orders and classes of the clergy, and a great deal is confidently expected of this council in the way of reviving zeal, awakening new activity, infusing much-needed life into the educational establishments of the Church, and pushing forward the propagandism of Catholicity by all the legitimate means of preaching, good example, and the press.

Bishop Lynch of Charleston, preached last night in the cathedral before a crowded congregation. Bishop Roscerans, the youngest of the prelates, and brother of Gen. W. S. Roscerans, preached to-day, and Bishop Grace on Tuesday. There will be a sermon every night while the council lasts, except Thursdays and Saturdays, and, as the best pulpit talent of the Amer. Catholic Church is collected here, I expect the discourses will attract a good deal of attention. Next Thursday Bishop Bailey will deliver a panegyric on the Bishops who have died since the last plenary council. I believe there are seventeen of them, which is a pretty liberal complement for a single funeral discourse. The preacher for next Sunday is Bishop McGill."

MISCELLANEOUS.

It gives us pleasure to print the following resolutions, passed during the month of October by two of the largest Presbyteries of the N. S. Church:

The Presbytery of Newark, at their sessions at Bloomfield, N. J., Sept. 26, 1866, passed the following resolution:

"The Presbytery, having been greatly interested in the statements of the Rev. Dr. Campbell, in relation to the American and Foreign Christian Union, and especially in regard to the call for laborers in Italy, Mexico, and South America,

RESOLVED, that we earnestly commend this cause to our churches, and solicit liberal contributions on its behalf.

The 3d Presbytery of New-York resolved, That the work of the American & Foreign Christian Union be renewedly and heartily commended to the benevolence and prayers of our churches."

BLACK VALLEY RAILROAD.—A new, cheap, TEMPERANCE lecturer, who eats nothing, drinks nothing, requires no salary, and therefore the very sort of temperance lecturer needed just at this time; for the Secretary of the American Temperance Society, Rev. Dr. Marsh, declared that the greatest hindrance to the temperance cause is the want of money to support lecturers and other means of bringing the cause prominently before the public. We refer to a large and striking portraiture of Intemperance in its beginning, progressing, and ending, by Rev. S. W. Hanks, called "The Black Valley Railroad." It is a colored lithograph, well adapted to catch the eye and excite the curiosity. Several different sizes have been brought out. The last one, to which we now call special attention, is four feet long by two feet wide, "showing the stages of the drunkard's progress from the region of churches, fountains, and hovering angels, to the region of serpents, demons, storms, fires, and darkness;" thus by striking figures and colors "exhibiting the way to ruin by intemperance." The friends of temperance would do a most valuable service to the cause, at a cheap rate, by placing this picture in railroad depots, post-offices, public schools, and all other public places, where it could be admitted, constantly to read its fearful lesson and give its much-needed warning. It will be sent to any address by mail. Send orders to M. H. Sargent, 13 Cornhill, Boston.

Our empty treasury would soon be filled, if all Christians who have an abundance would follow this example and give in proportion to their means:

WINCHESTER CENTRE, Conn., Sept. 26, 1866.

T. S. YOUNG, Esq., Treasurer of the Am. & Foreign Christian Union—Dear Sir: My means for benevolent purposes are quite limited, but Miss Rankin calls so urgently for aid in Mexico (Christian World for October, page 312,) that I dare not withhold the enclosed mite from her service in behalf of Mexico.

One who must soon be called to give account of his stewardship.

The letter contained \$5.

REV. DR. FAIRCHILD.—The Rev. E. R. Fairchild, D.D., formerly the Home Secretary of the American and Foreign Christian Union, who for the last four and a half years has had the pastoral charge of the First Presbyterian Church of Port Jervis, in this State, closed his labors in that church on the 30th ult., in order to remove to Mendham New Jersey. In connection with his ministry, the church at Port Jervis has been greatly increased in numbers and strength, and he leaves it in a very prosperous condition. In retiring from it, he and his family bear with them many testimonials of the high esteem and affectionate regard in which they were held, and of the high appreciation entertained of their labors and counsels, and exemplary course of life. It gives us pleasure to welcome the ex-Secretary to our neighborhood again, and to know, as we do, that his interest in our cause has suffered no abatement by his engagement in the duties of a pastor for a brief period. We will hope for his counsels and co-operations in the great enterprise entrusted to the management of our Board of Directors; assured that no man more justly appreciates the nature, importance, magnitude, difficulties and value to mankind of our work than he. Correspondents are requested to address him at Mendham Post-office, Morris County, N. J.

LAY PREACHERS AMONG THE ARISTOCRACY.—Two English lords have lately appeared as preachers. The Earl of Cavan preaches forenoon and afternoon in the Free Church in Dufftown, to large congregations, and Lord Adelbert Percy Cecil, youngest son of the Marquis of Exeter, recently delivered a religious address in the National School-rooms in Easton, and another at an out-door meeting at Wothorpe.

CATHOLIC MISSIONARIES MURDERED.—Accounts have been received in Paris of the murder of nine French Roman Catholic missionaries in the Corea in Asia. One escaped over the frontier of that country, and two were still wandering in the mountains.

NEW-YORK.—There are some facts which deserve serious attention, in regard to "Religion in New-York." It is estimated that below Canal and Grand streets, there are 135,000 inhabitants, and only twenty Protestant churches and mission chapels, with sittings in the aggregate for 15,000. Between Canal and Fourteenth street, there are eighty-eight churches for a population of 262,000; and above Fourteenth street, eighty-two churches for a population of 418,000. These churches are distributed almost wholly with reference to the convenience of the wealthier classes; and there are from 375,000 to 475,000 of the non-Catholic population who attend no place of worship. The lower part of the city has been almost entirely abandoned by Protestants. Is Protestantism in a condition to keep what it has or recover what it has lost? Facts and figures certainly are not matters of opinion. The Catholic population is estimated at from three hundred to four hundred thousand, and increasing at the rate of 20,000 per annum.—There are thirty-two Catholic churches in this city, the aggregate capacity of which (allowing for two, three, or four masses every Sunday, each of which is attended by a separate congregation) is about 200,000; and these churches are distributed through the city with very careful reference to the wants of the people. To turn to our sister city, Brooklyn, which is in reality a part of New-York, and called the 'City of Churches,' we have more of a Protestant view. Brooklyn has about 175 churches for a population of 300,000, with a much larger proportion of Protestants in it than New-York. The exact number of Protestant and Catholic churches in Brooklyn we are not at this time able to give. Business in nearly all departments of trade is brisk, and our merchants, though they may not be making the money they did last year at this time, have no reason to complain.—*Boston Recorder*.

J. C. M.

A VICTIM OF GAMBLERS.—George E. Stevenson, a young man of this city, came into possession of \$50,000 six months ago, by the death of a relative. On Friday nine gamblers, of Nos. 716 and 718 Broadway, were arrested on his complaint for "fleecing" him at faro. It appears that he lost the whole amount of the bequest. The prisoners are held to bail.

ASTRONOMY IN CHILI.—The government of the republic of Chili has shown itself at various times favorable to the cause of art and science, and the Observatory of Santiago is well known in the scientific world. Recent numbers of Santiago papers contain the reports of Senor Vergava, Minister of Public Instruction, on the condition of the Observatory. Fifty-eight valuable astronomical works have been added to the library during the past year, presented by the Smithsonian Institution, the University of Christiana, and the observatories of Washington, Albany, Paris, Copenhagen, Utrecht, Upsala, St. Petersburg, and Palermo. At the Astronomical Congress held at Leipsic last year (at which Chili was represented by Senor Carlos Noesta), the thanks of the Congress were specially tendered to the Chilean government for its eminent services to astronomical science, and the importance of the Santiago observatory was formally acknowledged.

PROTESTANTS IN PRUSSIA.—In 1864 Prussia contained (by Government estimate) nearly twelve million Protestants, and above seven million Catholics, the balance of her total population (19,300,000) being Jewish, or unaccounted for. The Catholics were chiefly congregated in the Rhine province, where they form a large majority; in Posin (formerly Polish); and in Silesia, where they equal the Protestants. Elsewhere they are few. The late acquisition of territory, Hanover, Electoral Hesse, Hesse-Darmstadt, Nassau, the State of Frankfort, Brunswick, and Schleswick-Holstein, will raise the total number of inhabitants to sixteen million Protestants, and something less than eight millions of Catholics. The Protestants, therefore, who are now to the Catholics in Prussia as five to three, will then, in the extended dominions, be in the proportion of more than two to one.

THE PAPISTS IN EUROPE.—A French correspondent of the "Observer" takes a general view of the present political condition of the Papists in Europe. They have of late been foiled in all their undertakings. They encouraged the Poles, not very long ago, to an insurrection, hoping thereby to regain their influence in that land; but the scheme failed disastrously. They combined the Catholic cantons in Switzerland in the league, called the Sonderbund, to act against the Protestants; but the result of the movement was to give the Protestants a decided ascendancy in Switzerland. They expected great results from the rebellion in America, and the Pope, more openly than any other European Sovereign, pronounced his blessing upon the unholy war, and linked himself with it; but all their hopes in this direction came to naught. Then at last they stirred up Austria to a war, hoping thereby to fortify themselves more securely; and now, where are they? Every thing that has happened for the last few years, has tended to give a greater ascendancy to the Protestant nations of the earth.

THE PAPACY AND 1866.—Whether or not the year 1866 is to see its final overthrow, one thing is certain—Popery has received a terrible blow. Hitherto, Austria has been its main stay; but it can be so no longer. It has been shorn of its power. Abroad, its influence will be small; and within, all the different populations, German, Bohemian, Hungarian, and Croatian, are impatiently blaming the incompetence of the government, and calling, in tones too threatening to remain unheeded, for constitutional liberty, which, as in Italy, will be fatal to the power of the priesthood. A great Catholic power has been broken, and a small Protestant power has become great. How the Pope must gnash his teeth! Then the cession of Venetia to Italy is a disaster for Rome. Already Victor Emanuel has announced the revocation for Venetia of the Austrian Concordat with the Pope, and the enforcement, in that province, of the church and convent property confiscation act. Another event boding ill to the Vatican is the reconciliation of Napoleon with the Prince Napoleon, the firm friend of Italy and the enemy of Rome. The Beast must have a wonderful vitality, if he can recover from the wounds of 1866.—**LETTER from Paris, in the "Montreal Witness."**

A RELIGIOUS CONTROVERSY IN BELGIUM.—A bitter controversy is going on in Belgium, caused by religious dissensions. In consequence of the appearance of the cholera, M. Piercot, Burgomaster of Liege, considered himself called on to interdict the procession of the Assumption in that town. Thereupon the clerical journals expressed great indignation, and one of them declared that an open and energetic resistance ought to be organized, and that no attention whatever should be paid to the interdiction. The other papers replied, and angry articles are appearing on both sides.

THE "Universe" of Philadelphia, in an article August 25th, says—"It is a shame, but the truth must be told: the priests and people of this Diocese are utterly inactive in regard to the Pontifical loan. In New-York all the priests *but two*, and a large portion of the laity, have invested with much spirit in these bonds. In Philadelphia not three dozen bonds have been disposed of. There is nothing in such apathy to give satisfaction to the illustrious head of Christendom. Nay, it is calculated to fill the venerable Pontiff with anguish, with sorrow—with keen disappointment. We can name a Southern bishop who has actually taken on his own shoulders the sale of these bonds among his own people; we can give many instances of the most elevated devotion to the Holy Father in the matter; but we can tell nothing to the honor of Philadelphia.

DEATH OF A MISER.—An eccentric old miser, named Howell Coosa, died last week, says the "Montgomery (Ala.) Mail," at his log cabin in Coosa county, Ala. By hoarding his means for many years, he had been enabled to accumulate a property of nearly three hundred thousand dollars, all of which passes by his death to the use of his wife for life.

A MAN'S LIFE SAVED BY BISMARCK.—Count Shartoff, Klapka's aide-de-camp, has been condemned to death by a council of war at Cracow, and would have been shot but for the energetic interposition of Count Bismarck, who claimed Shartoff as an officer of the Prussian army, and threatened reprisals on the Austrian officers then prisoners in Prussia; and as the Austrians knew Bismarck to be a man likely to keep his word, for good or for evil, Shartoff's life was spared.—*Pall Mall Gazette*.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
SEPT, TO THE 1ST OF OCTOBER, 1866.

MAINE.		CONNECTICUT.	
Yarmouth.	Messrs. A. L. Loring, Mrs. D. Loring, G. Loring, Cap't S. Buckman, Capt. R. Merrill, Dr. E. Burbank, Chs. Mitchell, \$5 ea. others, \$5.....	South Briton.	N. C. Baldwin.....
Brunswick.		" "	Olive Pierce.....
East Orlington.		Winchester Centre.	A friend.....
Winterport.		Williamantic.	Sab. School for S. B. work in Germany.....
Frankfort Mills.		West Killingly.	Cong. Ch. & Soc'y.....
Orono Mills.		New Haven.	Chapel-st. Ch. to make Dea. Isaac Mix, Dea. Lewis Fitch, & Dea. Moses Tyler L. M.'s.....
Old Town.	Bapt. Ch.	South Norwalk.	Add. to make Rev. Dennis Platt L. M.
Brewer.	1st Church.....	Unionville.	Cong. Ch. & Soc'y to make S. D. Moses a L. M.
Dedham.	Cong. Ch.	West Haven.	Cong. Ch. & Soc'y.....
Hamden.	" ".....	Glastenbury.	" " add.....
N. Yarmouth.	" ".....	Hartford.	Pearl-st. Ch. & Soc'y.....
Yarmouth.	1st Church.....	Woodbridge.	Cong. Ch. add.....
South Berwick.	1st Church.....	Stratford.	G. Loomis U. S. A.
Bangor.	1st Cong. Ch.	Stamford.	1st Pres. Ch. per R. H. Ritch, Treas.....
"	Central Ch.		
"	Hamden St. Ch.		
Bucksport.	Dea. H. Darling \$5, J. N. Swasey, \$5.....		
Augusta.	Cong. Ch. & Soc. by E. A. Naason, Treas.....		
NEW HAMPSHIRE.		NEW YORK.	
North Hampton.	Miss F. Banister for L. M. of Rev. & Mrs. W. A. McGinley.....	Fishkill.	Dutch Ref'd Ch. Rev. Dr. Kipp.....
		West Aurora.	Cong. Ch. Rev. R. M. Sanford.....
		Brooklyn.	Ch. of the Pilgrims for Sab. Schools.....
		Hannibal.	Cong. Ch.
		Phelps.	Estate of Jos. Fulton by Geo. Hubbell, Ex.....
		N. Y. City.	11th Pres. Ch. R. P. Lu Gar, Tr.....
		Canandaigua.	Cong. Ch. add.....
		Rochester.	Plymouth Ch. makes P. W. Handy L. M. \$52 20, S. B. Roby \$30, to make himself a L. M.
		Riverdale.	Pres. Ch.
		Southold.	Mrs. Charity Chase.....
VERMONT.		NEW JERSEY.	
Pittsford.	Cong. Ch. by Rev. C. Walker.....	Flanders.	From the estate of Miss Eliz'th Nicholas by D. A. Nicholas, Ex. making him a L. D.
Brattleboro.	Cong. Ch.	Woodbury.	Presb. Ch. which makes Rev. J. N. Husted L. M.
		Cold Spring.	Presb. Ch. add.....
		Jersey City.	2nd Pres. Ch. Rev. J. M. Stevenson.....
MASSACHUSETTS.		PENNSYLVANIA.	
Wenham.	Cong. Ch. Monthly Concert, by Rev. J. S. Sewall for Italy.....	Canonsburg.	"E".....
Amherst.	Faculty and Students, add.....	Pittston.	Bapt' Ch. in part of L. M. for Rev. Mr. Shannafelt.....
Framingham.	Hollis Evan. Ch. & Soc.	Titusville.	C. H. Smith \$10, J. P. Burtis \$2, S. C. McNeiley \$2.....
Boston.	Mt. Vernon Ch. & Soc. add.....	"	Bapt' Ch. in part of L. M. for Rev. J. L. Hayes.....
"	S. W. Merrill.....	"	T. Firth.....
"	Essex-st. Ch. add.....	Corry.	Bapt' Ch.
Uxbridge.	1st Ev. Cong. Ch. & Soc. for L. M. of Rev. J. E. Johnson, W. Judson & C. A. Wilcox, M. D.	Erle.	1st M. E. Ch. in part of L. M.
North Weymouth.	Pilgrim Ch. & Soc. to complete L. M. for Rev. S. L. Rockwood.....	"	A friend \$5, Friend \$1.....
Sherborn.	Cong. Sab. Schools for Sabbath-school Work.....	"	A few friends in Dr. Lyons Ch.
Grafton.	Bapt' Ch. & Soc'y for L. M. of Rev. G. Robbins.....	Girard.	M. E. Ch. in part of L. M. for Rev. W. N. Reno \$21 40, Mary Barber, 5c.....
Cambridgeport.	C. R. Patch.....		
Sunderland.	Cong. Ch. & Soc'y.....		
Conway.	" ".....		
Barnardstown.	" ".....		
Buckland.	" ".....		
Hatfield.	" ".....		
Northampton.	1st Ch. J. P. Williston. Tr.....		
Quincy.	Miss M. E. Hardwick.....		
RHODE ISLAND.			
Providence.	Rob't H. Ives.....		
"	Benedict Ch. & Soc'y.....		
Barrington.	Cong. Ch. & Soc'y.....		
Slater'sville.	" ".....		

Erle. Simpson M.E. Ch. in part of L. M. for	
Rev. J. H. Tagg	18 25
Marietta. Presb. Ch. add	8 10
Warren. M. E. Ch. which makes John	
J. Taylor a L. M.	30 00
" Presb. Ch. collected by the	
ladies which makes Rev. Wm.	
A. Rankin a L. M.	32 00
" Presb. Ch. makes Chas. P. Pol-	
lock a L. M.	29 60
" Ch. of the Evan. Asso'n, Rev.	
J. Honecker L. M.	30 00
" Lutheran Ch. Rev. A. L. Benze	
L. M.	30 00
Erle. Evan. Lutheran Ch. Rev. J. L.	
Smith L. M.	30 00
" U. P. Ch. for Mr. Moorehead and	
in part of L. D. for Rev. Mr.	
Presley	73 70
" Gel. Cameron \$20, E. Marvin for a	
L. M. in part \$10, Messrs. Gun-	
nison, Curry, Spencer, Fitch,	
Russell, Lamb, Hall, Noble, Met-	
calf, \$5 ea. Others \$21 50	96 50
Harmonsburg. Presb. Ch.	8 18
Belle Valley. A few friends which makes	
Rev. Jos. Vance L. M.	30 00
Conneautville. Pres. Ch. in full of L.	
M's for Sab. school &	
Rev. N. S. Lowrie	52 36
" Mrs. Foster and Miss	
Barney, \$5 ea. A poor	
woman \$2	12 00
" M. E. Ch.	7 00
Meadville. Union Meeting	42 25
" 1st Pres. Ch. in part of L. D.	
for Rev. J. V. Reynolds, D.D.	60 00
Pittstown. Presb. Ch. by Rev. N. G. Park	25 50

MARYLAND.

Baltimore. "M."	20 00
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KENTUCKY.

Louisville. Dr. Seaton \$5, W. Needham \$2	7 00
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ILLINOIS.

New Concord. Wm. Mackey for Rev.	
W. G. Moorehead	10 00
So. Henderson. U. Pres. Ch. in full of L.	
M. for Rev. J. A. P. Mc	
Gaw	6 50
Kewanee. Cong. Ch. on L. M. for Rev. J.	
M. Van Wagner	26 60
Wethersfield. Cong. Ch.	5 55
Belvidere. Pres. Ch. in part	17 63
Sterling. " in full of L. M. for	
Thos. A. Galt	21 25
" Union Cong'n in part	13 96
Bloomington. Rev. N. K. Kirkpatrick	50

INDIANA.

Indianapolis. 4th Pres. Ch.	16 75
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OHIO.

Cincinnati. For Industrial school, J. Fish-	
er 37 yds Calico \$7 93, J. M.	
Pickering thimbles & needles	
\$1 35, Fish & Emery 36	
thimbles, A blind man \$2,	
Two friends for festival, \$7	
75, Shaw & Co. 14 yd's of	
calico, A friend 12 doz. Scrip-	
ture cards, Allen & Co. \$1,	
Mrs. Hull, \$3, Mrs. Stannard	
\$7, Mrs. Smith & Dunlap,	
25c. ea. Others, cakes, &c.	30 53
" 3d Pres. Sab. school for Ital-	
ian boy	75 00
" C. J. Rogers 6 & 7 instal. for	
Cin'l Mission \$66 66, Messrs.	
Marsh & Harwood & J.	
Mitchell, \$25, ea. T. Farren,	
\$15, Betts, Mendenhall,	
Breed, Kirby, Aydelotte,	
Mrs. Swift, Cochran, Mat,	
lack, Harrison, \$10 ea. Mrs.	
Dr. Pulte, \$7, Evans & Co.	
\$6	234 66

Cincinnati. Messrs. McAlpin, \$12, Mrs.	
Ruffin, \$9, S. Betts, \$7, Bald-	
win, Epply, Hoover, Grover,	
Cest, Sprague, Davis, Wil-	
kinson; Fay, Alden, Barr,	
Gordon, Curwen, Riddle,	
Poage, Estep, Gibson, Ben-	
nnett, Newton, McCoy, Fore	
& Phelps, Mrs. Fletcher,	
Burt, Clark, Garnet, John-	
son, Theokield, More, Brom-	
well, Sexton, Wunder, Ber-	
esford, & Roberts, \$5 ea. G.	
D. Martin, Mrs. Warren,	
Howe, Goodhue, \$4 ea. G.	
Copeland, \$8 60	217 60
" Mrs. Bates, Reeder, Hart,	
Murdock; Messrs. Edwards,	
Noyes, Reeves, Lealie, Gano,	
\$3 ea. Mrs. Hay, \$1 50, Mrs.	
Porter, \$1 45, Mrs. Clements,	
98c. Mr. Kewball, 35c. W.	
P. Nixon, 75c.	32 03
" Messrs. Miller, Wilts, Bailey,	
Walker, White, Harria, Eut-	
on, Harwood, Woodside,	
Fox, Leavitt, Freeman. Al-	
len, Carson, Warner, Golde-	
worthy, \$2 ea.	32 00
" Mrs. Niles, Stein, Tait, But-	
ler, Thomas, Looker, Shil-	
lito, Carpenter, Walton, Cul-	
bertson, Gove, Patrick, Sul-	
tan, Hughes, \$2 ea. Messrs.	
Southworth, Scott, Williams,	
Cook, Finch, Ralston, Skil-	
linger, Sebastian, Mrs. Ram-	
bo, Bice, King, Hull, Schuan-	
Scudder, Sebdder, Roth,	
Kimball, Bernard, Arthur,	
Ross, Bacheider, Moore, Hop-	
kins, Steele, Folger, Smith,	
Justus, Begler, Jones, Hough-	
ton, Remelin, Bradley, Dosh,	
Howell, Tooker, Forbes, Fra-	
zier, Dare, Greydon, Fox,	
Folger, Wyman, Witherup,	
BirdKianhard, Brown, Row-	
lands, Arnot, Norton, Stow,	
Misses Hooker, Hart, Mitch-	
ell, Cheeseman, \$1 each,	
Messrs. Fisher, Brown,	
Powell, Vandyke, Williams,	
Evans, Gillespie, Turner,	
Miss Davis, 50c. each	85 50
" For the poor of the mission	
a stranger, \$3, E. T. Kidd \$1	
A friend, 1 pair shoes, \$3 50	7 50
" For new schools Mrs. D. M.	
Marsh \$2, Two friends, \$3	5 00
" Am. Bible & Bapt' Pub. Soc.	
Bibles, Testaments, & Pa-	
pers	
Sandusky. 1st Cong. Sab. sch'l for Italian	
Sab. sch'l Library	10 00
So. Salem. Pres. Sab. sch'l for Italian	
Sab. sch'l Library	11 87
Bloomington. Pres. Ch. which makes	
Rev. Edw'd Cooper, L. M.	76 82
Washington. Pres. Ch.	6 23
Windham. Theron Wales, Tr.	10 00
Twinsburg. Cong. Ch. by J. R. Parmelee	7 80
Freemont. Rev. J. Wykes, add'l for L. M.	1 00
Hillsboro. Rev. E. Grand Girard	5 00
Cleveland. A. S. Handy, add. for L. M.	10 00

MICHIGAN.

Ann Abbour. Miss Whiting	2 00
Copstantine. Pres. Ch.	5 35
Pan Pan. Pres. Ch. by Rev. A. E.	
Hastings	5 20

WISCONSIN.

Baraboo. Rev. F. Q. Rossater	4 65
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IOWA.

Washington. 1st U. P. Ch.	15 05
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THE

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No. 12

THEODORE DWIGHT.

“WHATEVER concerns man concerns me,” was a sentiment loudly applauded in the forum in the days of Rome’s pagan greatness. It was reserved, however, for Christianity to present both the motive and the means by which this sentiment should constitute the base of civilized society. We introduce our subject by introducing, too briefly as we must, the person of the late Mr. Dwight, by a few extracts from the daily press of New-York and Brooklyn.

From the Evening Post of October 17th.

THEODORE DWIGHT.—Theodore Dwight, a well-known citizen, died at his house in Brooklyn on Tuesday, aged seventy years. He was the son of the late Hon. Theodore Dwight, formerly member of Congress from Connecticut, and afterwards for many years editor of the “Daily Advertiser” in this city. He was graduated at Yale College in 1814, in the largest class that had ever left that college.

His life was spent in literary and philanthropic pursuits, to which he was most disinterestedly devoted. He early adopted the practice of acquiring languages in the spoken way, and his proficiency was such that he was able to converse with readiness in French, Spanish, Italian, German, Greek, and to some extent in Hebrew and Arabic; he could also read and translate from all these. He was an early advocate of changing our method of studying Greek, so as to teach it as a living language; in which idea he was understood to have the concurrence of the late President Felton and other eminent Grecians of this country.

His facility in language, united with the benevolence of his heart, and his ardent love of liberty, made him the ready friend of the various political exiles who, at one time or another, have sought refuge on our shores, from Spain, Portugal, Italy, South America and Mexico. The Mosqueras, Garibaldi, Rivera, Orestes, and many other living patriots in all those countries, will feel that they have lost a true and earnest friend.

At the time of his death he was diligently employing every leisure moment in the translation of Spanish works into English, and English into Spanish, to promote the introduction of our usages and books into the schools of the Spanish-American States, and to increase the mutual interest and intercourse of our respective countries.

He was a man of the most sensitive uprightness and sincerity, and always ready to confer a favor or lend a helping hand in any good work, without sparing his own labor and with small regard for his own interest. In this way he lived and worked, without any sensible abatement of activity or ability, up to the very end of his life.

On Monday last he accompanied his married daughter to Jersey City, where she took the train to rejoin her husband in the South. As he took leave of her in the car, he found the door fastened, and before it could be opened the train had begun to move, so that in leaping out he was thrown down and severely bruised. His daughter saw him fall, and entreated that the train might stop; but, we are told, without effect, until she had been carried to a considerable distance, when some gentlemen interposed, and the conductor consented to set her out upon the track, with her two children, one a babe, and without attendant, to find her way back on foot as she might. She was able at length to reach her father, and found him alive, conscious and peaceful. He lived to be brought home, to greet and comfort his family, and then departed before the break of day.

From the Brooklyn Union.

THEODORE DWIGHT.—Mr. Dwight, at the time of his death, was in his seventieth year, yet vigorous and very active in both body and mind, always cheerful and contented, and very trustful. When but fourteen years of age, he entered Yale College, and graduated in regular order with the class of 1814, in which he stood high, and of which Rev. Dr. Leavitt and other noted men were members. It was while in college and under the instruction of his uncle, Dr. Timothy Dwight, President of the College, that Mr. Dwight's religious impressions began, and before graduating he had resolved to study theology and to devote his life to preaching the Gospel. But this project was frustrated, for shortly after commencing his theological course he was attacked with hemorrhage from the lungs, and was ordered by his physician to stop all study and go abroad. He visited Great Britain in 1818, where he spent a year. In 1821 he again went abroad, and this time visited the greater part of Europe. On his return he wrote his first book, entitled "A Tour in Italy."

With his uncle and others he then took charge of the old "Daily Advertiser," now the New-York "Commercial Advertiser," but did not very long continue his relationship with that journal. Thenceforward he was engaged in various literary pursuits, occasionally giving instruction to both young ladies and gentlemen. Among those who came thus under charge of Mr. Dwight was J. P. Norton, who was the first incumbent of the chair of Analytical Chemistry in Yale. In 1833 Mr. Dwight came to reside in Brooklyn, and in the greater part of the public enterprises instituted for the good of the city during the years of his residence here, he took no little interest. Indeed in the origination and organization of the public schools he was one of the principal movers, if not the first and most energetic of them, inviting to his house on certain evenings the boys whom he met in the streets, offering to show them some handsome book, or to interest them in music, and thus secured their attention to study. It is but a short time since one of the boys to whom he was thus kind met him in the street, a successful, honorable, and religious man, saved, doubtless, by the influences brought to bear on him by Mr. Dwight. He was engaged in several magazines and periodicals, and at one time was publisher and editor of the "New-York Presbyterian." Through the greater part of his life he was accustomed to write for the leading daily and weekly papers and for the best periodicals. He was a most highly cultivated man, being familiar with most of the languages now spoken, conversing with great ease in French, Italian, Spanish and Portuguese, besides Greek and Hebrew. He was also conversant with German—though he never liked it—and Arabic, in which he also conversed quite readily. One of his greatest pleasures he found in study, and in his library now are great piles of manuscript, extracts and original articles.

In his social and religious life Mr. Dwight was a most pleasant, genial, earnest, and devoted friend, parent, and Christian, with a store of knowledge much greater than most men possessed. One could not converse with him for even a few moments, without learning much, and being impressed with his culture and intelligence, as well as his simplicity

and unselfishness. In young men he was always interested, and many a man on hearing of his death will remember that to the deceased he owes gratitude for his first impulses to a true and noble life. He was a most thoughtful and considerate husband and father, always cheerful at home, keeping whatever of trouble or trial or sorrow he had in the world from grieving those whom he loved so dearly. In the Church Mr. Dwight was often urged to accept office—to become an elder or a deacon—but almost invariably refused, his health not permitting the prompt fulfilment of the duties pertaining to such positions. He was a member of several scientific and philosophical societies, the Ethnological Society, of New-York, and the Historical Society, of Brooklyn, being among them. He was to read a paper before the Natural History Department of our Historical Society in a few days, and had partially prepared it.

The loss will be felt deeply, and none the less so on account of the suddenness with which it fell upon us, and as being clearly the result of carelessness and gross negligence on the part of the Railroad Company. A statement showing the manner in which the injuries resulting in Mr. Dwight's death were received, will be found elsewhere. In the carriage, while being driven home, Mr. Dwight was constantly repeating, "The servant of the Lord trusting in the Lord," and continued urging those with him to be calm and trustful, and repeating of himself, "Peaceful, calm, hopeful." There were some hopes that his system might be rallied and his strength revived, but after reaching home at about nine o'clock in the evening he began to sink, and at three o'clock in the morning, surrounded by his family, and leaning on the shoulder of one of his daughters, while prayer was being offered to the Giver of Life and King over Death, his spirit passed calmly and quietly from the worn body to the mansions of peace and happiness above.

Much might be added of the true worth and nobility of Mr. Dwight, of his culture and intellectual ability, but he was always opposed to encomiums on himself, was both modest and unassuming, and would not now like that further eulogy, no matter how true it might be, should be added to even this modicum of praise.

The funeral services of the deceased took place at his late residence, No. 62 Harrison-street, and were conducted by Rev. Dr. Spear and Rev. Dr. Storrs.

Mr. Dwight was one of the best friends and the oldest Vice-Presidents of this Society. His contributions to this magazine and other periodicals of the country have done much to promote intelligence on subjects which now begin to take their proper rank among questions truly national. While Mr. Dwight's relation to this Society leaves us no liberty to neglect this notice of his life and death, it is for other purposes we joyfully enter upon the discharge of this duty. We would hold the portrait in the light until its lineaments are traced—nay, daguerreotyped upon the faces of our countrymen. It is now two hundred years since, in Scotland, the proposition to give *education* to the *entire mass* of the people met the daylight of discussion. New England was the next to embrace the idea; but it had not substantial form in the State of New-York until some fifty or sixty years ago, just as the subject of this notice stepped upon the theatre of active life. This star now rising above the horizon, shedding its clear and steady rays upon the future, became the guiding light of Mr. Dwight and his co-laborers. It was education *educated* in the light of revealed religion. So thoroughly and so successfully did he imbue his own soul with its impor-

tance, that all personal and all other considerations were held in passive abeyance. It was this that inspired his first labors in the public and Sabbath-schools. But no sooner had he discovered the way and the instrumentalities by which the object of his life was to be achieved, than he saw clearly that the centralism, superstition, and ignorance which Rome advocated lay directly across his path. Just now circumstances were divinely interjected, which gave a bias to the remainder of his life. When first associated with the "Daily Advertiser," he had assigned to him the department of foreign news and letters. This gave free scope to his taste for languages, and put him into communication with Europe and the Catholic world. His delicate health was a further circumstance which, as we have seen above, placed him in the midst of Roman darkness. Always true to his convictions, direct in his aims, and courageous in his bearing, he became a prisoner for the truth in Paris. But the kind offices of the American minister there did not permit this fact long to intercept his usefulness. With no inclination to shrink from the duty which he correctly conceived the New Testament lays upon every believer to preach the Gospel, persecution only quickened his zeal. Upon his return to America, all and more than all his former labors were resumed. His attachment to his own country and its institutions, the threatened dangers to them from immigration and foreign influence, induced him for a long series of years to devote his days to America and his nights to foreigners and foreign countries. No matter what the calls of family or friends, such were his industry and perseverance that the longest paper might be left him to-day for translation, and to-morrow it was done.

His industry was only exceeded by his modesty. While other men would follow their enterprises to their issues, his were only conducted to a point of safety, then left for the lighter work of others, to whom was relinquished all the credit of the success. Such was his self-renunciation, that it almost seemed as though it were his ambition to imitate his Master in making his mission perfect through suffering. It was thus one of the loftiest virtues became his venial fault.

In presenting such a character as a model of the American citizen, we should write under a paralyzing sense that every acquirement of literary distinction, every evidence of a love of science only covered a great deformity, could we not show that all his graces and virtues had their root in and nourishment from a religious soil. While the human was the object of his love, the superhuman was the source and pillar of his strength. The man that endured his sickness, trials, and labors, (for until late in life his health had always been precarious,) without this heavenly support, might reasonably be expected to exclaim :

" Good heaven, the mystery of life explain,
Nor let me think I bear the load in vain ;
Lest with the tedious passage cheerless grown,
Urged by despair I throw the burden down."

But with this infinite resource, Mr. Dwight was always the happiest of men. He could always give, but scarcely ever was it for him to receive comfort and support from others. The singleness of his purpose to live for the best interests of his fellow men and the glory of God, was so complete that nothing could disturb his trust and peace. To come within his reach was to partake of his joy. For him to live was Christ and to die was gain. While there is no enjoyment to compare with this on the one hand, on the other there is no free thinking but this—no man can be happy that has not resources above his own. With Divine help, both life and death are brilliant triumphs ; without it, overwhelming calamities. Mr. Dwight was a great-grand-son of President Edwards, and he was at home and abroad an exemplification of his theology. His honors as well as his happiness chiefly consisted in infusing it into every circle, and especially in all the school books he prepared for other nations, and not in an election to the Anthropological Society of France. Behold the culmination of such a life ! The last months of it were spent in teaching a Sabbath-school class—the last days in ministering to the homeless exiles of Mexico. His last communication to this journal and to them was left under the writer's door on the day of the fatal accident, at so early an hour that he deemed it improper to disturb the family.—His last hours were spent in joyfully acquiescing in the will of his heavenly Father. On the way from the scene of the accident, he feelingly inquired of his stranger physician if he was prepared to follow him. The breast on which he died knew not the moment of his departure. So lived and so died Theodore Dwight.

HOW SHALL THE ROMANISTS BE MET AND INFLUENCED.

FINDING among us a numerous class of men, whose origin, political principles, and religious faith are all foreign, if not antagonistic to our own, it becomes us to inquire, What must be *their* influence on our political polity and our religious institutions ?

History does not leave us in doubt as to the invariable workings of the Papacy under whatever skies, or in whatever country it is found. It has ever been seen hostile to liberty, education, and a spiritual religion. It denies all freedom of thought, and would withhold the Bible from all men. We have not a doubt that it is the intention of the Papacy, as far as possible and as rapidly as possible, to supplant our

free institutions, and to establish on these shores the entire fabric of the Roman hierarchy. And if its relative strength shall increase, in this country, for a century to come as rapidly as it has done for the last fifty years, it will not be for want of power, if the attempt is not actually made to achieve such a result. We have too much and too long confided in our intelligence and moral power to admit any fears from this source.

We are aware that these apprehensions are not shared by many of our leading preachers and eminent politicians. They seem to apprehend no serious difficulty, though all history shows the uniform influence of the entire Catholic polity to be wholly adverse to free, republican institutions. It is, however, a fact, that while we have been so indifferent to the character and influence of Romanism, it has everywhere been spreading, strengthening, and drawing recruits from the Protestant family : assuming more arrogance and seeking to control our most important popular elections. And where are the tributaries that it has brought to us ? From what class of educated Catholics has one useful man been given to the Protestant Church ? There is Ives, who was educated by our charity ; Walworth, Baily, Hewitt, and others who have gone to the Romanist communion from our highest seats of learning. And yet how little is felt or done to arrest the influence of the Papacy on our Christian families ? The children of Christian families are committed to the care of Jesuits and Romanists, as freely as if no converts had been made to the Papacy. The secular press will look upon all this Catholic power as harmless ; and yet seek to wield it for the lowest party purposes ; conscious of peril to their interests when this shall be found in opposition. It is a fact, that no political party dare array itself against the influence of the Roman Catholics ; while bribery and corruption are every where held out and given to it ; showing how enormous its force is becoming as a controlling element in our civil state.

It is time that we were awake to the influence of Romanism, and seeking to convert the masses of the Catholic communion alike to our religious faith and to our political economy, as they are now in all their actings directly hostile to both.

How this is to be done is the question. We have had discussion and controversy, long continued and able.—But who reads these discussions, and who has been converted by them ? We may address or attack the priesthood and leaders of the Papacy ; but they are inaccessible—wholly beyond our influence. They know their weakness in the field of argument, and it is their uniform policy never to respond, never to defend themselves against the assaults of the Protestants.—The masses of Romanists cannot or do not read ; and all our attacks

upon the priesthood and policy of the Papacy only strengthens the popular will to support them, and nerve the arm of the Pontiff to hold his iron sceptre more firmly over the degraded masses of his superstitious rule.

Our only hope seems to be to pervade these masses with the teachings of the truth and the charity of the Gospel ; to disintegrate the compacted materials of this colossal structure ; to loosen the bonds that so firmly bind it ; and as far as possible, by the silent workings of truth and grace, to undermine the basis of its vast proportions. We must depend upon the word and power of God, "the breath of his Spirit." The Bible, chained to the lone altar of Wittenburgh, gave freedom to the struggling monk, whose giant arm struck the heaviest blow of the Reformation. So the Bible, unchained and free, must go abroad, and pervade with its teachings and spirit the masses of the Catholic communion, and make them free indeed. Then, and not till then, will the Papacy be shorn of its power, and the spiritual dominion of this hoary delusion die from the world.



OCTOBER IN THE VATICAN.

IN reviewing three or four noteworthy events of the early autumn, we were led to liken the Pope to an aged tree. His own temporal power is disappearing ; his crowned adherents are falling away, or withering up like leaves nipped by frost. We do not speak of Spain, once the greatest of Papal propagandist powers ; for it is not to-day that she sank from the proud position she once held among empires. Though still swayed by Popish bigotry, her aid to Rome has for a long time been worth just as little as at present. But the Spanish American colonies, once reckoned as New-World offshoots from the Romish stem, are developing themselves as plants of another growth. Already, in many of the South American republics, Protestant missionaries are eagerly welcomed by nations tired of priestcraft. Already the violent revolutions in Mexico, once deemed merely political, are discovered to have a religious character, and a government seems to be welcome to the Mexicans in proportion as it ignores Popish tyranny.

Until recently, the Pope might safely reckon on the adherence of France. But a limit has been reached. Napoleon now confesses that he dares not prolong the occupation of Rome beyond the stipulated period. Even the efforts of France towards aiding the Pope in retaining his hold on Mexico, have failed in such wise as to humble not only the Pope, but also Napoleon ; so that, henceforth, French adherence will be little worth to Popery.

Nor has the Romish Pontiff any thing more to hope from Austria, since the blight of the recent war. Little cares the Pope, now, how deeply he may offend the Austrian Emperor in the person of his brother, Maximilian. It matters not, in the view of Pius IX., that the idea of the Mexican Empire was moulded to satisfy the clerical party. It matters not that Maximilian has suffered greatly in behalf of Popery in the New World. When, as a last struggle of a sinking man, he proceeded to the confiscation of church property, he became forever an outcast from Papal favor. What can be more melancholy than the mission of the Empress of Mexico to Rome? That the daughter of a wise and virtuous Protestant sovereign must perform such an errand in behalf of her Catholic husband, must have been a sweet revenge to the poor old Pope. His treatment of the unhappy lady is thus described: "He admitted the Empress to his presence, but he shut out her argument from his heart, telling her distinctly that a deed for which he had excommunicated Victor Emmanuel might not be overlooked in the person of her husband in Mexico. It was to no purpose that the earnest suitor pressed her case. The heart of the Pope was hard as the nether mill-stone. The Empress made the extraordinary and frantic avowal that she would not leave the Vatican till she had obtained her request. The heartless Pontiff let her have her way—that is, none of the officials were called to bundle her out. The dinner-hour approached, and the Holy Father, according to invariable etiquette, ate his morsel alone, heedless of the hungry Empress. Having done this, he called his chariot and his escort, and proceeded to his evening ride, which he was careful to prolong. Still the Empress, resolved not to be baffled, awaited his return till six o'clock, when, in utter despair, she went with her attendant maid to the hotel."

The terrible effect of this repulse upon the reason of the unhappy wife, is already known to all. Who can but pity this victim of the Mexican scheme?

Was the conduct of Pius IX. a last spiteful revenge? Papists will say that it was only firmness in meting out justice to a delinquent.—They would, moreover, have us believe that the Pope is stronger in spiritual power, now that temporal power is leaving him—is departing for a time only, as some of them claim.

Has, then, the old tree such vitality that it will see another spring? If it has buds of hope, let us ask what they are.

Can England be one? Witness the growth of Puseyism and Anglicanism. Witness the audacious prophecies of Cardinal Manning, himself a pervert from Protestantism. Witness the (reported) anxiety of the English government that Pius IX. should take refuge in Malta, under English protection, rather than that France should still enjoy

the eclat of upholding the Pope ! We trust the motive is misstated. —Can America be a bud of promise for another Papal spring-time ? Early in October there met in Baltimore a Council of the Romish Bishops and Archbishops in the United States. Most of the sessions were strictly secret. The bishops were at great pains to persuade the outer world that the convention had no *political* significance. Yet how unlike the Popery of the past, if the Council failed to consider how Romish votes should henceforth be cast in the United States ! Are they to incline, as in the past, to the winning side, in order that majority votes may somehow be bent to Romish purposes ? Will the bishops tempt the now ascendant party by the offer of their vote *upon conditions* ? Will that party have the principle to refuse these overtures ?

The closing session of the Catholic Council was marked by the presence of President Johnson, who, it is claimed, listened “with evident interest, and seemed to derive satisfaction from that part of Archbishop Purcell’s discourse which had any political bearing.” We find the statement, word for word, in both Catholic and Protestant papers.

A few days later, we are told of a visit of Catholic bishops at the White House, and are treated to a report that their object was to enlist the President’s sympathies in behalf of the Popish Party in Mexico, with the affairs of which country the United States’ government is expected to interest itself. But it can hardly be that our nation will ally itself with Papal interests in this strange and solemn crisis, when the finger of Providence has dealt a palsyng touch to every European power that has dared reach out a friendly hand to Rome. No European monarch of this day has helped to steady the shaking seat of the Pope, without finding that the movement disturbed in some degree the equilibrium of his own throne.

THE WIDOW’S LAMP.—Some years ago there dwelt a widow in a lonely cottage on the sea-shore. All around her, the coast was rugged and dangerous, and many times was her heart melted by the sight of wrecked fishing-boats, and coasting vessels, and the piteous cries of perishing human beings. A happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked out upon the sea ; might she not place her lamp by that window, that it might be a beacon light to warn some poor mariner off the coast ? She did so.—All her life after, during the winter nights, her lamp burned at the window, and many a poor fisherman had cause to bless God for the widow’s lamp ; many a crew were saved from perishing. That widow woman “did what she could,” and if all professing Christians kept their lights burning as brightly, might not many be warned to flee from the wrath to come ?

POETRY.

TIME AND ETERNITY.

It is not that time flies ;
 'Tis we, 'tis we are flying.
 It is not life that dies ;
 'Tis we, 'tis we are dying.
 Time and eternity are one ;
 Time is eternity begun ;
 Time changes, but without decay ;
 'Tis we alone who pass away.

It is not truth that flies ;
 'Tis we, 'tis we are flying.
 It is not faith that dies ;
 'Tis we, 'tis we are dying.
 O, ever-during faith and truth,
 Whose youth is age, whose age is youth ;
 Twin stars of immortality,
 Ye cannot perish from our sky.

It is not hope that flies ;
 'Tis we, 'tis we are flying.
 It is not love that dies ;
 'Tis we, 'tis we are dying. [birth,
 Twin streams that have in heaven your
 Ye glide in gentle joy through earth,
 We fade, like flowers, beside you sown ;
 Ye are still flowing on.

Yet we but die to live,
 It is from death we're flying ;
 Forever lives our life :
 For us there is no dying.
 We die but as the spring bud dies,
 In summer's golden joy to rise.
 These be our days of April bloom :
 Our July is beyond the tomb.

BE KIND.

I would not hurt a living thing,
 However weak or small—
 The beasts that graze, the birds that sing,
 Our Father made them all ;
 Without whose notice, we have read,
 A sparrow cannot fall.

'Twas but the other day
 I met a thoughtless boy,
 Bearing a pretty nest away,
 It seemed to give him joy :
 But oh ! I told him it was wrong
 To rob the little feathered throng.

I passed another by,
 It seemed a saddening thing,
 To see him seize a butterfly
 And tear away its wing,
 As if devoid of feeling quite :
 I'm sure that this could not be right.

The patient horse, and dog,
 So faithful, fond, and true,
 And e'en the little leaping frog,
 Are oft abused too,
 By thoughtless men and boys, who seem
 Of others' comfort not to dream.

Yet surely in our breast
 A kindlier soul should dwell,
 For 'twas our blessed Lord's request
 To use His creatures well ;
 And in His holy book we find
 A blessing given to the KIND.

THE FOREIGN FIELD.

ITALY.

[The following notices are given by the Evangelist of Canton Ticino.]

LOCARNO.—Population about 3,000. The greater part of the men and many women favorable to the Gospel. The people are nearly all enlightened, as the Bible has been very extensively circulated, and can be found in almost every family. There are many here who sincerely love the truth. The papal forms, ceremonies, and feasts are more

and more disregarded. This year the feast of Corpus Domini was celebrated with a procession, composed entirely of priests, monks, and a few women.

In this town, however, as in other towns in Italian Switzerland, at present the number of priests and Jesuits is increasing, coming in from Italy, as they find themselves turned out of house and home in that country.

SOLDUNA.—A small town, having for its patron saint, San. Giovanni. On the cele-

bration of his day the people carry in procession a huge statue of wood with shouts and howlings that are fearful to hear. Some are intoxicated, and brawls and quarrels end the day. Thus they honor their saint.

VAL SUSERONA, COMOLEYN, RUSS, LANG, and ARESE, five towns where I have been very cordially received, and where the people begin to know and love the truth.

BRISAGA and ASCONA, two towns on the borders of Lake Maggiore, where there are many found who are enlightened, and who stand firm in the truth.

AIROLA, a town at the foot of St. Gotthard. The people are terribly fanatical, yet I sold several copies of the Scriptures.

BIASCA, a village near Belinzona. Here many are zealous for the truth. Religious tracts and Testaments have been sold in great numbers. The priests make opposition, but the people care not for them.

SOSONE, a small town where the Bible is found in nearly every family.

GIBIASCA.—This town has been for some time the nest of reactionary priests. One hundred and sixty were found here, a few weeks since, all emigrants from Italy, and all plotting against that government. Now however, thanks to the vigilance of the Swiss authorities, they have been dispersed, and their plans for conspiracy defeated.

PONTETRESA.—Here I am always cordially welcomed, as well by the *Sindaco* of the town with his family, as by the people.

SARICELLA.—In this town, as in many others, the people dispute continually on religious matters, some wanting the Gospel, and others clinging to the fanaticism and superstitions of their priests.

The colporter Righi writes:—"The *Sindaco* of Sant. Angelo, a small village near Lodi, not only prohibited my selling books in the place, but also of eating my dinner. It happened in this way: I arrived at the village a little after noon, and immediately began to offer my books to the people.—While engaged in conversation with one who wished very much to purchase a Testament but had not sufficient money, the *Sindaco* with his employe passed by. I at once offered him a book. At this he became angry and replied, 'These books are prohibit-

ed.' I tranquilly said to him, 'The statute law of Italy proclaims the liberty of the press, consequently these books are not prohibited, and he who prohibits that which the statute permits is an enemy of Italy, and a friend of that government which is the declared enemy of the unity of Italy.' At these words he became still more enraged, prohibited my selling, ordered me away, and if I did not leave, threatened me with imprisonment. Not knowing who he was, I challenged him to execute his threats, but seeing that he stepped like a man of authority, I said, 'Who are you?' He replied, 'I am the *Sindaco*.' I then said, 'seeing it is you, I will obey your orders.' He then added, 'If you remain in this place five minutes, I will have you put in prison.' 'But,' said I, 'it is late; I have not eaten my dinner; I am hungry, can I not stop and eat here?' He made no reply, but his employe said, 'Take your food and go out of this place to eat it.' 'How!' said I, 'not permit a man to eat in your village.' 'Well,' said he, 'eat your dinner.' The *Sindaco* said nothing more, and I, after having leisurely eaten my dinner, left the place."

The colporter Agosti Tomaso, in his report for August, writes:

"The places visited this month are Edolo, Breno, Pisogne, Valle Sabbia, Bogolino, Vestorie, and Salo. In all these places I have followed a corps of Garibaldians. Our way has been most difficult and fatiguing, over the highest mountains of North Italy and the Tyrol. In the villages I sold many books, and in the army I continually assisted the sick and wounded, read the Bible, conversed and prayed with them, and endeavored to comfort those who were dying, persuading them to trust in Christ who alone could help them. The soldiers in these mountains were often exposed to great privations, so much so that at times they gathered herbs and grass in the field, which they boiled in water and ate, to satisfy their hunger. But in the midst of all these privations, in the midst of sickness and distress, these men were cheerful and enthusiastic for their country."

CARAVAGGIO.—In this town, situated about 25 miles from Milan, and possessing

an agricultural population of 7,000, the evangelical work, both in its commencement and progress, has exhibited some characteristics of peculiar interest. The people of this region have ever been distinguished for their ardent love of liberty and love of country, rendering them capable of magnanimous efforts and the greatest possible sacrifices.

During the revolution of 1848, several persons were found, and these were aided even by some liberal priests, who scattered among their countrymen many political and religious books, and these being eagerly read and studied, contributed much to the intellectual and religious awakening of this people, and to that degree that even under Austrian rule they were permitted for a long time to hold meetings for discussing questions of liberty and religion. At length, however, when martial law was proclaimed, they were constrained to hold their meetings in secret. The place chosen was in a secluded road that led to the cemetery.—The keeper of this cemetery, being, as they believed, a stupid person, who never saw or understood anything, they felt secure.

They were, however, soon surprised to find that he had secretly listened to them, and had repeated all they had said to his priest. It so happened that just at this time a bishopric in a city near Caravaggio was vacant, and this priest, or arch-priest as he was called, was very desirous of getting the place. When visiting a celebrated cloister in Milan, in order to obtain certain recommendations, the Superior of the monastery, knowing his great ambition to secure the appointment, told him that the surest way of succeeding in his aim was to reveal some political affair to the Austrian government. The ambitious clerical, thirsting for power and capable of any wickedness to obtain it, went directly to the authorities, and gave information that every evening in this road leading to the cemetery, there was held a large political meeting hostile to the government. The authorities sent immediately some officers secretly to the place to verify the fact. Nothing, however, political was heard by them. They then went to this arch-priest and the keeper of the cemetery, and questioned them in regard to the sub-

jects spoken of in these reunions. The keeper of the cemetery frankly told them as he had before told the priest, that they spoke of clerical abuses and not of politics. The ambitious priest wished to compel the poor man to say that they were also enemies of the government and spoke against it, but in vain; and so evident were the false accusations of the priest, that the officers, enraged with him, threatened him with the severe displeasure of the government. The priest, seeing he had failed in his object, and being a man of most violent passions, became mad with rage, raving so furiously that in a few days he died.

After this the meetings were continued in private houses, and though there was much opposition from the clergy and the government, yet many became enlightened and embraced the truth. In 1859, many having suffered much from persecution, and by being deprived of work, reduced to great distress, presented a petition to the government, that they might receive some assistance from the funds of the sacred places, some of which in Caravaggio were very celebrated, and have large revenues. No notice, however, was taken of their petition. They also drew up a second, signed by more than one hundred persons, in which they asked for one of the churches for the preaching of the Gospel. To this also they received no reply.

The fanatical priests, seeing the constancy of such a body of people, in spite of all their efforts to put them down, sent for a celebrated monk to come to oppose them. This latter harangued the people in the different churches four times a day against this new sect, continually asserting that all those who went to hear the preaching of the Gospel were sure to fall into the power of the devil. He exhorted especially the women to separate from their husbands if the latter were members of this association. The poor monk was, however, by no means popular, and being frequently ridiculed and hissed, he left the town in disgust. A celebrated bishop of a neighboring city was then called, and such was his influence that it was believed certain that he would bring back the wandering sheep to the fold. He assem-

bled the heads of the Evangelical party for a conference. Some of these were liberal priests, who had abandoned the party opposed to progress and liberty. The bishop's visit was also a failure, and he left saying, there was no remedy for Caravaggio, it was lost to Rome.

In 1860, one of the most popular preachers in the largest Catholic church of the place, not only was a friend of liberty and progress, but spoke in terms of friendship and praise of the Evangelical party.

Thus Caravaggio and the region around became leavened with the truth, and the common laborers became enlightened and instructed even under Austrian rule. In no place in Italy perhaps is there so large a proportion of the country population able to read and write, and so enthusiastically liberal and friendly to the truth as in this region. Hence Caravaggio was a field for a very interesting Evangelical movement that commenced in the place in 1863. Of this I will give some account in my next.

Yours truly,

WM. CLARK.

THE INSURRECTION AT PALERMO, SICILY.

It may be of interest to the readers of the "Christian World" to know what part the monks and nuns, who live in *holy seclusion* in Italy, and are totally separated from this wicked world, may have had in the disgraceful riots and mobs of which Palermo was the scene for eight days: viz. from Saturday night of the 15th and 16th September until Sabbath the 23d. You are doubtless aware, dear brethren, that just before the breaking out of hostilities between Italy and Austria in the late war, the Italian government asked and obtained war power to enact such measures as it might deem most expedient and necessary in the then present contingencies. One of the first acts which the government deemed of utmost importance and urgency was, to resolve the vexed question of the suppression of the Religious Orders, and confiscation of the immense wealth belonging to those orders—a question which had been agitated in every session of Parliament, since Parliament in Italy came into existence. A bill to this effect was accord-

ingly drawn up by the ministry; all its articles and their bearing on the susceptibilities of the superstitious, deeply pondered and elaborated—the different classifications made by which the suppressed were pensioned according to their social and physical condition—pensions ranging from 150 francs to 800 or 900 per annum. When all this was done, the royal decree was signed and published by the Prince Regent, Eugenio of Savoia, and vagabond Monasticism in Italy was legally dead. The royal decree provided, however, that this suppression should not have immediate effect—that the Orders should remain in *statu quo* until, I think, the end of the current year. Of course, during this interim, the doomed Orders were by no means inactive or careless in regard to their impending ruin. The sword of Damocles was suspended over their heads, and in their cells they labored hard, intensely, to avert or at least neutralize its fall. No doubt in the silent depths of the cloisters, prayers and vows and offerings were made to all the possible and impossible saints of the Roman Calendar, in order that Austria might be victorious. When the news of the disastrous battle of Custoza came, no doubt, their cup of joy was full. Perhaps they even dreamed they saw returning in triumph their beloved exiled rulers, the Bourbon and the fallen Dukes of divided Italy. But when the brilliant victories of the invincible Prussians startled all Europe—victories which for incredible rapidity, eclipsed even those of the first Napoleon—how must their joy have given place to bitter mourning, and new-fledged hope died in their bosoms! But they sat not down in despair. They originated and executed a bold scheme, worthy of their dark and diabolical spirits.

You are doubtless aware, dear brethren, that out of 21,000,000 of the inhabitants who compose the present government of Italy, there are 17,000,000 who can not read and write! Blessed fruit of the long, uninterrupted reign of the Roman Catholic priesthood! Fearful as is the proportion between the literate and the illiterate in Northern and Central Italy, even more fearful is it in Southern Italy. In the Neapolitan provinces and Sicily, I believe the pro-

portion between those who can read and write and those who can not, is about 800 or 850 to 1,000—or four-fifths! That these statistics are not exaggerated, astounding as they may appear to many, I have but to refer you to the annual Reports of the Minister of Public Instruction of the Government of Italy. Splendid material this for the friars and priests to work upon! Ignorant and degraded as these masses are, with still unshaken confidence, in most cases, in their base, intriguing spiritual guides, they can easily be fired into a fanaticism as wild and savage as that of the Hindoo, and as blood-thirsty as that of the Bushman.

Silently, stealthily did the suppressed Orders begin to prepare the bigoted and superstitious for the important part they were to act in the last grand effort to sustain the doomed monasticism. The Generals of all the abolished Orders, who have their seat at Rome, laid their plans, and in true military style, transmitted them to subordinate officers for execution. It is wonderful to trace every reactionary, revolutionary movement to Rome, as the fountain; and for the most part, to the Jesuits. It will be remembered that two weeks prior to the massacre of the inoffensive Christians at Barletta on the 19th of March last, the General of the Jesuits went from Rome to Naples, and remained there until the eve of that dreadful slaughter. Some time previous to the insurrection at Palermo, the same Jesuit General, Padre Bex, went to the Austrian capitol, while the peace negotiations were pending between Italy and Austria. Italian Journals have more than hinted that Bex had much to do in retarding the conclusion of peace, promising the Austrian that *movements would soon take place in Italy which would astonish all Europe*. Perhaps my friend of the Company of Jesus, who resides in Hoboken, N. J., and who has felt himself called upon to contradict my statements, may take exception to *this* also. For his edification, should he feel disposed so to do, I would refer him for the truth of what I state, to "*La Nazione*," "*Il Corriere Italiano*," "*La Gazzetta di Milano*," and other journals, all published by good Catholics. I should like to say to

him that while he misrepresents and calumniates us, though enjoying all the immunities of a free, Protestant country, *he* would not be tolerated a day in his native land.—The Italians would give *him* a passport for Rome or Austria, whether he desired it or not. Said an intelligent Italian and a Catholic, to me the other day: "I honor your country because she extends liberty of conscience and liberty of teaching to all. But were I an American, I would fight to my dying day against such liberty being granted to the *cursed Jesuits*." Would that doctrine suit *you*? Is it not the same intolerant spirit which was infused into *you* at the "*Jesu*" in Rome, only reversed? Dupin, the great French Jurist and *your* most implacable foe, asserts that it is. He says: "The Society of Jesus is like a sword whose hilt is at Rome, and its point everywhere."

But let us proceed with Palermo. All things being in readiness, the eventful Saturday, 15th of September, came, when the plot of the holy monks was to be actuated. On that evening, about dark, a strange fire was seen blazing up near the immense convent of Montreale, which is situated on the heights above or at some distance from Palermo. Presently other like mysterious fires were seen throwing their lurid light from other points. They were the signal fires of the plot. The clerical party in the city who were in the secret beheld with savage joy those beacon fires, and said to each other, "Now has come the reckoning with the sacrilegious government which would drive out our poor friars." That night near three thousand brigands, escaped convicts, and assassins, the saintly soldiers of priest and Pope, marched in wild confusion to the gates of Palermo, forced them, and took and held the city for eight long, bloody days. Wherever the Liberals were known and found they were cruelly tortured, without regard to age or sex, by the supporters of the Roman See. Even the sick in hospitals were not spared—they robbed them of every thing, even to their blankets—and in some cases left behind them mutilated and lifeless corpse. As is usual in such insurrections in Italy, the mob was headed by priests and monks carrying large crosses. For eight

days this reign of terror continued. Finally a large body of troops sent down by the government, forced their way into the city—but the brigands found a secure retreat in the convents of the monks and nuns, from whence they poured a murderous fire on the soldiers. The commanding officer, General Cordona, in his official report, says that it was before the convents that the troops suffered most. It is positively asserted that even the nuns, those saintly doves of the holy Apostolic and Catholic faith, stood by and helped and encouraged the brigands during the fight. When the soldiers stormed and took a convent, scarcely a single soul was to be found in it. The same terrific fire was opened from another. What did this mean? It was found that there were subterranean passages leading from one convent to another, and no doubt conducted by the friars and nuns themselves, the ruffians thus escaped from cloister to cloister. I know that we Protestant Christians are charged with calumny when we assert that such things really do exist; but it is now an established, indisputable fact. Of what use these subterranean passages were made by the occupants of the convents we may readily imagine. They were and are sewers of iniquity.

Dislodged from every retreat, the brigands were either captured or escaped to the mountains by night. Summary justice is being inflicted on all those who fell into the hands of the authorities. The insurrection was crushed where it had its origin, in the frateries and nunneries of Sicily.

But it is difficult to imagine, impossible to describe the intense feeling which this clerical reaction has produced. Bitter, burning denunciations against the Roman clergy filled the papers, poured from every tongue. Never have I witnessed more intense feeling, more fearful indignation displayed by the Italians. I saw men, calm, reflective men under ordinary circumstances, clench their hands, and with grinding teeth and flashing eyes, declare that had they the priests and monks in their power, they would not leave one alive. General Garibaldi, in an address to the young men of Florence, the other day, did scarcely aught

else than denounce the priests and warn all to have no dealings with them whatever.—Among other things, he said: "There is one thing of the gravest importance of which I wish to speak to you. It is the priest.—Beware of the priest! (cries on all sides, 'Down with the priests!' 'Death to the priests!' etc.) No! death to no one. Let me tell you of a surer way to get rid of the priest. Never go to mass: never confess yourselves—have nothing, absolutely nothing to do with the priest. He is a shop-keeper, and he must die if he has no customers. Especially persuade your wives, your sisters, your mothers to utterly and forever abandon the priest." (Here one woman sprang up and said, "Many years have passed since I have been to mass or confession.") The General replied: "Madame, I congratulate you. Strive to induce many others to follow your example. Oh! that I could induce you all to feel and see that the priest is the ruin of our country, the enemy of our progress and unity. The priest is the cholera of Italy—he is eating out its very vitals. Let us then forever forsake the priest."

Certainly no Christian can sympathize with the most of this bitter feeling toward the priests. It is *hate*, fearful, deadly *hate*; but I write it merely to show you that we are fast nearing that prophetic time when "they shall *hate* the whore and eat her flesh, and burn her with fire." Oh, Christians! will you never learn the true character of that system which withers every noble sentiment; which blasts all liberty, all light, all true science; which tramples under foot the dearest interests of the human heart; which hurls yearly thousands of poor, bleeding, palpitating humanity's children into outer darkness? Is not the history of two thousand long, weary years of bondage to Rome enough to teach you what that system is? It was Rome, pagan Rome, that, through her representative, Pontius Pilate, slew the Lord of life; Rome that wrought the Ten Persecutions; Rome, though now called Christian, that is drunk and reeling with the blood of the martyred thousands of King Jesus' witnesses; Rome that has filled the world with corruptions and sorcery.

ries, for she is the cage of "every unclean and filthy bird"; Rome that hath delighted herself in the blood and tears and sighs of nations, and peoples, and kindreds, and tongues, for "of all these hath she made merchandize." Oh, my brethren! awake, awake! Preach Christ, only Christ; the risen, exalted, glorified Christ, and His everlasting Gospel. It is this alone which will stem the tide of Popish delusion which, like a flood, is rolling over the world; this that will fortify you against every error, every plot and trap of the enemy; for it is the "power of God and the wisdom of God to every one that believeth."

Ever yours in the Gospel,
W. G. MOOREHEAD.

CHILI.

SANTIAGO, Oct. 1st, 1866.

REV. J. SCUDDER—Dear Brother: The earth moves, and our work moves. The tailor's family give evidence of making progress. He is in the habit of reading in the Bible and praying with his family daily.—Also his two apprentices live with him, and he takes pains to instruct them.

In selling books he visits mostly artizans. His success is not great, yet he has distributed many tracts and sold a considerable number of books. The amount of sales during Sept'r. was about \$25. Some of the books sold are in the hands of persons who will read and who will think for themselves. Nearly one thousand Bibles and Testaments have already been sold in Santiago.

Mr. Rool, the Swiss colporteur, crossed the Andes six months ago. From Mendoza he sent for a box of Bibles to sell in that region. Although the season for crossing was far advanced, I sent the box. Yesterday I received from Mr. R. the money for the books which he had sold. The next day he was to start for Buenos Ayres, so that it may be that brother Goodfellow will employ him.

The President of this Republic is calling around him more liberal and energetic men. The "Independiente," a priests' daily paper which was formerly in favor of the government, is now in the opposition; and lastly, a project is now before Congress for estab-

lishing civil matrimony. The project is gaining in favor, but it is not expected to pass this session. These things look hopeful.

I said the earth moves, and our work moves. I do not say this boastingly. The movement is almost imperceptible. But it does not go backwards. It does move forwards. Yet so little effort is made that we ought hardly to expect much progress.—Let the churches and the Society have faith and strengthen our hands, and I do believe that this field will yield as encouraging and permanent fruit as any other. The tailor is helping along on my own responsibility, but it ought not so to be.

Why could not the American Tract Society and the American Bible Society each give monthly \$20 each, Amer. currency? With that I could keep a pious native colporteur at work in this city.

Yours very truly, N. P. GILBERT

SARZANA, 13th Oct. 1866

[We print the following extract from Bro. Moorehead's letter, to show the loving spirit of a devoted missionary, who delights in sacrifice for his Master's sake. The Society, however, is not willing that brother M. should suffer if it can help it.]

ALL things in regard to the work are going well. We have two weekly meetings here in our own house, and have started a day and evening schools, which are quite well attended. I have opened the schools at Carrara also. At Torano the school is increased to twenty-five children.

We have in view an excellent young lawyer, who was converted in 1860, as Evangelist for Carrara; but it will take 200 *fs.* a month to support him. I have written to Bros. Clark and Van Nest to have their advice.

I am sorry if the impression has got abroad that we are poorly supported. I assure you, my dear brother, that I have never written a word on that subject until asked about it lately. A dear American friend was here last summer, and seeing how we lived, got the impression that we were very poorly supported,—and hence wrote about it to Philadelphia. He did not think that being Protestants, we cannot get what

we should desire in this Catholic country. We must content ourselves with what Catholics *condescend* to give us. We are living in a wretched house, but we could get no better. Now there is a prospect of moving into another. The health of our family absolutely requires it. We have left all that is dear to us in this life to labor in Italy. We came expecting to make sacrifices, and

we are not afraid to do so. But you will see that sometimes we have been on quite short allowance, after paying all the expenses of the work. God has never forsaken us hitherto, and we are persuaded He will not in time to come. Wishing you every blessing, I am, dear brother,

Ever yours, in the Gospel,

W. G. MOOREHEAD.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN HOLLAND.

HERE, as in Switzerland, there are a few women who have imported from England and America the Sabbath-school idea. In almost every large city there may be found a group or two of girls, and perhaps some very small boys, taught on our infant-class system; classes not yet being introduced, for want of a sufficient number of persons, male or female, to take an interest in them.

A week's Sabbath-school experience here would not be worth alluding to were it not that these Dutchmen are the *Yankees* of Europe, and while the slight beginnings meet there with opposing elements, like those we have described in Germany, they promise to yield as easily to characteristic perseverance of the few who have undertaken to introduce a more efficient system.

Before leaving Paris for Holland, three public meetings had been provided for, in which, as elsewhere, should be explained the minutiae of our system. The first was at the Hague, the seat of government, and a city of sixty or seventy thousand inhabitants. Although the evening was very stormy, some two hundred assembled to hear what could be said upon the subject. After the exposition, questions were volunteered by some clergymen and others who were present; and before the interview closed, it was evident that there was a great deal of interest felt upon the subject. Invitations were many and pressing to remain long enough to attempt the reform of one or two groups of girls that were being taught by two or three most excellent ladies. One of them had just published, at her own expense, a new Sabbath-school hymn book for

Holland. To the writer there was a greater curiosity in it than merely Sunday-school hymns in the Dutch language. It was the exhibition of some twenty Sunday-school tunes, but not one of them had a note in it shorter than the semibreve, which is the longest note in the modern gamut.

In Holland, as in Germany, the children from an early age are by law compelled to attend day schools; and the same law regulates the interior control of the schools.—For instance, in the infant day schools, no child is permitted to read, lest it should interfere with the patronage guaranteed to other schools, both public and private. The exercises in these schools are chiefly for the body and not for the mind.

Our next meeting was in Amsterdam, the principal city of Holland, and which contains from 225,000 to 250,000 inhabitants. Here the preparations had been large, and the result was a large and influential assemblage of many of the principal persons interested in the subject of religion. Objections were urged that since America would take no Dutch customs, nothing but 'butter and cheese' from Holland, the idea of importing Sabbath-schools from the United States ought not to be entertained for a moment. More liberal sentiments, however, prevailed, and the result was some good resolutions, which have since been pretty well kept, that Sunday-schools ought to be introduced into every city and village in Holland.

While these public meetings were held in the evening, the days were most profitably and pleasantly spent with some groups of earnest individuals who were anxious to

learn all that could be known by description of these schools.

The last public meeting was "arranged" at Rotterdam, a city of 90,000 inhabitants, and was every way a most gratifying affair. Before the meeting broke up, it was resolved to commence a Sabbath-school in the room where the meeting was held, and this promise has been well kept. A Sunday-school Union is now at work in Holland to give the system to the Netherlands, where the seeds of civil and religious liberty were germinated for the blessing of all mankind.

KNOX.

[As Wiesbaden is the capital of the gambling world, the history of the establishment of a Sunday-school there cannot fail of interest, especially as in this instance it well illustrates the method by which the thing is to be done almost every where.]

MR. BROCKELMAN'S MONTHLY REPORT.

HIDELBERG, June 15, 1866.

MY DEAR BROTHER WOODRUFF: By this letter I wish to report to you my labor for Sunday-schools in Wiesbaden, where, by the help of the Lord, I succeeded in opening one of these blessed institutions, and conducted myself the two first teachers' meetings and Sunday-schools, the two latter ones on the 3d and 10th of June.

The Duchy of Nassau has a population of 450,000 inhabitants, of which 200,000 are Roman Catholic. Wiesbaden is the residence of the Duke, and therefore the seat of the government too. The Protestant Bishop resides here, the Roman Catholic one at Leinburg. W. has 24,000 inhabitants, of which 18,000 are Protestants, and 6,000 Roman Catholics. Except a school-room, used as a chapel, in which a sermon is preached each Sunday, there is so far only one single Protestant church, a beautiful building, in use for three years, costing £31,000, of which only one-half has been paid yet. There is service in this church three times each Sunday, one of them intended for the garrison. All the 18,000 Protestants form but one parish, and the five clergymen officiate in rotation.

You recollect our visit here in the autumn of 1863. We succeeded in arranging a meeting then, inviting the public by German and English advertisements. Only twelve persons came, including ourselves and four private friends of mine. A simple old woman arose after our speech, declaring that her son, a carpenter in Williamsburg, N. Y., was a teacher in the Sunday-school there, and considered his happiest hours those which he could spend in the Sunday-school employment. However, no further result came out of this meeting, nor out of the visit which I made here last autumn with Dr. Schaff.

Resolved to make another attempt, I have been staying at this important place from the 25th April till 13th June. First of all I found out a Young Men's Christian Association, which had a nominal President, statutes, and a dark room, whose rent was paid year after year by this philanthropic society. A few young mechanics now and then meet there. In the Deaconesses' Institution I found more life. Two of the five had from 90 to 120 children on a Sunday in two separate classes, and occupied them in an excellent way. Although quite out of town, the children gladly come all the distance. The readiness of the children to come, as well the desire of the Deaconesses to have their number diminished, to be able to have smaller classes, have afterwards often served me as an argument for the necessity of Sunday-schools according to our system.

The five Protestant ministers of Wiesbaden and also their Bishop, are all believing men, and received me very kindly; but as usual, they declared most decidedly that Sunday-schools are not necessary nor even possible in this place, no one would be found able to teach, no locality fit for it would be at hand. Also the Dean at Biebrich, the Duke's summer residence, an hour's walk distant, declared the attempt to introduce Sunday-schools into this land a vote of distrust to all clergymen and school-masters of the Duchy. At last the youngest of the five ministers of the town listened a little more attentively, and the eldest of them, the Dean, Rev. E., whom you and I visited at

the time, offered me very kindly a large school-room, which for one hour in the week was at his disposal. It was the same hall where we had our meeting. The Dean promised for opening the meeting with prayer, but a few days before it struck him that Ascension Sunday happened to be the day after that, and that none of the clergy would be able to come, as they would have to prepare their sermons for that holy day. He advised me to postpone my address, and come again in two months. As I was grieved to lose the assistance of this and the other influential men, I insisted; and he gave himself the advertisements in the papers, which, as coming from him, were inserted gratis. I visited and invited all such whom I found out as possibly interesting themselves, and I really had sixty persons together, who listened with great attention. I succeeded in making some speak, and I am glad that no one made any serious objections. One of the Deaconesses gave some accounts of her (so called) Sabbath-school work, and recommended highly that others should come forward and help, but in other localities than theirs. Then a lady expressed her delight with what she had heard. She lives on her estate on the Rhine among a Roman Catholic population, but she has a few Protestant children every Sunday together to teach them the Gospel. She ordered at once for them six of the Berlin Sunday-school papers. Her daughter had been a teacher in Mrs. D.'s Sunday-school in Frankfort Yan, and both mother and daughter had been teachers in a Sunday-school at Nice, which had been established there by Mrs. Pilatte, an American lady. The ladies had more zeal than the men, who approved of the system, but who foresaw numberless difficulties.—The above-mentioned young minister, Rev. N., closed with prayer, having also spoken in favor of the plan. The meeting was considered a success, and sixty present a great number, but no zeal, no warmth shewed itself any further, and no possibility of forming a committee. Every one thought to have done a great deal in having been present, and thought the proposition ought to be considered, and might perhaps bear fruit some time hence. Visiting the well-dispo-

ed ones over and over again, Rev. N. allowed me to invite those who would come to his house. Some promised to come, but only a single one came the next Sunday evening at 7 o'clock. We three of us remained three hours together, beginning and closing with prayer, and laying the foundation of a Sabbath-school in faith, not knowing what wonderful means the Lord would employ to help us over the great difficulties. The next Sunday was Whit'Sunday, and the following one Trinity Sunday, fixed for the confirmation of 110 children, a solemn formal act, doing just as much harm to the German youth as good. We postponed at all events our first attempt to the third next Sunday, and the hour from 4 to 5 in the afternoon; not to give offence, as the other time was filled out by church services.

I was rather glad of the delay, as so far I had not been able to find out any place whatever to assemble in. Public school-rooms are under the control of the magistrate, and not allowed to be opened on Sundays: private school-rooms are in the hands of Rationalists not to be had either. My advertisements in the papers, my employing two house agents, and all exertions to find some hall or room proved fruitless. The thirty thousand visitors, attracted here in the season by the baths and by the gambling table, must be accommodated, and all spare rooms are fully occupied by them, at even exorbitant prices.

At last I found out an institution, founded fifty years ago in the poorest part of the place, being an asylum for neglected orphans and poor children of both confessions, the female teachers as well as the committee being half of them Protestants, half Roman Catholics, even the President a R. Catholic. This asylum contains, on the ground floor, three large halls with a harmonium and benches, also an open court adjoining.—Nothing was more suitable than this place, and even a number of children at hand. Among the teachers of this house I discovered one to be a Christian, and also one of the members of the committee, a lady, who being one of the actual founders of the institution, still enjoys a certain influence in the committee, she promised to help me,

and indeed persuaded the President to allow the Sunday-school to be kept in these halls. My friends were not a little surprised, being told that a locality was found. The next Sunday evening, at 8 o'clock, I had twenty persons together, among them two daughters of the Dean, who had provided me the room for the first meeting. We had a friendly but animated conversation. The young minister, Rev. N., accepted the place as superintendent, three male and eight female teachers were written down. One young lady present, the only child of a rich man, very desirous to join, had to decline, as her father had prohibited it decidedly. The next Friday we had our first teachers' meeting at the house of the secretary, Mr. H. The preparation went on very well. I presented a cash book, a book for the minutes, pencils, paper, a money book, and twenty florins in it, also sixty copies of our Berlin Sontags Schule for the three quarters of 1866. Some English, American, and German friends residing here gave the necessary money for it. The next Sunday I conducted the school, in the presence of the new superintendent, Rev. N. We had ten classes with thirty children, and one class with ten infants, six visitors, among them the above mentioned lady, who was pleased to furnish the halls for such an excellent work. A blind man, teaching music to the children in the week, played the harmonium, and led singing extremely well. One of the visitors, an amiable young lady, wished to be teacher, and was invited for the next time. The children were very much pleased with this novelty, being Protestant partly and partly Roman Catholic, and wished to have such a pleasant kind of school repeated soon.

I joined the teachers in the evening, and walked with them to a house in the country, where a meeting was held and an address delivered by a Christian layman. This gave me a good opportunity of speaking again to them, and they have promised to keep to their new task, without fail. I remained another Sunday, and in the place of the superintendent, who had fallen ill, I conducted again the teachers' meeting and the Sunday-school. We had this time twelve classes with forty-four children, a large num-

ber, considering that all the Roman Catholic children had received strict orders to stay away from the school. They could not help looking very anxiously round the corner, sorry to be excluded. However, we had to exclude them for self-defence, not to lose the three halls altogether. Everything went on very well, until the next day, when one of the five ministers, Dean D., who has to inspect all the day schools of the place, as far as the Protestant religious interest goes, declared to me, that if we did not sign a petition to ask allowance for the new Sunday-school, he, as the inspector, would have to inform the Duke's government of it, and then it might happen that the Sabbath-school would be prohibited and closed. The possibility of closing an innocent school is not to be conceived, if at the same time the police is charged to assist and to protect the vicious gambling tables, week days and Sundays too. My friends consulted about it, and most of them could not agree to petitioning for a right, which they thought they possessed already. I have since heard that on the advice of the Dean E. they have not petitioned, and that they have not been disturbed either.

Before returning home, I visited Frankfort and Darmstadt. In Frankfort, the Sabbath-school is conducted by Rev. Mr. Davies and Prof. Finger, thirteen young ladies teach, 120 children come regularly, often a good many more are present. They have given proofs that they love the school. Prof. F. has promised me to find out young men with whom he could open a Sabbath-school for boys. How injurious the present system in Germany must be, is proved clearly by the utter absence of love and of capability among young and middle aged men to teach in Sunday-schools. In Darmstadt some Christian friends have engaged themselves to find out those who might unite there as Sunday-school teachers, and they will let me know them. Meanwhile the hostilities between Prussia and Austria have begun, and all the smaller German Powers are drawn into it. The general excitement caused by it, prevents for the moment such work as mine; but I remain ready to start for any place which offers some prospects for the Sunday-school work.

[WHAT Sabbath-school in the United States will accept Mrs. Constantine as a monthly correspondent, and do what they can, be it little or much, to help her supply printed matter for her own and other Sabbath-schools in Greece?]

TO THE SABBATH-SCHOOL CHILDREN OF AMERICA.

ATHENS, GREECE, Sept. 2, 1866.

MY DEAR LITTLE FRIENDS:—It seems hardly worth while to use up time and paper in explaining to you why I am writing to you on this beautiful Friday evening, for I am sure there is scarcely a boy or girl in dear America who would not like to hear all I can tell about this most interesting city, especially about Mars Hill, the Agora, and the ancient temples, all in sight of the place where I sit. Paul saw all these in their perfection, but we see them in ruins.

Now to-night I cannot tell you all about Athens. I cannot even tell you about the antiquities here, because the place is full of old temples, roads, aqueducts, burying places—in fact, one can seldom dig a cellar without turning out remnants of statuary, columns, &c. We should need to stop at every square foot of ground, and tell you something interesting about it.

You would like to hear about the King George I, his palace, then the people, their dress, customs, etc. Yes, we could talk many an hour, and laugh too, I suspect, at some of the odd things you might see here, but all this would take too much time: so perhaps it is better that you learn something about our little SUNDAY-SCHOOL. Now just imagine it is Sabbath morning, nine o'clock. The latch of the street gate is propped up by a block of wood; the front door is set wide open, and the front entry is conveniently furnished with chairs, stools, and one rough wooden bench. Our little Hattie of fourteen months, is ready in Sunday-dress and bib,—for though she is our youngest Sabbath-school pupil, she ought to be punctual. The hymn-books and Testaments are on the table ready, and they do not wait long. Mrs. E. with her two boys and little servant arrive first. This lady is one of the most warm-hearted Christians I ever saw; and for the last year she has labored with her whole heart for the dear children of our Sabbath-school. Neither heat, cold, nor rain keeps her away, though she lives at the other end of the town. She is a model Sabbath-school teacher. Her class numbers about six, all girls, from 10 to 14 years of age: they all commit Scripture texts for a lesson; last spring two of them began to learn in order to secure a copy of the Bible.

They are to learn the Sermon on the Mount, the Gospel of John and the three Epistles of John, then we promise to give them a Bible. Then there is another class of girls, who can read, but do not prepare a lesson. If I have time, I read a few verses with them and explain; but if I am occupied, then these are seated so near Mrs. E. that they can hear what she says. Her scholars are very attentive. The other morning we overheard one say to another: "Did you hear what Mrs. E. said to-day? It ought to be tied up in a *fine handkerchief*"—meaning it was precious. Then there is another class of little ones who cannot read—my class: they sit on the stairs, little Hattie being snugly wedged in between Johnny and Silk (one of the smallest girls). When we are quietly seated, Mrs. E. offers prayer; then we read the Scriptures in turn, one verse each. More than two years ago we began Matthew, and last Sabbath we read about the miracle of turning wine into water: John 2d chapter. I ask frequent questions, to be sure that all are attentive: after the reading comes the singing. How children love to sing! You are taught at home, at the day school, and at your singing-school and Sabbath-school; but here no one tells the children how to sing—no one cares to write pretty hymns for the little ones. Oh, no! the little boy can pick up a few coarse, vulgar, street songs: that is his training in singing. But good Dr. Riggs, of Constantinople, has translated into Greek some of the good hymns which your parents sing at the prayer meeting; so we have a little Greek hymn-book: besides lately he has added "The Evergreen Shore," "Marching Along," "I ought to love my Brother," "Even Me," "Sweet Hour of Prayer," and "Come to Jesus." Mr. Constantine had these six hymns printed for the children: so we sing them. "Come to Jesus" is a great favorite. Johnny sings away at the top of his voice: even little Hattie pipes out now and then, though last Sabbath she rather annoyed Johnny by darting her tiny fore-finger in his mouth just as he was singing his best. How nice when we shall have sixty hymns for children! then I shall venture upon a Juvenile singing school.

But you will think we have a very long Sabbath-school. After the recitations Mr. C. appears as librarian. I forgot to tell you that Mr. C. has a class of *one*—a bright boy, son of Mrs. E. He is trying for a Bible. "Well," you will say, "where is the library?" There it is in Mr. C's hands—in all about forty tracts, from four to sixteen pages in each: yet he has a catalogue, and takes a regular account. The children are just as eager to exchange, as you can possibly be. Now, do not laugh at our poor

library, because this is only the beginning. Mr. C. keeps doing a little for the children; by and by he will print and we shall have twelve more tracts, which, bound together, will make two nice books. We talk a great deal about it.

Now, we have no Sabbath-school papers. Some of our good little friends in Maine and Massachusetts sent us old papers: "The Well Spring," "Child's Paper," "Young Reaper," &c.; but they are in English. We have lent them to English boys and girls until nearly worn out, then I cut out the pictures, and paste on coarse card-board: these are my "rewards of merit." I never realized how much a picture can teach until I came to Athens, where there are no pretty pictures. Well, after singing our Sabbath-school is dismissed. We have been together an hour, and the children at least have spent one hour of God's holy day according to His commandment. No doubt they go to their noon meal, then go visiting or receiving company, see their parents, brothers, and sisters engaged in any kind of labor which seems necessary; yet we trust that seed will be sown in hearts which will bring fruit, in due season, to God's glory.

There are many obstacles in the way of a Sabbath-school. First, all are indifferent to the Word of God. Parents do not think it worth while to encourage their children to study the Scriptures. Of course, dear children, only the Holy Spirit can remove this difficulty. Then the Sabbath here is not a day set apart for religious duties: the Greek attends church early in the morning, comes

home to coffee; then prepares the noon meal, which being over, he is wholly occupied in making or receiving visits, promenading, &c. There is no Sabbath in Athens. How I long to hear the Sabbath bell! to see the house of God thronged with devoted worshippers! Thus you see there is no time for the Sunday-school. Again, there are no teachers. Your teachers, for the love they bear to Jesus, are glad to spend an hour every week in teaching you; but here, who loves Jesus? We have talked with priests often about instructing the children; but they only shrug the shoulder and say, "We don't know enough," or "We are too lazy," or "The Archbishop wouldn't permit it." Then we have yet to see whether an organized Sabbath-school would be permitted legally. Our school averaging about eighteen children and their teachers, has existed unmolested for nearly two and a half years. Next Sabbath another teacher will be added, and we are hoping for larger attendance, trusting that God will take care of us.

Now, children, we hope you will pray for us, and aid us all you can. Every Sabbath at Piræus, where Mr. C. preaches in the afternoon, we need *ten* Sabbath-school papers to distribute. The congregation is English: so don't throw away your old papers and books—they are needed here.

But my letter is very long. Are you not glad that I did not write besides about the temples?

Hoping that I have not wearied you, please accept the best wishes of both

MR. & MRS. CONSTANTINE.

THE HOME FIELD.

REPORT OF MR. S——.

I THINK I have spoken a number of times of a Roman Catholic family, where we (I say we, for Mrs. S—— engages with me in most all kinds of missionary labor,) have visited often, and so gained their confidence that they seemed impatient for these visits to be repeated. We have usually read some portion of the Bible, urged Jesus as the only 'way, truth, and life,' and prayed with them. During this last month, the father and daughter have both died. The father, just before he died, holding Mrs. S—— by the hand, said, before many Roman Catholics in the room: "I belong, Mrs. S——, to the Catholic Church. Their forms are different from yours; but, I think God likes your manner of worship better than theirs. What I am I owe to Mr. S—— and you; and if I am permitted to enter heaven, I expect to meet you there." He died very

calmly, and I think trusting in Jesus Christ alone for salvation. In my last report, I believe, I spoke of his loving so much to read Dr. Newton's Sermons to Children.

The daughter had been nearly blind for years; and for the last year, though suffering greatly with weakness and a cough, seemed happy to hear the Bible read and to have me pray with her. She was placed in a R. C. infirmary for a time, and while there would so refrain from coughing as to hear the Bible when read to others. I was called there to visit a poor sick Protestant woman, and administered to her the sacrament. This season the R. C. woman seemed to enjoy throughout. She returned home soon, being unwilling to stay there, because she was watched so closely by the sisters, lest she should receive Protestant instruction. They told her she must not receive religious instruction from us. She died full of peace.

The mother, and a son grown up, are now very desirous of our visits.

Another Roman Catholic young man has commenced attending one of our Sabbath-schools, and a meeting at the same place. After preaching last Sabbath in the afternoon, I asked him about the truths presented. He said he thought they were like the Bible, and that the Bible was right. I have given him a Bible, which I learn he is reading attentively and earnestly.

Our Industrial School numbers now over two hundred, and is a precious opportunity to impress upon the minds of little girls (a large number of whom are Roman Catholics,) words and lessons of Jesus. If I had a room sufficient to hold three hundred, it would be full soon, I think. The room we have is good, but not large enough. Our other Sabbath-schools are prospering.

MONTHLY REPORT OF F. F. H.—.

A great step has been taken in this city, this month, which makes all our hearts glad. The subject has pressed heavily upon us, and, more particularly, for the last two years. Often, with our hearts burdened, have we said to those who had means, "Provide us a Home for the Unfortunate, where we can truly say, 'Come with us, we will do you good!'" This month, thank God, one has been purchased, and in a few weeks will be in full operation. Then we trust our reports will be of those who have been rescued and saved.

Our schools are increasing; new teachers are becoming interested, and all things at present seem prosperous. We met a coarse, rough-looking girl, seeking wood from old buildings, some 12 years of age; and asked her if she had ever been to the sewing-school. She said, "No, she had not." We gently urged her to come, and the next Saturday she was present. We found teachers and scholars in full glee over her rude words and actions, which we soon quieted by kindly taking her by the hand, and welcoming her to a place among us. We asked her where she lived: she said "in the Rookery." "Where is that?" "Where you was when

you found Bridget and her mother drunk." "Possible, Maggie, that you stay in that horrid place!" "Yes, mum." "You see how badly they do, will you try to be good?" "Yes, ma'am. I tried to bring some other girls, but their bad mothers wouldn't let them come, and my mother wouldn't let me till I cried, then she let me." "Maggie, did you ever go to Sunday-school?" "No, ma'am. "Will you come to this place to-morrow at two o'clock, P. M.?" "Yes, ma'am." After the little girls, who had learned verses, had repeated them, we said to Maggie, "Can't you say something?" and she rose, and to our astonishment recited the verse, "Must Simon bear the cross alone?" &c., which in her peregrinations through the city she had heard some little girl sing. She was poorly clad, but passably clean, though she smelt so strongly of that human curse WHISKY, that she was most revolting. On Monday she came to my house, and left word for the 'Teacher' that she was sick on Sunday, and did not go to Sunday-school, but was going next time.

We have been thus particular, as we felt that, with God's blessing on our future efforts, she will be saved from entire ruin.

Preaching at the City Hospital every Sunday. As the employees and patients are mostly Roman Catholics, we feel encouraged when some thirty or forty of the inmates are present, in their half clad, sickly appearance; and we can but silently raise our hearts to God that his Spirit would enable the seed to spring up, and bear fruit to His honor and glory. We often say to them, our only object in thus visiting you is that you may come to Jesus Christ, obtain the forgiveness of your sins, and be happy in heaven. Under impressive sermons also in the Jail, strong men have been found in tears, which shows that there is yet a tender spot in their hearts, although crusted over by sins. We leave them, and our efforts for the salvation of their souls, in the hands of Him who will not let efforts made with an eye single to His glory be in vain; and we will continue in this work, whether "they will hear or forbear."

MISSIONARY INTELLIGENCE.

EASTERN TURKEY.

KHARPOOT.—DISASTROUS FIRE.—It originated in a Turkish shop, where a man had been smoking the evening before; and this is supposed to have been the cause of the fire. Before the flames could be checked, they had consumed nearly the whole of the business portion of the city. The shops

were closely packed together; and, of the five or six hundred occupied by the merchants, traders, grocers, and mechanics of the city, only a few are left, and these of the very poorest.

No Means to arrest it.—The city is wholly destitute of the means of extinguishing fires. There are no engines of any kind,

and no buckets even. Water is brought only in skins, upon the backs of fifteen or twenty city water-carriers; so that this agency cannot be relied upon. Of the multitude who come together at a fire, scarcely one in a thousand makes any definite and steady effort to check it.

Efficiency of the Missionaries.—We had, on previous occasions, rendered efficient service in putting out fires; and, as soon as this was discovered, everybody seemed to look to us. Several men ran at once to give us the alarm, as though we were a fire company. We have a force pump with hose for the protection of our own buildings, but there was no chance to use it. The theological school is supplied with a good number of pickaxes, shovels, etc., in the use of which the students earn a part of their support; so, with these implements and an axe and some ropes in hand, the students and some of the Protestants put themselves under our lead; and, until sunrise, they and we fought the fire in true American style. We cut it off in one direction by walling up the door of a khan with stone, and smothering it as it caught on the roof, by throwing on loose earth. In other directions we battered down walls, and dug up roofs, throwing the dirt on the advancing flames; and thus, by dint of hard work, the fire was kept from spreading among the private dwellings. If it had not been checked just when it was, hundreds of private houses must have been added to the already disastrous loss of property.

Mr. Montgomery gives the following account of a stoning he received at Zeitoon:

"At evening, as we were entering into the city to visit the Governor of the place, according to custom, a furious mob of men and boys from within met us, dragged us from our horses, and at once began beating and stoning us with frantic rage, rending the air with savage yells and curses. The Protestant brother who was our guide was quickly driven from our sight amid volleys of stones, the mob crying 'Kill him! kill the wretch!'

Priests the Instigators.—"The mob, as we afterward learned, was gotten up wholly by the priests, and instigated from Marash.—Just before meeting us they had been exhorted to kill us, by a priest, who told them murder was *usually* wrong, yet as this was a matter of the salvation of souls, they could do it with impunity.

Good to Come.—"In the mean time good is likely to come out of the matter. The Zeitoon people, fearing that they have overdone their work, are kept under a wholesome fear."

MR. SCHNEIDER writes from Broosa:—"The Protestants form a regular community, formally acknowledged by the authorities. There is a church here of fifty members, and a community of 160 souls, with a Sabbath audience of 150. Their pastor is one of the first Protestants who, amid much violent persecution, embraced the truth, and he has proved himself a useful laborer."

WESTERN INDIA.

MAHRATTA MISSION.—*Cry for Help.*

Mr. Fairbank wrote, August 1: "It was no easy matter to divide the work of our eight districts (in this vicinity) into three parts, and impose it on the three missionaries who will be left when we go away. In this our extremity it seems very sad that not even one new recruit is to come with the Bissells, and that even they were detained in America for months after they were ready to start on their return."

MISSIONS

OF THE REFORMED PROT. DUTCH CHURCH.

REV. E. C. SCUDDER, of the Arcot Mission, writes:

"You will be glad to hear that one of the most respectable families in the village adjoining Kattupadi has recently renounced heathenism, and joined us. We trust it may be the beginning of a more extensive movement. When one leads the way in a village, fear, which often restrains the rest, is in a measure removed, and the prospect becomes hopeful. How it will prove in this instance time must determine."

The famine, which prevails so fearfully in Northern India, is not wholly unfelt in the Southern provinces. Mr. Scudder, after speaking of the unusual temperature, says:

"India is certainly seeing hard times this year. The failure of the usual rains has produced a corresponding failure of the crops. The people sowed, but reaped not. Rice and other grains have gone up enormously in price. Many are actually starving to death. In some places, a sufficiency of water for even drinking purposes is not procurable. Our own Christian communities are not exempt from the general suffering. Their growing crops withered long before attaining maturity, and many of them have not food to put into their mouths. Soon after I set foot in Vellore I was met with the cry, 'Our crops have failed; we are suffering. Cannot you assist us?' We must help those people in their starving condition, and are doing all we can among ourselves to relieve the pressure, but our limited means will not go far."

MISSIONS

OF THE UNITED PRESBYTERIAN CHURCH.

From a recent statement, we find that the mission to Egypt has been in operation twelve years, and that its labors are now carried forward by eight ordained missionaries, a printer, three female missionary teachers, and twenty-nine native agents—preachers, teachers, Bible-readers, and colporteurs. At the several stations and outstations, Arabic preaching is maintained by the missionaries and native helpers. The eleven day schools and one boarding school have an average daily attendance of six hundred and fifty children of both sexes. From the pen of Rev. James Hogg, we find this statement :

“The chief success of this mission has hitherto been among the Copts, or native Christians, who number nearly half a million souls; and this success has been such that the missionaries are hopeful of seeing ere long a general reformation in this lapsed Eastern church.

Their labors are not restricted, however, to the Copts. Nearly one-third of the children in attendance at the mission schools are of Muslim or Jewish descent, and hundreds of volumes of Scriptures and other religious books are disposed of every year among Muslims and Jews.”

Miss Gordon, writing from Dharmasala, India, July 6, says :

“Yesterday, about 3 P. M., while I was standing in the bed-room up stairs, I heard a sound as if something heavy had struck the ground and jarred the house, and then it appeared to strike right under the house. I hastened into the veranda to see what Mrs. Barr thought it was. It seemed as if the house was on wheels, but did not go away. One of the children was asleep in bed, so that I could not go down stairs and leave him for the house to fall on. But it was over in a few seconds, and all were talking about the “earthquake.” I hear that in the month of March a severe shock of an earthquake was felt in this place so that the English residents all left their houses for a time and lived in their tents.”

Mrs. Gordon writes from Sealkote, India, August 9 :

“A few days since some men came here from a place called Dumtal, several miles away, as inquirers. They belong to a company of people who are weavers. They have known something of Christianity for some time, and when lately the head man among them died believing in Jesus, he exhorted the others to become Christians. There are fifteen families who want a missionary to teach them. If they become Christians the villagers among whom they now live will not let them remain there, and they will have to look out for some other place to live in where they can still follow their trade and support themselves.”

MISCELLANEOUS.

FAREWELL MEETING.—The members of the Board, with quite a number of ladies and gentlemen, met in the Society's Rooms on Friday, the 25th of October, to say “good bye” to Rev. Mr. and Mrs. Merwin and Rev. Mr. McKim, missionaries to Chili, South America. After singing, Rev. Dr. Burchard opened the meeting with prayer. The Corresponding Secretary addressed, in behalf of the Society, the young brethren. Dr. Trumbull, who was present, gave a most interesting account of his labors in South America, and contrasted the state of Chili now, with what it was when he first put foot upon her soil. The laborers had been few, few indeed, and yet look at the results. It seems to us almost a small thing to send these two brethren; and yet just as surely as there is a Bible, and a God of the Bible, they will make an impression. They must succeed.—The Romanists call us schismatics, and in one sense we are. We go to make, if possible, a schism—a division in the hitherto unbroken whole of this great mass of error, in favor of truth and light.

Messrs. Merwin and McKim gave the reasons, when called upon, which led them to choose South America as their field of labor, and earnestly besought the friends of Missions to sustain them with their prayers and Christian efforts. All present expressed the pleasure they had enjoyed in meeting these dear young men on the eve of their departure. There are others who would gladly follow if the Christian church would bid them go. Rev. Mr. & Mrs. Merwin sailed for Chili the next day. Mr. McKim has also sailed.

WE call the attention of our readers to the advertisement on the third page of the cover. Every reader of the "Christian World" should have this Biography, that he may see how much DR. BAIRD did for the cause it represents. Few Americans have had so singularly an interesting and instructive life.

THE CONFESSIONAL.—Garibaldi, the great Italian patriot, summed up his speech, on entering Florence, with these emphatic words: "Italian mothers! Italian sisters! if you wish your sons and your brothers to be good patriots, never again enter a confessional." It has often been found, that Catholic servants were very useful, docile, and in many instances regular attendants on the religious services of the families with whom they lived, till they attended the confessional; after which their whole demeanor became sadly changed.

THE SYNOD OF WABASH, at their last session, passed the following:

"RESOLVED, That this Synod respectfully commend the American and Foreign Christian Union to all the churches within our bounds, and urge them to take an annual collection in its behalf.

Resolved, That the Synod recommend Rev. W. D. Rossiter, the District Secretary of the Amer. & For. Christian Union, to all our churches which he may be able to visit."

The following is a resolution published in the minutes of the United Presbyterian Synod of Illinois:

"RESOLVED, That this Synod has heard with pleasure the statements of Rev. I. M. Harris, District Secretary of the American & Foreign Christian Union, concerning the important work of that Society; and in view of the importance of the work, and also of the fact that the United Presbyterian Church has a direct interest in the work through the connection of our Brother Moorehead with it, cordially recommend this cause to the congregations under its care, as deserving an interest in their prayers and contributions."

ITEMS.—PROTESTANT CHURCHES IN PARIS.—People are now living in Paris, who can remember well when no such thing as a Protestant church was to be found in that great city. Now there are thirty-seven churches, chapels, and places of Protestant worship.

RATHER TOO SWEET.—In the Free Milton Church, Glasgow, in the days when Dr. John Duncan was minister, there sat one of the "men" from Rosshire—a picturesque man arrayed in a blue camlet cloak, with a bright red handkerchief tied up his cheeks. He was in the habit of walking into the vestry after the sermon, and giving the young minister an advice. A young friend of ours was preaching an early sermon in this church, and after sermon this extraordinary figure whom he had noticed under the pulpit stalked into the vestry, and said—"My young frien', ye hae gi'n us a sweet discourse the day. But there's ae thing I would say—a discourse may be awre sweet. I would say to you, as Boaz said—Ruth second and fourteenth: "Dip thy morsel in the vinegar."—DR. BEGG.

BROUGHT BACK.—A clergyman who quitted the Church of England for Rome in 1850 left behind him his prayer book, the last time that he officiated in the pulpit of a church near Bristol. He has since returned to the Church of England, and he had the satisfaction of receiving a few days ago, by post, his long-lost prayer book, after a lapse of sixteen years.

TEMPERANCE.—Our notice, in the Sept. No. of the WORLD, of Rev. Mr. Hanks' Lithograph Picture, representing the beginning, progress, and end of Intemperance, has led to various orders for the picture. We would now state, for the information of others who may wish it, that the price of that picture is \$5 00, half price for missionaries. The above picture is two feet by four. There is a good one 18 inches by 24, for 75 cents.—Send orders to M. H. Sargent, No. 13 Cornhill, Boston, Mass.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF OCT, TO THE 1ST OF NOVEMBER, 1866.

MAINE.

Topsham. Cong. Ch. in full of L. M.
for Rev. D. F. Potter.....27 20

NEW HAMPSHIRE.

Hollis. Cong. Ch. & Soc.....39 40
New Ipswich. Children's Fair.....8 00

VERMONT.

Brattleboro. A. Vandorn.....5 00

MASSACHUSETTS.

Hadley. 1st Rel. Soc. by E. Nash, Tr.....11 20
E. Weymouth. Cong. Ch. & Society
makes Martin E.
Hawes L. M.....30 00

Monson. A. W. Porter, Esq.....250 00
Chelsea. Miss M. A. Chittendon.....1 00
Cambridgeport. Prospect-st. Ch & Cong.....114 00

" E. D. Goodrich for
Sabbath-schools.....100 00

" E. D. Goodrich for
the Hung'n Mission.....400 00

Boston. W. O. Grover, to make him-
self a L. D.....100 00

" J. B. Tilton.....25 00

" W. S. Houghton.....25 00

" J. N. Dennison.....10 00

Wellesley. Cong. Ch. & Soc.....32 00

Danvers. Maple Ch. & Soc.....36 50

Salem. South Ch. & Soc.....112 31

Fitchburgh. Ch. & Cong. of Rev. A.
Emerson, for L. M. of
F. Phillips, E. Whit-
man, Mrs. E. Harria,
Mrs. J. R. Haskell, &
Mrs. J. H. Fairbanks.....175 88

Millbury. 1st Cong. Ch. & Soc.....41 57

Worcester. Union Ch.....100 35

So. Adams. Cong. Ch. to make Rev. J.
Tatlock, Jr., L. M.....22 76

Deerfield. Rev. R. Crawford, D. D.....5 00

Monson. Cong. Ch.....27 40

Springfield. Olivet Ch.....9 00

" South Ch.....66 70

Holyoke. 2nd Ch.....7 00

Long Meadow. Ladies Benev. Ass'n of
which \$5 for Rev. Mr.
Clark's Mission in Italy.....34 69

" Gents Benev. Ass'n.....36 85

Northampton. Cong. Ch.....21 00

RHODE ISLAND.

Providence. Jas. Taft.....1 00

CONNECTICUT.

Abington. Cong. Ch. Mo. Con. for Rev.
Mr. Grieve's field.....1 50

Mansfield Centre. 3 friends by Z. Stora.....14 00

Wilton. Cong. Soc. in of L. M. for Ch's
Marvin.....27 00

Waterbury. Bapt' Ch.....11 31

" M. E. Ch. to make Rev.
Geo. Stillwell L. M.....30 03

Westville. Cong. Ch. to make Rev. J. L.
Willard & J. H. Benton L. Ms.....62 31

Gilead. Sam'l Talcott.....5 00

Stratford. Col. G. Loomis, U. S. A.....5 00

NEW YORK.

Potsdam. 1st Pres. Ch. by M. Brown.....23 68

Jordan. G. Barnes ann'd do'n \$16 for Miss
Rankin's field \$14 25.....30 25

N. Y. City. Womens' U. B. Soc. Mrs.
J. E. Johnson, Tr., for Miss
Rankin, in gold.....52 00

" Miss G. W. Codwise for Mis-
sion work in Chili.....5 00

" C. West Pres. Ch. S. McNeill
Treas'r.....283 98

" Ch's P. Kirkland.....40 00

Geneseo. 1st Pres. Ch.....46 46

N. Y. City. Antioch Bapt' Ch. to make

Rev J. Q. Adams L. M.....30 00

" Yorkville Bapt' Ch.....8 00

" Jas. A. Raynor.....5 00

" Attorney St. M. P. Ch.....3 00

Whitehall. Pres. Ch.....30 00

North Granville.....13 00

N. Y. City. Cash. U. A. \$5, W. Lambert,
\$10, for Sab. Sch'l work.....15 00

Shorteville. Pres. Ch. makes in part Rev.
L. R. James L. M.....16 04

West Fayette. Pres. Ch. to make G.
Van Sickle L. M.....20 96

Romulus. Pres. Ch. on L. M. for A. V. B.
Day.....19 62

Waverly. Pres. Ch. \$51 25, Sabbath-sch'l
\$10, to make Rev. D. S. John-
son & G. F. Waldo L. Ms.....61 25

Batavia. Pres. Ch. in full of L. Ms. for G.
W. Hull, N. F. Wright, & S.
Ives.....78 00

Trumansburgh. Pres. Ch. to make Rev.
W. N. Page, L. M.....30 94

Tonawanda. Rev. C. D. Burlingham.....1 00

N. Y. City. Mrs. Stephen Griggs.....25 00

Schenectady. P. R. Toll in full of L. M.
\$5, F. Toll, \$3, Mary G.
Toll, \$2, M. Antoinette
Toll \$2, for L. Ms.....12 00

Port Richmond. R. P. D. Ch. by A. C. "
Wood, Tr.....20 68

NEW JERSEY.

Newark. South Pres. Ch.....150 00

" Wm. R. Sayre for L. M.....30 00

" A. Carter, towards the educa'n
of a young man in Mr. Clark's
field, (Italy).....100 00

Vineland. 1st Pres Ch. by H. McKinney.....15 00

Blackwoodtown. Pres. Ch.....15 00

Phillipsburg. J. M. Andrews in full of L. M.....10 00

Trenton. I. S. Hutchinson.....5 00

Madison. Pres. Ch. Jas. A. Webb, Jr. &
Mrs. E. M. Mandell, L. Ms.....100 82

Englewood. Pres. Ch. by J. A. Hum-
phrey, Tr.....168 61

PENNSYLVANIA.

Pittsburg. Wm. Thaw \$50, Mrs. Denny to
make Mrs. S. F. Scoville L.
M \$30, J. K. Morehead, S.
M. Kier, \$20 ea., Jones, Dal-
zel, Spang & Co., Morehead
& Co, Pears, Nemick & Co.
Clark, Campbell, Lippencott
& Co, Schwartz, Edwards,
Schwartz, \$10 ea.....240 00

" Bell & Bro. Bryan, Weyman
& Bro. Fahnestock, Bell,
McClintock, Duff, Graff,
Childs & Co., Hussey, Dil-
worth, McCully, Kirkpatrick
& Bro., Laughton, Mrs. Bal-
ley, \$10 ea.....150 00

" Bachelder, Jones, Lea, Ken-
nedy, Jones, Bryan, Black,
Caughy, Marshall, McCur-
dy, Gray, Hailman, Mc
Knight, Rankin, Hays, Bid-
well, Dilworth, Park, Stev-
art, Cash, Porterfield,
Holmes, Edwards, Bake-
well, Kelley, Lyon, Riddle,
Rea, Hart, Weightman, Mof-
fett, Brook, Merrick, Bruce,
Johnson, Tindle, McKee,
Beymer, Bred, De Quoeche,
Jamison, Loomis, Dehm,
Ross, Moore, Shaffer, Ste-
venson, Bigham, 3 Messrs.
Reyners, Hays, Morrison,
Berry, Davis & Co., Totten,
Shepton, Dilworth, Davis,

Pittsburg.	Rabe, Thomas, Hanna, S. W. S., Scott, Linhart, McEwen, Bushnell, Reed, Hitchcock & Co., Davison, Patterson, Sykes, Davis, Smith, Bushnell, Smith, Glosser, Lippencott, Childs, Fulton, Broed, McIlvain, Hays, Forsyth, Spence, Jones, Dilworth, Mrs. Pakewell, \$5 ea. W. H. Lowree \$4.....	444 00
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"	Jas. Montgomery for education of Angelo Girola in Milan, Italy.....	100 00
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"	3d U. P. Ch. for S. Italy.....	57 84
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Bethlehem.	ers, Crothers, Wolle, Krause, Erwin, Krause, Wolle, Treasurer, Wolle, Abbott, Doster, Dodson, \$5 ea., Others 38 40.....	138 40
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Batavia.	Cong. Ch.....	21 65
Homestead.	U. Pres. Ch.....	14 20
Belvidere.	Pres. Ch. add.....	2 50
Joliet.	Cong. Ch.....	16 20
"	Pres. Ch.....	6 15
North Henderson.	Pres. Ch.....	14 60
"	U. Pres. Ch. in p't.....	8 60
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Rockville.	E. M. Elsey.....	2 00
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"	1st Pres. Ch. in part, M. Tilton \$5, C. Barnes \$3, Messrs. King, Alling, Mof-fett \$2 ea., S. Cochran \$1, Mrs. Crane 50c. Mr. Walker 25c.....	15 75
OHIO.		
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THE
CHRISTIAN WORLD:

MAGAZINE

OF THE

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CHRISTIAN UNION.

"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

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T H E

CHRISTIAN WORLD.

VOL. XVIII.

JANUARY, 1867.

No. 1

OUR CAMPAIGN FOR 1867.

WE greet our friends and readers with a happy New-Year ! That it may prove so to them and us, is our most earnest desire. The wonderful providences of God have brought this Society to a period of immense responsibility. As it stands at the very threshold of the year, and views the work that now lies before it, it almost shudders at the prospect. Nearly one-fourth of the globe, which until lately seemed shut up, barred and ironed, by the impregnable walls and bolts of superstition and error, is open before it. Kings and nobles no longer band together to uphold the throne of a religious tyrant. Monarchs are not now seen creeping upon their hands and knees, as suppliants pleading for a smile from one who calls himself the Vicar of God.—Two hundred millions of souls stand waiting to know at least what all this means. They have hitherto accepted a creed forced upon them ; now they find themselves free to hear, think, receive and accept. And what shall they accept ? Infidelity stands ready to throw its dark and fatal mantle over this great mass of immortal beings. Skepticism whispers doubt and uncertainty, and appeals to the past as evidence of the uncertainty of creeds and prayers and religious ordinances. Foes within and foes without of the cross of Jesus, battle day and night for victory. Is this great multitude freed from thralldom, to be rushed into a state worse by far than the one from which it is escaping ? Christians of America ! we must in a great measure answer the question.

Here stands a Society which the united Protestant Church of this land has constituted for the work of evangelizing nominal Christendom. For years and years it could only send men to blow the trumpet around the walls. Now they may enter in, and walk to the very seat of the beast, scattering as they go leaves from the tree of life. It is with grief that we are obliged to tell you, Christian friends, that this Society has not one-fourth the means necessary for the work you have assigned

it. Every dollar that we received last year might be appropriated for Italy alone, and leave much, much to be done there. And what shall become of Mexico, and the great continent that lies south of us? which in a religious sense should be under our care. There is no other Society in this country organized for this work. Shall it go on this year in its enfeebled state? or shall it keep pace with the chariot wheels of God's providence?

With earnest prayer to God that He may incline some of the benevolent, wealthy men among the thousands of our readers to ask themselves, What should we do for South America? we ask:

Are there none to give us this year one hundred thousand dollars for the evangelization of that great continent?

Are there none to give us the same for Italy, Hungary, Greece, and Mexico?

This has proved an age of munificent charities. Rich men have been led to feel that wealth given to benefit the masses is wealth safely invested. Will such names as that of Peabody and Stewart and Dodge and Roberts ever die? And yet does not the act of that noble gentleman, Mr. Ackerman, who gave so large a sum a few weeks ago to spiritually enrich the poor heathen, transcend even their deeds? No building will perpetuate his name. No monument will commemorate his praise, but will not souls welcome him in heaven as saved from degradation and idolatry through his means?

Christian brethren! you who have the means and can do it, will you not invest a hundred thousand dollars this year in South America?

Italy has now taken her place among the free nations of the earth. In a political sense, she has been born again. Her great statesmen hesitate not to denounce, in unmeasured terms, the Papal hierarchy, and look forward to its complete humiliation as a foregone conclusion. Men who love the souls of their countrymen look to the Church of this land for aid, and they tell us if we will help them now in their endeavors to Christianize that beautiful land, it will soon place itself beyond the point where pecuniary assistance will be needed. This Society has now in that field three American missionaries, who have under their care nearly fifty Italian assistants, ministers, evangelists, colporteurs, and Bible-women. They need hundreds.

If churches will take up each an evangelist or a colporteur, he would communicate through us with the church that supports him, and thus keep up an interest which no other course could so well secure. The Sabbath-school at Penn Yan has adopted this plan, and has furnished the means to employ an evangelist. Who will follow this good example? Our missionaries have promised to translate the letters.

Why could not this also be done in South America? Mr. Gilbert

has asked the question, and stands ready to appoint as soon as funds are furnished. How many of our churches might thus have, besides their own, a minister in South America and one in Italy, preaching the unsearchable riches of Christ !

We have in South America five ordained clergymen, and Mr. Trumbull, whom we still look upon as our missionary, will soon return—the sixth, and father of South American missionaries.

Fathers and brethren, we long to say to Italy, and South America, and Hungary, and other Roman Catholic countries, We wish you a happy New-Year, and here is the evidence that we are sincere—the Bible and the living preacher ! Shall we send such greetings ?



THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE FIRST.

WE publish this month the first of a series of articles, abridged from the course of lectures prepared by Col. J. Rivera y Rio, on the history, condition and prospects of his native country. Our readers will thus have a good opportunity to learn the truth on many important points, concerning which we have had no sufficient or authentic means of information.

Mr. Rivera y Rio was distinguished at home as an author of popular books, in prose and poetry, a journalist, and a deputy in the General Congress. He has studied our institutions during his exile, and has thus been able to contrast them with those of his own land. He says :

“ I shall endeavor, with all possible brevity, to give a sketch of the facts most important to be known, which have been the origin of the disturbances that have so frequently occurred in that country, so richly endowed by Providence with the elements of prosperity, and so worthy of a far better fate. I wish that the facts which I shall present, may serve to call the attention of this sister nation, which, so near to ourselves, exhibits so many proofs that a Republic and Liberty are compatible with Peace, with social aggrandizement, with prosperity in all departments, and with perfection in moral and religious instruction, which serves this nation as a precious chain of union, and has recently prevented its overthrow, and enabled it to take that gigantic step in the history of its civilization and social improvements, which has long been desired by the world : the emancipation of a race of men, who now bedew with tears of gratitude the holy pages of that book of progress and liberty—the Bible !

It will be gratifying to see the Mexican people, who have been so many years struggling for the good cause, beginning to enjoy the benefits of a lasting peace, and then engaged in learning and teaching the

lessons of that divine book, which the tyrants of the church of Rome do not allow to be inculcated, unless surrounded with commentaries and notes, to interpret the text and falsify the word of God.

The customs of the American people, their civil and religious advancement, their system of instruction, will doubtless be soon taken to Mexico ; because an emigration of distinguished men of that country could not contemplate with indifference so many advantages in moral order, so great progress in the sphere of ideas without importing them into their native land at whatever cost.

Persons who are not acquainted with that country, believe it to be given up to anarchy and misgovernment, and tell us ironically, that we love revolutions and delight in war. Lamentable error ! It is true that we love revolution as our rights demand it, as nations accept it, as a means of obtaining a more durable peace. We love revolution, when the state of the country does not satisfy us. Then we desire improvement, which is the constant longing of human nature. We love revolution, when an avaricious and proud clergy divide the power with the authorities, and deny us the right of choosing our functionaries ; when military dictation weighs upon a people eminently republican, when tyranny imposes limits to our prerogatives as citizens, and we are forbidden to think, write, teach, learn, gain instruction and make progress and become worthy of the age in which we live.

If we did not like revolutions, we should still be governed by the Viceroy of Spain and watched by the holy office of the Inquisition.—We should still be the tributary colony of three centuries ago, and we should not enjoy the few social advantages which are enjoyed by our old rulers, as is now the fact in Cuba, which has a censorship over the press and slavery sanctioned by the laws—those miserable abuses of power which ruined the country of Isabella Second.

There is no country more opposed to educating its colonies than Spain ; and to prove this, it is sufficient to compare the present legislation of the Antilles with that of Canada, that of Mexico, some years ago, with that of British America.

It is for these reasons that we have liked war, that we might place ourselves on a level with the United States, and cast off the opprobrious yoke of our rickety Cæsars. We have desired to emerge from a shameful tutelage, under which we learned nothing more than to found monasteries of recluses and misanthropes ; under which we had no better public spectacle offered us than that of the *auto de fe* ; while the reading of a Protestant Bible would have caused the burning of a whole family at the stake. We desired a life of our own, constitutional law, and liberty of conscience. We wished to abandon our life of Pariahs ; and we made a revolution—the first of our revolutions. Is

it not true, that it was worth the cost ? We wanted toleration, like that in England, the land of your ancestors ; better indeed, like yours ; and we cared not if we should some times be called lovers of sedition. We rebelled against our oppressors, and followed the footsteps of Washington and Jackson, who also loved revolution like us.

But when we had consummated our glorious revolution, the Romish clergy and the privileged classes, who had opposed and excommunicated it, began to disturb our peace, because, in their view, our separation from the crown of Spain was a crime.

From that time to this, whenever the public power fell into the hands of the partizans of the theocracy and the dictatorship, we struggled to restore it to the people ; whenever they were deprived by force of their sovereignty, and a tyrant arose, we fought for the restoration of right, and cast down the usurper who had been enthroned by wickedness. These have been the motives of the revolutions of Mexico ; great generous tendencies, opposed and suffocated by men who belong, heart and soul, to Europe, and who believe that America is her patrimony.

Ever since the sword of Cortes overthrew the idols of the Aztecs, not from aversion to paganism, but in order to get gold—I can affirm that the clergy who came to New Spain, have done nothing else but labor for Europe. Their sympathies with the Catholic thrones have been proverbial, and greatly alarmed political men, who were lovers of Mexican nationality, by sometimes touching the dark cords of that treacherous net, which more than once has been stretched against the independence of Mexico. The liberal administrations could do nothing against the perfidious machinations of their enemies, because their programme of guarantees and lenity was opposed to every rigorous measure ; and although during the interregnums of clerical dictatorship blood was shed in abundance, scaffolds were erected and men were exiled *en masse*, the Republicans on repeated occasions pronounced these words : ‘Oblivion of the past and pardon to the conquered !’ and those who were pardoned continued silently and hypocritically to forge chains for Mexico.

The Mexican clergy have Rome for their country and the Pope for their King ; while they instinctively detest Mexican nationality,—first, because their love and sympathies are with the Pontiff ; and secondly, because the enlightenment and advancement which worthy Mexicans long for, are obstacles to the retrograde and servile education which the clergy dispense to the people.

They think the existence of an enlightened Republic incompatible with their own life, with all the shameful errors which the clergy represent, defend and propagate. They desire a foreign monarchy, because they think it easier to be realized than a theocracy which could

be supported by so-called *nobles*—who are nothing but rich sluggards, without any profession or business, living on the labor of other men—and their Prætorian soldiers, who have murdered the people in the fields and even in the streets, and have erected scaffolds to immolate even the physicians of their enemies, as they actually did in Tacubaya in 1859. It is evident, therefore, that there are not elements sufficient for the establishment of a theocratic government, which could ever become a colony of the Pope ; consequently, the Catholic clergy decided in favor of a foreign monarchy, sustained by Swiss soldiers which should strangle the aspirations of the people. The bishops of Mexico, who had been banished by the Republican authorities for their sedition and for being enemies of order, begged Napoleon Third to interfere with his power and decapitate the Republic.

Labastida, the Archbishop of Mexico, occupied the Regency, with two traitor generals. The 'Council of Notables' was composed of *nobles*, friars, priests, sacristans and military men in the service of the bishops. That council voted for Maximillian as Emperor, and that adventurer came from Miramar and ruled supported by forty thousand French bayonets. The Empire, like all the other discretionary administrations which Mexico has had, was the exclusive work of the clergy and their partizans ; and so evidently, that they never pretend to deny it.

It is truly most sad to contemplate the programme of instruction imposed on that people by the clergy. It is enough to disgust travelers and our neighboring friends, to see the rickety tendencies of the superficial instruction under which man only inherits absurdities and prejudices ; woman lives like a slave during all the periods of her existence ; the rich accumulates wealth, only to give it to the clergy in payment for the salvation of his soul. The aborigines, instead of the idols which were seized by the Spaniards, preserve other deformed images, the statues of grotesque and ridiculous saints and pictures of the Mother of Jesus of a thousand shapes and forms. To visit one of their cabins, and look with indifference at the diminutive pagoda, is almost impossible. Sometimes laughter is excited by a piety so extravagant, sometimes the eyes overflow with tears of compassion, without the power to prevent them. The Romish clergy are responsible for that extreme ignorance. The Romish clergy need this work of iniquity for their own selfish purposes.

There is an Indian who is proud of an image which he possesses of a miraculous saint, which, as he says, has stopped the pestilence, conjured away the locusts and brought the fertilizing rain to his field, besides other prodigies, to which the neighborhood bear witness. You might sooner take out the heart of an Indian woman, than deprive her of those frightful images which the clergy have taught her to worship.

The Indian, who spends so little money to satisfy his necessities in clothing, dwelling and food, performs many pilgrimages to visit numerous miracle-working saints in the course of the year, and in each chapel or church leaves a good sum of money.

The clergy, who for their only book of instruction in schools have the Catechism of Ripalda, in which not even the Ten Commandments given at Sinai are in conformity with the Bible, have opposed all improvements, and all diffusion of knowledge ; because these would not agree with the numerous errors which are preached and taught by the Romish church.

But, contrary to all this, the administrations of the Liberals, who have promulgated the constitution—the most tolerant and progressive constitution ever known in the world—have broken all the chains which bound public instruction, allowed the free importation of books of all kinds, proclaimed the freedom of teaching, and had begun to see the fruits of their policy, which are diametrically opposed to those produced by the semi-monkish instruction given in the Romish seminaries and convents.”

[At our request, Mr. Riley has kindly furnished the following. We hope our readers will peruse not only the narrative but the appeal. Mr. R., with others speaking the Spanish language are engaged in preparing a religious literature for Mexico and South America. A portion has been printed; a still larger portion is ready for the press.—Money is the one thing wanting Benevolent Christian men! will you not furnish it?]

IN A PRISON.

THE Spaniard, Jose Gonzales, and his companion had been condemned to die on the gallows. As I thought of them in their lonely cells with the awful memory of a murder to haunt them, away from friends, in a foreign land, among a people of a different language from theirs, intensely isolated, within a few hours of the gallows and—the beyond—I longed to do something to guide them to Jesus, the sinner's friend.

Praying for God's blessing upon my effort, I sent them by mail an earnest Spanish prayer printed on a card, with the request at the foot of it that it might be offered up daily, and also one of Ryle's most excellent tracts, called "Christ and the Two Thieves," in Spanish. On the Wednesday before the Friday when they were to be executed, I called with a Mexican friend at the jail in Brooklyn, where they were imprisoned. With a feeling of horror had I drawn near to those men so soon to die on the gallows. We were shown their cells. My friend, once a deluded priest high in power in the Church of Rome, but now, through the reading of a Bible that had reached his hands in Mexico, an earnest follower of Jesus and upholder of the truth as it is in Him,

first spoke to Gonzales. After a few words, he put the question to him, Do you trust in Jesus and His merits for the salvation of your soul? Yes, "I do." After some conversation with him, he left him to speak to his companion. I myself then said a few words to Gonzales. He suddenly interrupted me to tell me that some one, he knew not who it could have been, but prayed that God might bless him, had sent him within a few days by mail a most precious tract. He had it by his side: it was the one already mentioned. Opening it at the first page, he showed me those verses that tell of Jesus on the cross saving the dying thief, and speaking words of glorious promise to him. He let me know, with deep feeling and joy expressed in his voice and face, what comfort he had derived from reading and studying that messenger of saving truth; and then showed me the card with the prayer, and, pointing to the request at the foot of it, told me that he had been praying that prayer daily in his cell, with a look that spoke of the answer of peace he had received. On my telling him that I had sent them to him, he looked at me for a moment—then took my hand and thanked me with a depth of feeling that thrilled me. I shall never forget his expressions of gratitude when I parted with him, to meet him next in the beyond. The feelings of dread reluctance with which I had drawn near to him, were changed into those of grateful joy. Reader, when giving a tract away think less of the difficulty of giving, more of the joy of having given. Gonzales had said to me that the last words he meant to speak were "God, receive my soul." With sad interest I turned to the accounts of their execution in the papers the morning after their death, and found the words. "Deputy Isaacs approached to arrange the noose, and a moment of fearful suspense followed—a suspense which seemed to be felt more by the spectators than the two unfortunate men most deeply concerned. Gonzales even smiled, but with nothing of bravado in his face. As the black cap was drawn over their eyes, Gonzales exclaimed in Spanish, 'God, receive my soul.'"

Christian, you are glad that that little printed messenger of glad tidings preached Jesus to that soul before it passed from the lonely prison-cell into eternity. Christian, there are not far from twenty millions—soon to leave this world for the beyond—who speak the Spanish language on these American continents *without a Christian literature*. Many of them are anxiously seeking salvation. Many of them would rejoice to have Christian tracts, papers, and books to read. Tracts might carry saving truth to countless souls among them. The few missionaries in that field are again and again making the *most urgent appeals* that they should be sent to them for general distribution.

"There is many an evil done for want of *thought* as well as for want of heart." I would earnestly ask you to *think* of Mexico and South

America in connection with what might be done for them by means of the press.

A special effort is being made to prepare an attractive Spanish Christian literature, and to distribute it in the Spanish American republics. The translation of the tract "Christ and the Two Thieves," and the card already mentioned, are fruits of it. Reader, will you contribute something, little if you can only give little, much if you can give much, towards meeting the expenses of this effort, and to aid in pushing it on more and more vigorously? If so, please send what you may wish to give for this object to the office of the American and Foreign Christian Union, addressed "Towards a Christian Literature for the Spanish American Republics."

Special attention is invited to the following statements from Christians who are seeking to pass the Gospel to the Spanish American Republics:

MISS RANKIN, MEXICO.

"One of the most important necessities for the Spanish population of our continent is an improved and enlarged literature. * * * The laborers in Mexico and South America find their efforts greatly retarded for the want of suitable books. Those bearing directly upon the errors of Popery are most in demand, and the want of a sufficient supply both in quantity and character is keenly felt. * * * It seems hard that the want of a few hundred dollars should retard an operation in which the spiritual enlightenment of so many millions of souls is concerned. Will not some of our wealthy Christians advance the necessary funds for such an important object?"

The present condition of the Spanish race of the American continent is a highly critical one. They may be regarded as in a transition state. Their eyes are opened in a good degree to the errors of the religion in which they have been nurtured for centuries, and they are really in quest of a better system than that which they have abandoned.—No means can be presented better calculated to give proper direction to thought and investigation, than the literature of the Bible and its teachings. The people are hungering and thirsting for the bread and water of life; and shall they be stinted because the churches of this highly favored Christian land withhold the means within their power?"

REV. MR. GRIEVE.

"The first and greatest want of the Mexicans is a Christian and enlightening literature. The Bible, the Bible for Mexico, and with it all the enlightening literature that can be translated."

REV. DR. TRUMBULL.

"Regarding Chili, I am happy to report a door wide open. Our feeling has long been, in Chili, that the press would afford us ready access to many who could be reached not easily in any other way; and our regret has for the last six years been, that we could not procure any thing like an adequate supply of Gospel publications. We have now no hindrance to our operations in Chili, save the want of books. Give us them, and the stream may be enlarged indefinitely. What means may be obtainable I do not know, but could desire that twenty thousand dollars might be expended in translating and publishing good Spanish books during the next twelve months. The Spanish American republics are accessible to the Gospel as they never have been before, and printing affords, in the scarcity of living teachers, the most immediate means of approaching them, in order to instruct the body of the people."

REV. MR. GILBERT, SANTIAGO, CHILL.

"I can assure you we who are actually on the ground feel very deeply the want of books, the want of a suitable variety of tracts, and the want of a paper.

There are a few Chilians in this city who often say, 'It is strange the Christians of the United States do no more to evangelize this country. Why do not the Christians of the United States think of us, publish books for us, give us papers for our children; do more to educate us in the truth?'

MR. HICKS, UNITED STATES OF COLUMBIA.

"The political power of the priests is entirely destroyed. There is a most lamentable state of things here at the present. The more intelligent portion of the people have come to see the folly of adhering to their inherited faith; and in casting it off without having any other to substitute in its place, they have run into infidelity. Very little effort has been put forth for their evangelization. The people gladly receive the Bible, tracts, and instruction. In my own efforts for the circulation of the Bible, Testament, etc., I have found the people not only ready to receive them, but willing to pay for them, and in some instances to come long distances to get them. I have ever found the people glad to sit and listen to the reading of the Bible and to plain exhortations. They will willingly read tracts, even those that directly attack their own faith.

Up to the present time so little Christian effort has been put forth in Spanish countries, that but a slight demand has been created for religious books; but the time has come when we must have them. We want a good, healthy, religious literature: and it really falls upon American Christians to see to it that it is furnished."

REV. MR. GOODFELLOW, BUENOS AYRES.

"I have traveled many hundred miles among the country people. A greater moral waste does not exist in all heathendom; and such a ready people to hear the Gospel as are scattered over these pampas, cannot elsewhere be found."

REV. A. J. M'KIM.

"Having been engaged some time in the Lord's work in Peru, I am acquainted with its wants. Prominent among these is a popular Christian literature, with which I was inadequately supplied. With such assistance our influence would be greatly increased."

J. H. LYMAN.

"When I was last there, I printed and circulated a little tract of my own, and with such success as to preclude forever all doubt in my mind as to the best way of reaching the masses in South America."

LITTLE DROPS FILL THE OCEAN.

A missionary lately wrote, "Do not slacken your efforts; we need your help as much now--yea, more than ever. The coral reef is not completed in one day, nor formed by one, but by millions of tiny insects toiling on for years." Will you not be like these? Think what glorious results may accrue from your tiny efforts! Your reward will not be wanting even in this life. Though you may not be able to go yourselves to the heathen, yet you will be helping those whose busy hands and willing hearts are already engaged in seeking to pull down the strongholds of sin, and to upraise, benefit and bless the heathen.

An old missionary, long gone to his rest and his reward, once said, "I am willing to dive into dark, degraded India; but you, my friends, must hold the rope." Now that is exactly what we want you all to catch and keep hold of. We will toil on, but you must hold and bear us up. We believe there are many who would willingly join our band of missionaries, and whose hearts are panting to be engaged in the service, did they feel sure some one would hold the rope. Your aid is wanted. You can help to provide the funds. Do your little part, solicit your friends, keep them interested by your regular applications for their subscriptions, and willingly add your own little mite. Little drops fill the ocean.

POETRY.

"DON'T YOU MAKE TOO MUCH
OF CHRIST?"*

I was once a slave to sin,
Loved its yoke, its heavy chain,
'Till the Spirit's voice within
Woke me to despair and shame.
Thou my fetters didst remove,
Break the yoke and set me free,
Love thee for thy great love,
Can I make too much of thee?

I was once a wandering sheep;
Far and wilfully I strayed,
And on sin's dark mountain steep—
Weary, terrified, dismayed—
Fell, o'erwhelmed with dread alarms,
Thou through all hast followed me,
And I fell into thine arms:
Can I make too much of thee?

I was once a rebel child;
Wayward left my Father's home;
Spurned his love, his name reviled;
Oft invited, ne'er would come.
Thou for me, self-exiled then,
By thy love didst plead for me,
Win me, bring me home again!
Can I make too much of thee?

I was once condemned to die—
Sentence just, of all my guilt;
Thou for me, and such as I,
On the cross thy life-blood spilt.
By thy death the curse removed,
Dying gavest life to me!
Dearest Saviour! best beloved!
Can I make too much of thee?

I was wretched once, and poor;
Nought in heaven or earth was mine,
Save the load of sin I bore—
Bore and never would resign.
Thou my poverty didst take,
Freely giving all to me:
Rich and blest for thy dear sake,
Can I make too much of thee?

* A question once addressed to the writer by one whom he was urging to seek the Saviour.

"GOING ALONE."

With curls in the sunny air tossing,
With light in the merry blue eyes,
With laughter so clearly outringing,
A laugh of delight and surprise;
All friendly assistance disdaining,
And trusting no strength but its own,
The past fears and trials forgotten,
The baby is "going alone!"

What woful mishaps have preceded
This day of rejoicing and pride!
How often the help that he needed
Has carelessly gone from his side!
He has fallen while reaching for sunbeams,
Which just as he grasped them, have flown,
And the tears of vexation have followed,
But now he is "going alone!"

And all through his life he will study
This lesson again and again;
He will carelessly lean upon shadows,
He will fall, and weep over the pain.
The hand whose fond clasp was the surest,
Will coldly withdraw from his own,
The sunniest eyes will be clouded,
And he will be walking alone!

He will learn what a stern world we live in,
And he may grow cold like the rest;
Just keep a warm sunny welcome
For those who seem truest and best:
Yet, chastened and taught by past sorrow,
And stronger and manlier grown,
Not trusting his all in their keeping,
He learns to walk bravely alone.

And yet not alone, for our Father
The faltering footsteps will guide
Through all the dark mazes of earth-life,
And "over the river's" deep tide.
Oh! here is a Helper unailing,
A strength we can perfectly trust,
When all human aid unavailing,
"The dust shall return unto dust."

Evangelist.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN BELGIUM.

Owing to an industrious population of about five millions, a tolerant monarch and policy of government to correspond, it might be expected that this little Nation would be easily evangelized. But as a matter of fact the growth of Protestant institutions has been slow, and difficulties have to be encountered which exist in few other countries. About one-half, and that the teaching or more intelligent part of the population, speak the French language, and the other half the Flemish. This difference of language not only divides the population, but the general literature of the country: so that books and papers printed in the one

are not adapted to the use of the other.—Owing to their proximity to France, and conscious feebleness as a national power, the Belgians do not seem to develop the elements of national prosperity so rapidly as their more southern neighbors. Brussels, the capital, is a pretty city of some seventy thousand inhabitants; and here, in 1856, there were two or three Sabbath-schools, which adopted the class or group system. It has not been found possible to keep up any correspondence with them; and when visited again in 1864, there had not been any very great increase in number or rapid improvement in the administration of their then established schools.

The readers of this Magazine have been made acquainted with the recent labors of Mr. Barnveldt, which resulted in the establishment of a few schools, and imparting a new impulse to the means of evangelization in and about the city. But recent circumstances have prevented his prosecution of the work, and for the moment it is not going forward.

The National Church of Belgium has in it a strong element of orthodoxy; and the hope may be reasonably entertained that it will not be long before a better method of evangelization will be adopted. There are a few independent churches here thoroughly orthodox, though not very vigorous or aggressive in dealing their blows upon the bulwarks of sin and superstition which surround them. It is to be hoped that soon a more progressive Sunday-school system will be adopted, and the lovers of truth and righteousness will put themselves in array against the hosts of darkness, which a perverted Christianity has given to Belgium in common with other continental nations.

KNOX.

ITALY.

OUR FRIEND BOLOGNINI AGAIN ON HIS WAY.

The English of Messrs. Bolognini and Brockelman is so intelligible and so nearly correct, that we prefer to give it pretty much as received, believing that the style will interest our readers all the more for its peculiarity:

"On the 10th inst. I went to Bologna. There are two Sunday-schools, one with the free church counting some sixty children. The other is connected with the Baptist church, and has some fifteen children. I intended to go to Ferrara, but finding the evangelist absent, I went to Modena with the intention of going to Capri; but I could not, for the evangelist appointed to Capri, by Mr. Clark, was at Modena, without any congregation, for he could not get at Capri the house he had rented. And here you will have an instance of the many thousand difficulties we have in our work in Italy. The evangelist had contracted for a house (with a view of lodging in it) for a church. Some Swiss Protestant warned the landlord and so he refused to keep the contract. They are now before the court.

From Modena I went to Heggio, and thence to Guastella. Here, there is a Vaudois church. The minister was for two years the director of the Sunday-school in Florence. He knew the system, and promised me to have a Sunday-school. I preached there, and now I am requested to go there again to organize the school and to remain some days to preach. This I think I must do to *revive* that church. It will be on my way.

"From Guastella I went to Mezrana Inferiore. How painful is this name to a Christian Italian heart. This is a place, the only one, where the first evangelist was received heartily and joyfully by the whole population; and nevertheless the population is still Catholic! Why? For want of faithful laborers!

"On my arrival, I found that the minister was at Parma for some days. My name was known by some brethren, and I was invited to remain and preach; but I refused for *I know* that perhaps jealousy could arise, and I must avoid it, not to destroy altogether my mission. I went to Parma. There a Sunday-school was started twice. Last November, you remember, I was there and formed one. But the congregation has no women, and the Sunday-school will *not go* in Italy without them. There are ministers for salary and not for salvation

of souls, nor for the Glory of Jesus Christ. Oh! may the Holy Spirit preach first to them.

"In Parma I met the minister of Mezzano Inferiore. He was there to see the minister appointed there, and thought it not best to begin a Sunday-school while the minister was absent. He requested me to come in November to Mezzano Inferiore, and so I have to go back there from Guastalla. I am sure we will have there a nice school. Thence, I will go back again to Parma. From this town I went to Milan. There are two Sunday-schools, one connected with the Free church, counting some sixty children, and as many in the other connected with the Vaudois church. I tried to establish another Sunday-school with the Methodist church, and I spoke to the congregation, where a meeting was established during the week. I had to stop there four days, and I thought better to run up to Como where I had been last November and spoken on the subject. I found that there are two Sunday-schools, some fifteen children each, one with the Vaudois, the other, with the Free church.

"From Como I went to Brescia, where there is a Vaudois church, I preached there on Sunday morning and evening, and speaking of the Sunday-school. I was requested to appoint a day to hold a meeting. It was for Thursday, the 25th, while I had another meeting in Milan for Tuesday, the 23d. I consequently went back to Milan, held a meeting, a school was agreed upon, and then a committee; then I went back to Brescia. Here, also, a school was organized, and then I came here to find Mr. Piggott, the agent of the Methodist English Committee.

"He gave me some instruction for churches depending upon him, on my new way to Parma, and this one he recommended to me very heartily, for I think he fears to see that church vanishing.

"As you wrote me in your last, being here I went to Venice, where I remained three days. I think we should want 3,000 men to evangelize it. The ground is very fit, for here the population is not indifferent, as in Tuscany, to religion. But we ought to

have earnest, faithful and Christian men to preach. First it would be necessary to spend some months in the work and then open a church, which ought to be rented before the work should be generally known, otherwise the difficulties will be innumerable. If churches are opened here we shall have, I hope, good schools. But now, I will go on my line.

"I forgot to tell you that I went to Pavia, but I could do nothing, it being out of season, until October, and I was requested by Mr. Piggott to go there again. So I will be there about the middle of November next.

"Mr. Piggott requested me to go to Asola, to Caravaggio, and to Cremona; and so you see that I have much work, and I hope to be not an useless instrument within the hands of my Master and Lord.

"I must tell you that every where I have communicated my project it has met general approbation everywhere, viz., to try to get 4,000 subscribers to our paper at one f. each and so to pay its expenses.

"On my coming back to Florence, I will write and urge all these gentlemen I visited, and hope to make good progress.

"After Asola, Caravaggio, Cremona, Pavia, Parma, Capri, Mezzano Inferiore, there will be Alexandria, Vercelli, and some other places there. You see that my work is long, and I am sorry to say that 300 fs. you sent me will be soon gone. I am now traveling nineteen days and have spent for rail ways and carriages, f 134 00 For food and bad rooms in hotels, 119 20

f 253 20

"About the middle of November, I hope to give you a more full report about the other places. Now, pray God for me and for our work."

GERMANY AND MR. BROCKELMAN

Long before the present European war commenced, it was easy to foresee that Prussia was to be the leading, if not the predominating power in the German nationalities, and that sooner or later Sabbath-schools organized in Berlin would extend their influence South, wherever the German lan-

guage was spoken. [See this magazine for July, page 208.]

Now Mr. Brockelman writes: "Prussia's increase is a blessing, as the small petty governments hinder all development, also Sunday-schools. I hope, in that respect, more liberty will be the outcome."

By the last mail Mr. Brockelman further says:—

"However I have been all the time here in this valley, called the 'Wupperthal' and known far and wide as that part of Germany where most religious life is to be found. I was here last year with Dr. Schaff. Elberfeld and Barmen are two towns, entirely joined together, containing 120,000 inhabitants, of which 20,000 are Roman Catholic. Numbers of Sabbath-schools are here of all sizes. In consequence of my visit last year, one Sabbath-school, with 125 children, has been organized in nine classes, but infants among them, and no Bibles used! You would lose patience if you saw this want of energy. The Baptists have one, which is to be altered the next Sunday into groups: they have thirty to forty children only.—Last Sunday I was pleased to see how teachers and children knelt down for their prayer,—and I assure you the full truth was told them; and no where else here have I heard these two things in Sabbath-school. They have had a revival among the children.

I persuaded six young ladies to alter their quite new Sabbath-school into groups; they have seventy, but that day only forty-nine children, and it did very well, and they were pleased; but I have not yet succeeded to give Bibles in the children's hands, nor attend teachers' meeting, nor the separation of infants, nor to speak of conversions.

There are five young men's associations, (mechanics and tradesmen,) and two young merchants' associations. No possibility to unite them, though for instance close to my lodging one of either have their rooms close together on the same floor in the same house. What prejudices and pride! Young men and women, to join as teachers in the same locality, is a horrid breach of etiquette, and must be given up. So far I have had meetings with the two young merchants' associations, and have hopes that the one will be-

gin a Sabbath-school. Also with two young men's associations, who both have promised, yes, even one of them has between the seventy members about ten with whom I hold next Saturday a teachers' meeting, and the Sunday following a Sabbath-school, to try. With two more young men's associations I am treating still.

I will not fatigue you with relating all the difficulties and objections. Besides people here are such eager men of work, that one only can get at them late at night. I long to go away to other places, and yet I feel it so needful to work it well through and try all my chances here, that I am decided not to leave before.

Rev. Neeff writes from Stuttgart, that the Sabbath-schools go on perfectly well: that four thousand five hundred children come regularly to his, and no one has regretted to become a teacher. On the 28th October it would be just one year that the Sabbath-schools were opened, and he would have a general prayer-meeting for further success in these schools.

From Mr. Neuhaus, I have continually good news. The Sabbath-schools in Berlin go on well. He is an excellent, restless agent for the good cause. The highest church authority in Prussia, 'The Upper Church Council,' is to be petitioned to recommend Sabbath-schools all over Prussia. Dr. Hoffman and Dörner are both quite for it, but we must see if they carry it through in that body. It is an utter impossibility to raise money. People will not get converted as long as our confirmation, our Sabbath desecration, and the pastors' enmity against laity's work is not abolished. No conversions, no liberality!

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.
2 TIM. iii. 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

THE CONVERTED SOLDIER.—A soldier in the East Indies—a stout, lion-hearted man—had been a noted prize-fighter, and a terror to those who knew him. That man sauntered into the mission chapel, heard the Gospel, and was converted. The change in his character was most marked and decided.

The lion was changed into a lamb. Two months afterwards, in the mess-room, some of those who had been afraid of him before began to ridicule him. One of them said: "I'll put it to the test whether he is a Christian or not;" and taking a basin of hot soup, he threw it into his bosom. The whole company gazed in breathless silence, expecting that the lion would start up and murder him on the spot. But after he had

torn open his waistcoat, and wiped his scalded breast, he calmly turned round and said: "This is what I must expect if I become a Christian. I must suffer persecution." His comrades were filled with astonishment. This was overcoming evil with good. If the reader will follow this man's example, he will save himself a world of difficulty.

THE FOREIGN FIELD.

ITALY.

SARZANA, Nov'r 8th, 1866.

REV. MR. SCUDDER—Dear Brother: In my last letter I attempted to give the readers of the "World" some idea of the late revolt in Palermo in Sicily; of the causes of it, and the part which the monks and nuns had in it. That it was a final attempt on the part of the suppressed Orders to create a reaction in their favor; a bold effort to regain power and influence, no one in Italy acquainted with the desperate spirit of those orders, can doubt. The Catholic clergy of Italy would not hesitate a moment to extinguish the last, lingering spark of human liberty, and sink the world in darkness and eternal gloom, rather than renounce their power and the enormous wealth, which, under the cloak of religion, they have wrenched from the toil-worn hands of the Italian. To prove that the statements made in my last letter were in no way exaggerated, I have translated the following Report of the Commissioner Extraordinary at Palermo, Gen. Cadorna, and take the liberty of transcribing it here, in order that Christians in America may know something of the spirit of Holy Mother in Italy, and of the character of her most faithful adherents, the Brigands. The Report was published in the official gazette of the Kingdom, and is as follows:

"PALERMO, October 4th, 1866.

"To his Excellency, BARON RICASOLI:

President of the Counsel of Ministers: That your Excellency may be the better able to appreciate the character of the revolution in this city, besides what I had the

honor to present to you in my general report, I take the liberty to lay before you the following facts, which subsequent researches have brought to light. The brigands sacked the Military Hospital, robbed it of the mattresses, linen, and all that they could conveniently carry off. In the meantime, the Dominican friars, with a red flag, entered the court of the Hospital, and held a conference with the brigands. Immediately after, the bandits re-entered the building, in a frenzied state, and separated the sick of the Island from those of the Continent, who were ordered to be immediately killed. Many of the military agents were slain in a most barbarous manner. An artillery-man was found *crucified*, eyeless, frightfully mutilated, his body being severed into four parts! Near St. Ambrose, a gendarme, after being terribly beaten, was taken in a dying condition by the monks of that Convent, who, having made a funeral pile, placed him thereon, and burned him to death. Almost at the doors of the same Convent, as also at Montereale, the flesh of a slain gendarme was sold at so much per pound! Frequently processions, headed by priests and monks, moved through the streets. A priest, carrying the consecrated wafer, passed near a band of the brigands, and in passing, gave them his blessing.—Almost all the convents were open and constant receptacles to the brigands. Monks fired constantly on the government troops during the days of the revolution. The White Benedictines were seen firing on the morning of the 21st. A policeman of Misilmeri was condemned to the horrible, unheard-of torture of being bitten to death by human teeth! and *women* did actually execute this most fiendish sentence. The victim died amid anguish and suffering that no language could describe. The monks of St. Cosimo, during the revolt, furiously rang the bells of their convent, to encourage the brigands; fired constantly, and distributed

powder to the insurrectionists. The nuns of the Monastery of the Stimmat were the first to open the fire of the revolt, and the last to cease it. The nuns of Santa Maria Nuova went forth from their Convent, accompanied by a band of malefactors, with whom they seemed to be on the best of terms, and were conducted by them to San Vito. Almost all the monasteries were nests of reaction; and it may be safely said that Palermo owes to them the fearful scenes through which she has lately passed.

I have the honor to be, &c.

RAPHAEL CADORNA."

With appalling facts like these before us, what must we think of the system which produces such monsters? Had the leaders of the revolt at Palermo no connection with Rome and Roman Catholicism; were they disowned, denounced, and excommunicated by the clergy, as are the Evangelical Christians of Italy, then this document of Gen. Cadorna would indeed be a "railing accusation"—then Rome would be excupated from all connivance in the fearful scenes of the revolution. But when it is known that brigands, bandits, and assassins constitute the "forlorn hope" of the Ultramontane party in Italy: that these murderers have received the sacerdotal blessing, before entering upon their bloody careers: that their persons are covered with saintly medals, and images, and crucifixes, and printed cards with inscriptions like these—"Deus ꝑ Imperat. Through the intercession of the Virgin Mary, and all the saints of Paradise, the Lord preserve thee from every evil"—"No bullet can harm the wearer of this"—"Defenders of the holy faith," &c., *ad infinitum*—what excuse, what palliation can be made for the complicity of Rome in these shameful, disgraceful barbarities? The cry of "Long live Mary," "Long live Christ," with which the champions of Rome accompanied the slaughter of the harmless Christians of Barletta, resounded also in the streets of Palermo. How true, how wonderfully apt, will be Rome's final sentence: "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth!" But let us turn to something else:

THE PAPAL ALLOCATION.

Pius IX. has again spoken: the "seven

thunders" have once more "uttered their voices." On the 30th October, in the usual Consistory of the Cardinals, Pius IX. pronounced an Allocation in perfect harmony with his Encyclical Letter and Sillabus of the 8th of December, 1864. How are the hopes of the neo-Catholics, the Puseyites, the compromise Catholics, fallen! How jubilant the Ultramontanes, the Jesuits, the champions of the infallibility and immutability and eternity of the Papal See! The neo-Catholics fondly hoped that when the Roman Curia found that the French army of occupation is indeed abandoning the eternal city, that the "most beloved government in the world" would be left to struggle alone with the Roman people, weary with waiting long, sad years for Liberty, she would compromise, would condescend to treat with the young kingdom of Italy.—These hopes are now, alas! forever blasted. The *venerabiles fratres* have been told there is no compromise, no transition to be expected from infallibility. Pius IX. tells the world that he can die, can again expatriate himself, can wander a pilgrim and a stranger in the earth; but to renounce the Temporal Power, to return to the simplicity and poverty of the fisherman of Galilee, that he can never, will never do. He arraigns the kingdom of Italy before his pontifical tribunal; charges it with having sacrilegiously interfered with one of the seven sacraments of the holy church, that of marriage; with having secularized and *civil-ized* this sacrament which exclusively and forever belongs to the church; (is it not singular that the priests, who would as soon suffer martyrdom as to think of getting married, will persist in claiming all right and authority over marriage?); charges Italy with infidelity and sacrilege in having suppressed the Religious Orders; with having appropriated to itself the wealth of those orders; and with having decreed that a priest or a bishop is no more and no less than another citizen, subject to the same laws, and may be tried before the same courts. For all this, Pius IX. is excited; he is angry; he is exceedingly vexed; and declares, *ipso facto*, that all these laws and decrees are null and void, and shall be treated as if they had never

had an existence : that they who have had part in framing and promulgating them, have incurred ecclesiastical censures.

The position which the Pope has taken in this Allocution is exactly that which all evangelical Christians desired. Our only fear was that he would treat with Italy, and the conflict between Rome and liberal and progressive Italy would be removed by *compromise* on the part of the latter. But now Infallibility has spoken, and he cannot retract. The chasm which divides the Pope and the kingdom of Italy, has been enormously widened by the last Papal discourse. The feeling of animosity toward the Papal See, on the part of the Liberal party of Italy, has been intensified, has grown into positive, tremendous *hate*. So that now the Roman court is saluted on every hand with curses, and execrations, and recriminations. Not even the priests have the courage to speak one favorable word for the Papacy, or Catholicism.

PROBABLE RESULT.

I sincerely believe, dear brother, that the Ultramontane party in Italy, the Jesuits and their crew, into whose hands the poor old man of the Vatican has consigned himself and the Catholic Church, will be the inevitable ruin of both. The French army will leave Rome by the 15th of December : unless Napoleon violates his most solemn compacts, and then what will the Pope do ? Time alone must develop the things of the future ; but rest assured, a tempest is coming. An "irrepressible conflict" has swung round to Italy. The Pope, Cardinals, Jesuits, all, have sat down on the only safety-valve—and yet they are running their engine under fearful pressure. The explosion, the out-bursting of those bitter, burning wrongs which have long been smothered in the Italian heart, is not far distant ; and woe to them who have been the principal authors of Italy's sufferings.

Ever yours in the Gospel,

W. G. MOOREHEAD.

By Ocean Telegraph received Dec. 5th, a paragraph reads :

PARIS, Tuesday, Dec. 4.

"One regiment of French troops left the City of Rome yesterday,"

ITALY.

DEAR MR. SCUDDER :—The following is the report of our indefatigable colporteur and evangelist, whose field of labor is Salerno. It may strike some at first sight that no real permanent good has been accomplished, no souls converted, through the labors of this devoted man. Let us not forget that we, in Italy, especially, are merely *sowers of the seed*, and we are striving to broadcast it over the land—that to God, not to Paul or Apollos, belongeth the increase. What this servant of the Lord is now "sowing in tears," another, one day, will reap with joy. W. G. M.

REPORT.

SALERNO, Nov. 1st, 1866.

DEAR BROTHER IN THE FAITH OF CHRIST :—In the hope that you have received my last letter, acknowledging the receipt of my salary for the month of September, I pass at once to the narration of my work during this month, which I trust will be blessed by the Father of mercies through the love and to the glory of His only begotten Son, our Saviour. In the past month of October, I made 117 visits, the weather being so unfavorable as to render it almost impossible to go my usual round. (In the preceding month, he made 200 visits.)—Still, on more than one occasion was I consoled ; for as some opposition has been made to the Gospel, the more the truth was contrasted, the more has it been magnified and the name of Christ glorified. One afternoon while I was speaking in a house where I often go to announce the Gospel, there came in a man who was quite well educated, a teacher of the family of the owners of the house, and on this account having considerable influence in the family. I thought it a fit opportunity to begin a religious conversation or discussion, with him, so as to confirm what I had been preaching to the family. All the more anxious was I to do this, from the fact that he understood Latin, and could testify as to the correctness of my Biblical citations. As often, therefore, as I quoted from the Scriptures, I appealed to him, asking if these were indeed passages taken from the Word of God. Affirming that they were, I took occasion

to confront these passages with the Papal doctrines, to sustain which the church of Rome has falsified and mutilated the Bible, so as to inundate the world with superstition and lies. This master had begun the conversation with citing continually St. Alfonse, whom he lauded to the skies, but in the course of the discussion he was constrained to confess that his St. Alfonse was in contradiction with the Gospel of the Son of God, and in consequence, a propagator of doctrines fatal to the salvation of immortal souls. He saw the truth of my statement, and kept repeating, striking his hands together, "it is true, it is true, what you say is the truth," etc. To which I replied that the words which I used were not mine but those of God's Book. He seemed greatly moved, embraced me, saying it was the first time he had heard these simple, sublime truths; that he would preserve them as a treasure, and invited me to visit him frequently, that he may the more fully know the will and the Gospel of Christ. Those who were present during the conversation, seemed greatly impressed, and I trust human considerations, and the fearful corruption in which this people literally *swim*, may not choke the seed which has been sown.

In another visit which I made I spent some time with a family of eleven persons, among whom were two young women who were nuns, but now that the monasteries had been suppressed, had returned to their family; and here also, I found a wide door to preach Christ and him crucified, and combat the lying doctrine of the Roman church, which has materialized completely the Christian religion, and even God himself, through pictures, statues, etc., Besides having the ex-nuns for opponents, I had another enemy in the person of a young man who had been educated for the priesthood, but who threw off the profession and the Catholic faith, and became an atheist. Thus I had before me the two extremes—blind superstition on the one hand, and blank scepticism on the other. Lifting up my heart to God in prayer, who can give power to the humble and the weak, I began first to expose the fatal error of those who

forsake the revealed truth of God, to follow the stupid and scandalous inventions of men who have corrupted all truth to serve their base interests and ambition—that it is a sad and dangerous thing for the creature to deny, and rebel against the Creator, thus reducing himself to the level with the brutes that perish. Then I tried to call both parties to a middle ground, the only sure and true ground; i. e. to accept Jesus Christ and his Gospel, and be happy in this life and in the life to come. My words were listened to with the gravest attention by all the family, and others who had come in from the houses near by, to hear; and my prayer is that the Word may be blessed to all. Generally in all my visits, I am received and heard with affection and joy; but the lightness of character of this people, their supreme indifference to all religious truth, and disregard to their word, is frightful. While I am speaking they go into ecstasies, become enthusiastic to know the Gospel, and seem very anxious to visit me, and promise to do so; but in too many cases they treat their word as if it were of no value. The truth is readily, with vehemence, received by these fiery southerners; but in many cases the impression wears off as rapidly. On account of the increase of brigands, the garrison in this city has also been augmented: and I have had many occasions of preaching the Word among them, and have found inquiring souls.

On account of the rainy season, I have not been able to visit the country this month; and thus one of my chief delights has been denied me. Among the simple peasantry I love to labor, for far less is the corruption, and greater the religious faith of these humble people. As soon as the weather permits, I will return to this, one of my most important fields of labor.—This is a brief outline of my poor efforts to announce the Gospel of the Son of God to this people, and may the God of all peace bless His own Word to the pulling down of the strongholds of Satan in Southern Italy.

I am yours in Christ, ———.

Vice has no friend like the prejudices which call themselves virtues.

I send you, dear brother, the enclosed letter of Ravillo, who is laboring in the city of Salerno. This week we have opened the schools at Carrara, with the attendance of about forty children. W. G. M.

SARZANA, NOV. 9th 1866.

REV. MR. SCUDDER,—DEAR BROTHER:—Your last kind letter, together with that of Dr. Campbell and the check for 1,560fs., came safely to hand; and for which I sincerely thank you. It is a comfort to us who see, perhaps, not once a month English speaking persons, to hear from home, and from those too, who manifest so much interest in us. I notice with pleasure that the United States Presbyterian Churches are taking more and more interest in our work. I send you an article on Palermo and the late Allocation of the Pope. You can use as best it seems to you.

Everything is going well. We have started the schools at Carrara this week and hope soon to have the evangelist there. I go to preach, and re-organize the Sunday-school Saturday. I have sent to England for one or two books on Hebrews and John, and as soon as they arrive, will begin a commentary, if the Lord will. The U. P. brethren, I am sure will furnish means for the publication. The magazine reaches us but once in two months. Will you be so kind as to see that it is sent us regularly?

We are quite well; our meetings are going on as usual here. I preach, or lecture rather, twice a week here, and frequently at Carrara and Torano. As the civil authorities of Carrara have for two years denied us a Cemetery in direct violation of the laws of the kingdom, I have appealed to Mr. Marsh, U. S. Ambassador, backed by Mr. Torry, the Vice Consul at Carrara, to secure our rights.

Do not fear that I am running into a war with the officials of government. I am glad to say I have won their esteem in every part of Italy where I have been. But this is a question of right and toleration, and must be settled. I will write you the result.

With kindest wishes, in which Mrs. Moorehead joins me, I am sincerely yours,
W. G. MOOREHEAD.

SOUTH AMERICA.

A WORD FROM CHILI.

REV. J. SCUDDER—Dear Brother: The following extracts from letters received from Chili, may be read with interest in your magazine. D. TRUMBULL.

A lady, who has recently gone from this country, writes as follows of what she has seen at the Thermal Baths at the base of the Andes, and also at Santiago, the capital of Chili, during the national holidays.

"We enjoyed the holidays very much, although the display of equipages and military on the *pampa* (i. e., the plain which is the parade ground) while quite brilliant, was, we were told, less so than formerly.—We went thence to CAUQUENES, to the baths. It was rather early in the season to be there, as two or three rainy days kept us shivering in doors; but after all we had a charming time, and revelled and rioted in the mountain air and magnificent scenery of a thousand elevated peaks. At these baths we met a *padre*, a priest, who heard mass in the morning and played billiards the rest of the day, Sunday I mean.

"In Santiago we went to the Cathedral, and stood so near that we had a plain view of the Archbishop, who with about a dozen sensual-faced priests, was performing the service. The complacency with which he held up his hand (wearing a superb brilliant *over* his glove) to be kissed, must have reminded his sheep of his direct succession from the Great Shepherd! One would not establish a close relationship between the entrance into Jerusalem and the pageant of this day. What a sinuous process of reasoning must it be that can wind its way back from this to that; or down from that of Christ to this parade of proud prelates! What to one is meat, to another is poison: while they gave him homage I turned away with disgust and indignation."

The Rev. Mr. Gilbert, of Santiago, writes urgently for more to be printed in Spanish, elucidating and presenting the Gospel. He implores me to use influence with the Societies and Churches for getting books translated and published in the Castilian language. Especially does Mr. Gilbert urge the desira-

bleness of having a paper issued monthly or fortnightly, in Spanish, for circulation in Spanish countries—"the size of the AMERICAN MESSENGER, illustrated with living, real or historical objects, portraits, landscapes, inventions, &c.; unmistakably Protestant; not however exclusively religious, though mainly, but with something of all sorts.—Protestantism must be introduced in a popular way and popularized; not for children entirely, a part for the adult and a part for the child; a column for the forum, the politician and the merchant; and yet only just enough of sectarian matter to cause it to be read."

Mr. Gilbert suggests also that New-York would be the point for publishing such a paper, since it would answer for all Spanish America. He adds: "We always have for our encouragement the existence of such papers in the United States, and we know their influence."

A SPANISH RELIGIOUS JOURNAL.—My suggestion is, that in attempting to carry out Mr. Gilbert's plan, a Spanish edition of the "American Messenger" should be printed. Most of its articles would be very suitable in all Spanish America; its news columns would answer for spreading public information, and it would prove generally a valuable means of access to the Spanish populations. These populations, it may be added for the encouragement of American friends of the Cross of Christ, are now open for Christian teaching and literature, to an extent that no one dreams of, unless he has become conversant with the subject by being upon the spot.

I hesitate not to say that the American churches can give Gospel light to Spanish America, especially to Chili, Buenos Ayres, New Granada and Mexico, to any extent they desire.

In Chili the path of entrance has been cut through the jungle, brushwood and undergrowth of popular opposition and legal prohibition, so that we have reached the open plains of free statement and discussion. The Gospel has secured a hearing there; public men insist that the advocate of reformation in religion shall not be silenced by force, or

by any legal obstruction: our opinions have already been cited on the floor and in the debates of the National Congress of Chili: and we have only to go forward, with the certainty, speaking humanly, that the word of the Lord will grow and prevail there if disseminated *viva voce*, and on the printed page as it ought to be.

Yours truly, D. TRUMBULL,
93 Madison Avenue, N. Y., Dec. 4.

THE DIFFERENT SOCIETIES.—The question rises, in regard to the Chilian field, which Society should be sustained in the effort now beginning to be put forth for the evangelization of that country? Three there are now concerned and, to some extent, engaged in the enterprise: the Bible Society, the Tract Society, and the Christian Union. The first supplies the Holy Scriptures, the second provides Christian publications large and small, and the third sustains living men in the field. If all would receive the Bible and read it understandingly, the submission of Chili to Christ would not be long delayed; but when ninety-nine out of every hundred either know nothing of the Bible, or any know that the false Roman Church forbids to read the copies of it which we offer, it then becomes indispensable that other printed matter go with, nay, precede the Holy Scriptures, to enlighten the ignorance of the people, or to disabuse their minds of false prejudices.

The Roman clergy aver that the Bible of any version, even their own, is not a book to be put into the hands of the people; or they assert that passages in our versions have been falsely translated in order to mislead the unwary; or that our copies are mutilated, because they contain not the Apocryphal books, which they cling to in order to justify praying for the dead: and how are these things to be met? Clearly the volume, the pamphlet, the printed lecture, the defence of our versions, as God's genuine Word to men, must be employed. Just as the advancing columns of infantry are sometimes preceded by the artillery, shelling the woods to find where the enemy is hidden away, and to expel him from his ambush, so must be that would successfully

disseminate the Holy Scripture, and have it read, through Christian writings, now defensive, now explanatory, till misguided guides are refuted and silenced, so that the people may hear the Word of the Lord.

And yet, if the entire energies of the Churches were to be turned to printing, we need not hope the conversion of the race would soon be accomplished, or piety be permanently established in the earth. There must be the living voice. How shall they hear without a preacher? In Chili first we had the Gospel proclaimed, though not in the native tongue; then the attempt to circulate the Bible, and then the necessity of writing and printing in its defence. The three enterprises are sisters in one work.—Like the different branches of an army, neither of them could carry on a conquering campaign alone; they have had to march near one another, affording mutual support, and each bearing its part in the opening conflict between truth and untruth along that western slope of the Andes. And as it has been in the outset, so it must be in the future prosecution of evangelical endeavor there, the process being only changed slightly in detail. The Bible being offered must be defended against all assailants; its teaching elucidated and enforced in book, journal, and tract; and finally, the living minister must make his voice heard in preaching, to all who will attend, the unsearchable riches of Christ. These three branches of effort are not rivals. They are allies and coadjutors. They emulate each other, but all draw towards a common issue, and that is to set forward the banner of the Lord who is our Righteousness.

Christian churches, Christian brethren! we must make each arm strong, print Bibles, publish volumes, and send living preachers, that Spanish America may be won from ecclesiastical oppression to Christian freedom.

D. TRUMBULL.

[The following, from the Rev. Dr. PROUD-FIT, has been kindly sent to us for publication. It is intensely interesting, and bears directly upon one of the great questions of the day. We are sorry that we cannot print the whole at once. The latter half

will be given next month. No reader of the "Christian World" should fail to peruse this valuable letter.]

ROME, April 19, 1866.

REV. AND DEAR SIR :—The temporal dominion of the Pope, I need scarcely tell you, has been greatly curtailed. A few years ago, about 3,000,000 of subjects acknowledged his sway. Now their number is reduced to some 500,000. No prince on earth, it may safely be said, rules such unwilling and dissatisfied subjects. His sway is maintained solely by military force. I saw, the other day, a review of the "Pontifical troops" in the "Place" in front of St. Peters. Without including the Swiss Guard and the "Noble Guard," which were not included in the review, they numbered, in horse, foot and artillery, 5,000 men. The regiments of Napoleon at present in Rome amount to about the same number. The garrisons of the neighboring towns (Civita, Vecchia, Viterbo, &c.) swell the number to 12,000, some say to 15,000. Nearly 20,000 soldiers, of all arms, are necessary to assure the loyalty and tranquillity of a city of about 200,000, an entire population of about 500,000! At that rate, England or the United States would require a standing army of 1,000,000, simply to uphold the government. There could not possibly be a stronger proof of wide-spread and desperate disaffection. No man here, so far as my observation has extended, doubts that the downfall of the Papacy, as a temporal power, would immediately follow the withdrawal of the French troops. As far as the army consists of Italians, the Pope has more to fear from them than even from his unarmed subjects. The nobles are said to be as much dissatisfied with the Papal government and as impatient for a change, as the citizens. Some of them, and those of the highest rank, make no secret of their disaffection. A few days ago, some of the young nobles were dining together, and toasted, successively, all the crowned personages of Europe,—among the rest, Victor Emmanuel. In half an hour, six of them were ordered to quit Rome. The young prince Doria, one of the exiled, went immediately to the Vatican, and apologized to the Pope, disclaiming any

intention of disloyalty. The Pope replied, "As far as you are concerned, I could overlook the affair. But *your father is such a democrat!*" His sentence was confirmed. He is said to have exclaimed on leaving Rome, "I shall be back in six months!" Even those who profess unshaken faith in the Roman Catholic religion, often avow their opposition to the temporal power, and their determination to agitate for its overthrow. An intelligent and educated young Roman said once, "For religion I pay my homage to the Pope, but not for government. We want law in Rome. We want freedom." The late Marquis D'Azeglio, one of the most enlightened and serious of the Italian statesmen, in his last published work, denounces "the Papal Court" in terms as severe as were ever used by Luther. He says, that it is mechanically and forcibly maintained by the combination of "the great Powers," and that their efforts to uphold it are like the efforts of living men to uphold a dead and putrid corpse! And yet, the Marquis D'Azeglio died within a few weeks, a professed Roman Catholic to the last.—Against this popular sentiment of Italy and of Rome itself, the Papal government is maintained solely by the bayonets of Napoleon. Will these be withdrawn? He has bound himself by treaty to withdraw them in September of the present year. He has already recalled some of them. But he has, at the same time, encouraged the enrolment of "volunteers" for the defence of the Pope. Their number already equals that of his own soldiers who have been withdrawn. They consist to a great extent, of veterans of the French army. They are to be commanded solely by French officers. "The temporal dominion of the Holy Father," he says, "must, by all means, be maintained."—Such, from all that now appears, is to be his promised "evacuation of Rome." No tyrant ever yet lifted his foot from the neck of a prostrate people, unless compelled to do so. Great agitations and changes, however, seem to be at hand in Europe. The tornado of war and revolution may suddenly sweep away the French "occupation" of Rome—one of the most wicked oppressions recorded in history. That event, when it occurs,

will be followed by great changes in the condition of the Papacy. What they will be, it is of little use to conjecture now; for as long as the life and power of Napoleon last "the temporal power of the Holy Father is to be maintained." That has been avowed as a fixed maxim of his policy.

The strongest of all the impressions, perhaps, on the actual beholder of Romanism in Rome, is the sheer idolatry of the whole system of worship. I have seen the Pope pray before the altar and tomb of Peter, kissing the toe and putting his head under the foot of his statue. I have seen him go in state to the church of St. Agnes, to offer thanksgiving to her for her intercession with the Virgin to save his life at the fall of a stage during a celebration of the *College de Propaganda Fide*, an event which is now annually celebrated by a splendid illumination of the whole city of Rome, on which occasion I saw illuminations and transparencies representing the Virgin as "the glory of Rome; the shield, deliverance and viceroy of Pius; the honor of our people." I have seen him adore the relics of the martyrs in St. Peter's. I have seen the cardinals adore the Pope. I have seen the common people worship and pray before the shrines and images of a multitude of saints, some of whom, on a sound historical judgment, never had an actual existence. I have seen them adore the naked cross. I have seen them pray to the gem-bespangled doll called the "Bambino." I have seen them pray to the image of the Virgin, whose statue in the church of St. Augustine is bedecked with gold, silver and gems, while around it hung costly offerings of her votaries. But I have never seen one act of direct worship paid to the great God, the only object of all true worship, in any Roman Catholic church in Rome. There are, it is true, sentences in the missal addressed to the different persons of the Trinity. But being in the Latin language, they are of course, unintelligible to the people; and even to one familiar with that language, bawled out as they are with rapid and deafening clamor by the priests, it is impossible to follow them. The real worship of Rome is paid to the images of wood, stone and bronze which every

where invite the popular adoration with promises of "plenary and perpetual indulgence for the living and the dead." The greatest and most magnificent church on earth is reared "To the glory of St. Peter;" ("Gorine Sancti Petre" is blazoned on its gorgeous dome.) Is not all this idolatry? What matters it that the images of apostles, martyrs, saints, angels, now occupy the niches and stand on the pillars which once presented the objects of heathen worship? What matters it that the church of Mary (that called "Sopra Minerva") now stands on the site of the former temple of Minerva—that images bearing Christian names occupy the niches of the Pantheon, that Peter, Paul and John, St. Mary, St. Agnes and St. Helena, St. Sebastian, St. Francis and St. Ignatius Loyola (the founder of the Jesuits to whose "honor" one of the most magnificent churches in Rome has been reared and consecrated) now receive the honors once addressed to Jupiter Stator, Mars, Bellona, Minerva and the "rabble of gods" as Ovid contemptuously calls them, ("Vulgus deorum,") which were once adored on the same spot and with much the same rites as the pagans of old Rome? It is still none the less true that "they have changed the glory of the incorruptible God into an image made like to corruptible man," and "worship and serve the creature in place of the Creator, (Rom. i.), who is blessed forever." And for this "impiety of men" (Rom. i. 18) Paul told them of old that "the wrath of God is revealed from heaven." After looking for several weeks, including the season of her greatest "solemnities," "the mysteries" as they are called of "Holy Week," I am profoundly impressed with the belief that the Paganism and potheism of modern Rome, is essentially the same with that of ancient Rome. One is often reminded by what he sees in the churches and at the street-shrines of Rome at this day, of the pictures drawn of her vices and superstitions in the days of the emperors. The old satirists ridiculed the multitude of the popular gods: but it is doubtful if the "Vulgus deorum" even equalled in number the worshipper "saints" of the Roman Calendar. They derided the

gross servilities of the popular worship: but I do not remember that Perzius or Juvenal ever chastized by their satire an action so mean and abject as kissing the great toe of an image and putting one's head under its foot,—as the Pope may be seen to do, every time he says his prayers in St. Peter's. They ridiculed the utter misconception of the Divine nature which could induce men to make *Votive* promises and offerings to the gods; but what mean those gems which fairly encrust the images of the Virgin and the *bambino*? They ridiculed the religion which did not include the inculcation of virtue, saying that a pure heart and a good life ("compositum jus fasque animo, sanatosque recessus mentis") were the essence of true piety! What then would they have said to the promise of 140 years of plenary and perpetual indulgence on condition of kissing a certain cross in the Colossæum? Under one image of the Virgin, I have seen that assurance extended to 10,000 years! They ridiculed the frivolity with which the popular worship were paid; I have seen the Pope deliberately take snuff while on his knees at the shrine of St. Peter: and the common people habitually chat and laugh while going over their prayers.

What is most strange of all, the paganism of the Romish system is now fully admitted and boldly avowed in Italy. Since I began this letter, I have fallen in with an Italian journal, published in Naples, and animated by the bitterest hostility to recent Protestant and evangelical movements. The editor, who has the reputation of a brilliant and eloquent writer, says that "Protestantism, being essentially iconoclastic like the Hebrew and Mahomatan systems, will be forever impossible in Italy, where the worship of images (*culto delle immagini*) has created a world of art, the embodiment of the anthropomorphic, the human principle, which is the essential and particular principle of the Italo-Greek race, and which it will never exchange for the Oriental mystery of Protestantism. Savonarola," he says, "who wished to imitate this insensate propaganda in Italy, was burned alive by the people." He adds these remarkable words: "Christianity, in order to acclimatize itself

among us was obliged to paganize itself by surrounding itself with a myriad of saints altogether like the ancient gods, by a legendary system very similar to the ancient mythology, and by religious ceremonies not much differing from those of the pagans."

(To be continued.)

MEXICO.

MONTEREY—MISS RANKIN.

It will, doubtless, gratify many of our readers to learn that Miss Rankin is at her post in Monterey, carrying forward the great work in which she has been for so many years engaged. Her school for young ladies has been in operation now more than four months, and with very encouraging prospects.

Her great want at present, is a building where she can prosecute her work unmolested, and we expect before long she will have it. From her last letter we regret to learn

that she has been sick with the intermittent fever of the country, (she is now better)—yet she says, "I have not suspended my school for a single day." After adding that "she hopes before long to have her own house, and after putting things in regular operation, again (if the Board thinks it advisable,) to return to the northern churches and plead for money to carry forward the work of Mexican evangelization, she says, it cannot be done without means. The men who are best calculated to be teachers and colporters are poor and cannot leave their families to labor without support. They must be employed, for I fully believe the Lord is calling them to the work, and the Lord's people must come to the rescue. I shall never cease to plead for Mexico, while I see so evidently the great demands for Christian labor, as at present. The native Christians must first be employed."

THE HOME FIELD.

REPORT.

ST. LOUIS, Nov. 30, 1866.

DEAR SIR:—This month has been fraught with much interest, more so than any month during the past year, and I might say than all the years of my missionary labors. It is nearly four years since we have had preaching in jail, and, though often we have felt the influence of God's Spirit in our own heart, till it seemed that every prisoner must come to Jesus and directly give his heart to God; yet all this seemingly passed away, and again we would feel it was like casting pearls before swine; yet, with others, we have persevered, and now thank God that we have. Several of the prisoners have written me after their being sent up to the Penitentiary, thanking me for kindness, advice, &c., but never have our eyes rested on words of hope and comfort until we received a letter this month, of which the following is an extract: Nov. 5th. "I may be an entire stranger to you, as you have so many to talk with, but you are not to me, and I hope and pray you will not be offended at me, as I desire to open a correspondence with one I know is interested in all who are seeking salvation. You gave me good books and papers to read, which at the time, I considered worthless; now, I thank God they are all I wish. Since I came here, Christ has visited me in my cell,

and renewed a right spirit within me, and made my place of torture like a heaven below, and I have reason to thank God for this imprisonment, as it has been the means in God's hand of bringing me into the faith of piety." I cannot tell you my feelings, but I did sincerely thank God that he made me a feeble instrument of leading one soul to submit to Jesus. In my thankfulness I could only say, "To God be all the glory." I answered the letter, and received another which is full of the spirit of the prodigal. "Nov. 16th, I did not know I was such a sinner, but thought I was as good as others; but now I see how far from God I was, and oh, how great God's mercy. All other reading compared to His Bible, is as nothing." A lady had given him a Bible, and he says, "If it were the only one in the world, and his cell was filled with the most costly jewels, he would not part with it." A beautiful spirit pervades the whole letter, and may God keep him in this frame of mind, not only till his term of years expires, but all through subsequent life, and "may he yet tell to sinners round, what a dear Saviour he has found." The services in the City Hospital, also, are very interesting. Some ten or more rose for prayers last Sunday, and two Sabbaths since, one rose and said, "She was determined to serve the Lord." Being that the hospital is so much

under the influence of Papacy, we can but thank God, and take courage. We have had many interesting conversations and interviews by the side of the sick and dying; which we hope will be blessed of Him, without whose help we can do nothing. Our schools are increasing in number and interest, so that we need many more teachers, and much material. We purpose to soon give them a festival, which they did not get last year. Our little girl we mentioned in our last report, continues to do well; last Saturday she lingered to tell us, "as how her mother axed her to say, thank ye, to the teacher, for learning me to sew." This wild waif reclaimed from wicked associates, and taught the precious Word of God, and trying and succeeding in bringing in others of a like character, will compensate us for our labor, although we do not intend our labor shall cease. We have distributed one hundred and fifteen religious papers and four packages of tracts. These last, we purchased ourselves. Could there not be some arrangement made with that society in New York, that this expense might be done away with? The Rev. Shepherd Wells is now in that city; please see him, and see if we cannot be furnished immediately with sufficient of this kind of reading. He kindly gave me five dollars worth ere he left the city, and he knows the demand, and the necessity. Although wickedness abounds in this city, we feel full of hope that it may yet be restored, and a happy people may yet abide here who have chosen God for their portion and obey His commandments. Pray for us.

Yours truly, F. F. HOLDEN.

LOUISVILLE, Dec. 1, 1866.

DEAR FRIEND—This is "Thanksgiving," and as my heart goes out in thankfulness to "our Father," so it overflows in thanks to you, for the privilege of gleaning in this vast field. There are noble hearts here, who reach out their hands (not empty) to help us along. Yesterday two young ladies called in the rain, to learn of poor families, that they might supply them with a thanksgiving dinner, and many a dinner afterward.

Mr. Avery (one of the best men in the world,) gave his workmen a dinner, at his plough-factory, from which we have just returned. The laborers and their families, and a number of friends, were, in all, near three hundred and fifty persons. It was a sumptuous dinner, and a happy compliment to labor and the laborer. To bring together some of the first in the city with his workmen, and to have the City Missionary explore the blessing and give thanks, and all join in cheerful conversation, will, I think, open another field for usefulness. The tok-

ens of God's favor and the favor of the people of this city, multiply; but we, alas, are unworthy. Yours truly, C. G. S.

P. S. Just one little item. We had permission to take a large bucket full of the good things from the table, to a poor widow whose name was not given to the ladies.—They were at the table as I entered, and it was a table almost without food. They blushed (for they had seen better days) and as I placed upon the table roast turkey, chicken pie, rice pudding, etc., etc., their lips quivered. The mother held up both hands; but they could not speak. I wished them a "thanksgiving," and ran home.

LOUISVILLE, Dec. 1, 1866.

DEAR BRO. CAMPBELL:—Since my last report, our work has not been seriously interrupted. Our health has been good.—Our time has been spent principally in labors for the good of the children in our schools. Nor will you wonder at this when I tell you that our Industrial School now numbers on our list 248 poor little girls with 25 teachers, and nearly every child induced to attend some one of the Mission-schools. We work up from \$5 to \$10 worth of materials every week in the construction of garments of different kinds; all of which, it may be said, are made by the children themselves. The work, however, is cut, and more or less prepared by the teacher of the class. The school is opened with singing and prayer (the Lord's prayer, with an earnest breathing of its spirit.) One passage of Scripture is impressed on their minds. Last week it was, "The Lord is my Shepherd, I shall not want." The children all repeat this also. At the close they repeat the same, which I accompany with a few kind and impressive thoughts about Jesus, how he loves them, and how he expects them to love him. We sing again and close.

The inquiry is made of us, how it is that we can supply the material for such a school. I answer, I cannot tell. It comes through our solicitations somewhat, but most especially in answer to prayer. It is one certainly of the fields of our trust in God.—Nearly all these same teachers see these children again on the next day, the Sabbath, and talk to them more about Jesus. Oh! the responsibility, which, if it is properly felt, and carried, with these children on our hearts, to this same Jesus, can there be a doubt of his blessing, and of the result in the salvation of some souls?

We have found it necessary to remove this school again to the College building, where it was last year, for the want of room. I have organized another Mission Sabbath-school on Bullit-st. and the River, in a room in the third story of a building. It is a

large room, but is occupied by a small good family. They invited me to begin a school there, and will take care of the room. I have furnished the seats and books, and a load of coal for the family. Last Sabbath was the third school, and we had 50 children and eight teachers. It is an excellent location on account of the great numbers of poor, ignorant, deluded and wicked children living exposed to every kind of corruption along the river streets. It requires more self-denial in the teachers to devote their labors of love to such children, gathered fresh from such an ignorant, Romish district, than to engage in our other schools. But the teachers seem willing and earnest. Four or five boys came in the first and second Sabbath, to make, I thought, disturbance. They put some of the books under their coats, and after school tore them up. I spoke to them kindly. Last Sabbath they came in again, and were seated by the door away from the others. They soon found themselves restrained, and went out; and, after throwing a stone against the window, they left. My only real dependence for success in this school is in the answer God gives to my most earnest and persevering prayer.

Sabbath before last, after preaching, I baptized one young man, or one about 30 years old. He knelt down before the congregation, and was received more fully into our little band by this sacramental rite.—He is now a teacher in our school.

Last week we met with a few Christians, at the house of the sick young man of whom I spoke in my last report, as having been

hopefully converted and who was baptized, and I administered the sacrament to him. It was his dying request that he might enjoy such a season. He is very feeble, but seems resigned and happy.

There is a stir here, as elsewhere, by the Roman Catholics in making efforts to get hold of the colored people, especially their children. I suggested to one prominent, well-informed colored man to get up a convention of all the colored people in the city that they might be aroused and informed of the designs of the Roman Catholic priests. He said he was well aware of their designs, and had already himself hired a teacher in one district of colored people to teach the colored children there, and keep them from being led into Romanism. He said he would endeavor to have the convention, and let me know.

Our visits at the Alms-house are continued, with preaching to the children and others, as often as every other Sabbath morning; and such is the warm interest felt there by these poor ignorant creatures that we feel encouraged.

At the Jail, where I visit about every week, the young man I spoke of to you gives very good evidence of being truly converted. He reads through and through the good books I give him, but especially the Bible. Mrs. S—— is diligently and faithfully engaged in visits among the poor, and to look after the children. She does an excellent work at the Alms-house, teaching the poor Roman Catholic children. But I must stop. Pray for us.

Yours in love,

J. M. SADD.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE AMERICAN BOARD.

TURKEY.

MR. BARNUM writes: "From Divrik we returned to Arabkir, where we had a five days' meeting of the Evangelical Union. I have never had as high hopes for a successful native ministry and for the speedy independence of the churches, as since attending this meeting. The mercenary spirit with which many of the earlier preachers entered the service, and which we feared might be the bane of the ministry for many years to come, is as thoroughly denounced by these young men as we can desire. They glory in self-denial for Christ's sake; and so strong a public sentiment has now been created among the preachers and pastors upon this subject, that I am pretty sure we shall hear very little more about 'salary.' These men also pressed the idea that every church

ought to support its own pastor in full from the start, and that every pastor ought to be willing to live on what his people can pay him."

PERSIA.

MR. LABARRE writes: "At Memikan, a village of eighteen houses, for several years the residence of missionaries, the work is in an unusually prosperous state. Few of the adults absent themselves from the place of worship on the Sabbath.

I had the opportunity of seeing several of the mountain helpers from the interior regions of Koordistan, whose reports give us some encouragement in regard to the progress of Gospel light among those dark, lawless tribes, and at the same time strengthen previous impressions of the difficulties to be contended with."

A Hard Field.—"Mr. Shedd has a rugged field. There are few harder ones, taking into account all the obstacles: physical, civil, social, and religious. He needs hearty sympathy and prayers, and cordial support in his self-denying, toilsome endeavors to win those wild tribes to the lowly doctrines of the cross."

MR. SHEDD writes: "In our mission circle no breach has been made, though, literally, 'a thousand have fallen at our side and ten thousand at our right hand.' The cholera has finally disappeared from this province, after carrying off, so far as we can judge from the imperfect estimates, about ten thousand souls."

Civil Affairs.—"Mr. Thompson, first Secretary of the British Legation in Teheran, is still with us, observing and doing what he can toward an amelioration of the hard lot of the Christians in this province. He is charged, also, with reporting in reference to the Nestorians in Turkey. His visit to Gawar, on his way from Erzroom to Oroomiah, had a salutary influence. The position of the Protestant community there has been placed on a better footing, owing to his influence and that of Mr. Consul Taylor in Erzroom."

MADRAS.

Letter from MR. HUNT, Sept. 27, 1866.

Visit to Ceylon.—Mr. Hunt, of Madras, recently visited the Ceylon missions, and after his return to Madras, he wrote in regard to what he saw and felt, in his own warm-hearted manner.

"My visit to Jaffna was truly the most pleasant imaginable. God has wrought a wondrous work there. The region is small and happily isolated, so that the influence of the mission is husbanded, and not lost by the distractions of other districts. I was quite charmed with the simplicity and piety pervading all things at Oodoville. No one can estimate the amount of good that has gone out from that thrice consecrated spot. I had thoughts of the millennium of heaven, and all pleasant things while there."

Battacotta.—I visited the house in which I was robbed and greatly 'scared' in February, 1840. It is now occupied by one hundred and thirty fine young men and boys under the Christian care and instruction of a gentle and learned native proprietor. The missionaries are as welcome there as if the school were their own.

Visit from a Catechist.—"One dear, gray-haired catechist came to me with a gushing heart. He had prayed that he might see, so as to bless, the man who brought out the precious Family Pocket Testament."

CHINA.

Twenty-five Protestant Missionary Societies are represented by about two hundred agents in China. There are a few independent laborers. Of the Societies, twelve are British, nine American, and four German. The London Mission have the largest number of ordained missionaries, fourteen. The American Presbyterian has twelve. Native helpers are employed to the number of two hundred and six. Numbers of members received in 1865, 282. Whole number belonging to the various denominations are three thousand one hundred and forty-two.

AFRICA.

A missionary among the Fenguos thus describes what followed a sermon he had just preached. Seekers were invited to come forward, when not less than three hundred fell on their knees and cried aloud for mercy. At first all seemed confusion. Presently the noise subsided, and little more than sighs and groans were heard. One and another got into liberty as the spirit of bondage gave place to the Spirit of adoption. The sight was indescribable. With joy unspeakable they burst forth into a song of praise. One shouting, 'Satan woyisiwe,' Satan is overcome; and another, an old gray-headed man, 'U Bawo undesindesele,' my Father hath delivered me. About one hundred and forty found peace.

CONDITION OF SPAIN.—A daily increasing poverty; a steadily progressing degradation; agriculture backward; no manufactures; social disorders; numberless bands of robbers in the valleys and mountains; miserable soldiers; citizens without cultivation or energy; anarchy and corruption among the civil magistrates; the contempt of foreign nations.

Mr. Warren Ackerman, of Scotch Plains, and formerly of Newark, New Jersey, has obligated himself to give to the Board of Foreign Missions of the Reformed Dutch Church the sum of \$36,500, of which forty-six thousand five hundred dollars are to pay the present debts of the Board, and ten thousand dollars are to be added to the invested fund.

NEWS OF THE CHURCHES.

UNITED STATES.

The newspapers of the various Protestant denominations in the United States are still discussing questions suggested by the late Catholic Council at Baltimore. Perhaps the subject which attracts most notice is the probable effect upon the Freedmen of the proposed proselyting effort.

Many of our exchanges lay great stress upon the enmity Irishmen have hitherto shown towards negroes. We find frequent mention of the remark of a colored member of the New School Presbyterian General Assembly of 1865: "Whenever a negro thinks of a Roman Catholic, he thinks of an Irishman, and that ends the matter." Other papers warn the public against placing too much dependence upon the inveteracy of this enmity. Says a Western religious paper:

"If Rome has really undertaken the proselyting of our colored population, she will at once set to work to remove the antipathies towards the colored race. She will teach the broadest lessons of fraternity and equality. If necessary, the priesthood will be largely recruited from the colored race. The Irish Catholics, hitherto the most inveterate of negro-haters, will be silently but surely indoctrinated with the new teaching. If from this time forward riots, whose purpose is to despoil and murder the negroes, shall cease, we need be at no loss to discover the cause."

Certain papers sound the alarm on another score. Because the African mind is imaginative, superstitious, easily impressed through the senses; it is pronounced to be especially adapted for the reception of Popery, with its imposing ceremonials, its gorgeous vestments, its music, its paintings. On the other hand, we find a Massachusetts paper claiming that

"The Roman Catholic Church underestimates the instinct and sagacity of these people. Without any aid from white people, we think an average negro would scent out the meaning of this movement very quickly. The blacks of the South are, as a general rule, ignorant, but they are not Pagans or Buddhists. They have long been in living associations with some form or other of Protestant Christianity. They are an intensely religious people after their sort, and they have, for generations, been accustomed to the free outpouring of their souls in prayer

and praise and exhortation after a very different manner from anything known in the Catholic Church."

The same paper finds further ground of encouragement in the fact that the Catholics are behindhand with Protestants in beginning this enterprise.

"If it was to be done at all, the work ought at least to have been begun a little earlier. A church that showed no sympathy, no friendship for this race in all the trying years of the war, must have some difficulty in getting possession of ground already pretty thoroughly occupied. The Protestant denominations are in the field. They entered just as soon as the openings were presented. They are working their schools and their churches all over the South. They are not easily to be driven out, even by the subtle management of the Catholic Church."

And the Western paper first quoted says: "We do not expect to see Mother Church succeed, but the future historian may trace some beneficent changes in the course of our social history to the daring attempt she is unquestionably to make. Were her purpose the real elevation of the down-trodden, we could but sympathize with her. But so long as she seeks to effect a political and social equality only that she may extend spiritual and ecclesiastical despotism, we shall do our utmost to thwart her efforts."

Another question raised by the meeting of the Baltimore Council, is that of the growth of Romanism in the United States. The Pittsburgh Presbyterian Banner thinks Archbishop Purcell entertains too sanguine a view on this point. The Banner insists, that if Papacy increases in the United States by immigration, as well by emigration does it decrease in Ireland; and that our foreign population becomes so rapidly imbued with liberal ideas, as to be little more than nominally Catholic, and concludes by saying:

"If Bishop Purcell will view the case from the true stand-point, although his wonder at the multiplication of the Romanists in this country may not be the less, yet his thankfulness will be modified into a likeness to that of King George III., after he lost the thirteen American Colonies. About to appoint a day of thanksgiving, he was asked what he had to be thankful for. He replied, 'Because it is no worse.'"

Another paper, however, speaks of the

situation in a graver tone. After exposing the sophistries of the Papal Letter on the topic of the relations between Church and State, the Examiner & Chronicle remarks :

"A Congress of imported priests have never before, so far as we know, ventured to utter on American soil dogmas so thoroughly hostile to the genius and character of our institutions—so subversive of the first principles of republicanism, or so destructive of all civil liberty. We need not be surprised to find, in the next paragraph, a demand for the change of our laws in respect to ecclesiastical property, in the interests of Romanism; and if we fail to see the purpose of these priests to restore the Middle Ages on the ruins of our ripened civil and religious liberty, it can be only because we refuse to open our eyes."

ENGLAND.

CHURCH OF ENGLAND.

At the Church Congress held in the City of York, England, month before last, Archdeacon Denison made the following statement : "One Sunday afternoon some young gentlemen from Manchester went down to Hursley to preach, but when they got there they could find no one to preach to. At last they found a child at home with a sick brother, and they said to him, 'Where are all the people?' 'They are all at church,' was the answer. 'Very well,' said the gentlemen, 'we will wait until they come out.' At last service was over, but the young gentlemen observed that the parishioners all wended their way to a particular field. 'What are they going to do?' they asked. 'Oh,' said the child, 'They are going to play at Cricket.'" "I," added the venerable Archdeacon, "should have gone to play at Cricket too." The Archdeacon, it is said, towards the close of the conference, made a lame apology for his sally, as he saw it had created a painful sensation in the minds of many present.

BAPTIST.

MR. SPURGEON, at the recent Baptist Union, cited the experience of his own church as an illustration of the successful employment of both deacons and elders in the work of assisting the pastor. Some men make good elders, who were not suitable

for financial affairs, while others well combined both functions. His church comprised 3,500 members, but by meeting his elders and deacons, and supervising their work, he was enabled to maintain a complete pastoral supervision over the whole. Mr. Spurgeon deprecated any squeamishness or cant as to ministers not claiming their due reward; the laborer was worthy of his hire, and a minister who could earn a large income by devoting himself to trade or professional pursuits, has a right to have this fact recognized in the consideration of his salary. He, himself, had an offer once of a partnership in a mercantile concern, with 3,000*l.* a year, and perhaps, ere this, might have made his fortune and retired, had he accepted the arrangement.

CONGREGATIONAL UNION.

REV. NEWMAN HALL, LL.D., presided. He said, that as a denomination, they had made rapid progress. They numbered two thousand churches in England and Wales. There was an earnest call for a more perfect system of means, especially of a secular character, in order to lay hold of the working classes on the one hand, while the more attractive and somewhat liturgical order of religious service appeared to be called for to secure intelligent young men and females who were dissatisfied with the present state of the Established Church on the other.

The great remedy for the most of the evils complained of, both in the established and non-conforming churches, was a fresh baptism of the Holy Ghost to quicken their spiritual life.

UNITED PRESBYTERIAN SYNOD

Was held in Manchester, England. At the close, the Synod was pleased to hear from Dr. Cairns that the meeting of the Union Committee in Edinburgh had been an exceedingly happy one. The cloud that seemed to settle over their deliberations had entirely passed away, and they came to a unanimous agreement about the civil magistrate and the doctrinal questions. These questions were quite removed out of the way as obstructions to Union. The announcement was received with great applause.

EVANGELICAL ALLIANCE.

Amsterdam had been chosen as the place where the Alliance was to meet. On account of the Cholera, it was thought best that it should be postponed. The Council, however, resolved to accept the invitations of their numerous friends in Bath, and a wiser resolution they could not have adopted. Numerous friends undertook to show

hospitality to visitors from a distance. No pains were spared to make the conference all it should be, and the testimony is that it proved a complete success. The death of Mrs. Winslow, wife of Dr. Otavius Winslow, was the only melancholy occurrence. The event shed a gloom over the proceedings of the first day. A deputation from the Alliance attended the funeral.

MISCELLANEOUS.

The intelligence comes to us by telegraph, just as we go to press, that the French troops, in accordance with the promise of Napoleon, have been withdrawn from Rome. On the 11th of Dec., the last French flag, we are told, was hauled down, and that of the Pope hoisted. We wait events with trembling solemnity, for the evacuation of Rome, if it heralds the downfall of the temporal Papacy, signifies even more. It is the beginning of the end of many wrongs extending through all Europe—a reluctant and moody concession to progressive civilization, and the earnest and onward will of the people. The Church and the State are hereafter to be divorced, and may that divorce be final. The spirit of the people and of liberty will penetrate the church as it has already entered the council chamber and the parliament. Whether it be the Church of England or the Church of Rome that is destined for the divorce, the world, let us hope, will be the gainer. That we desire not more for the sake of the State than that of the Church; but for Liberty's sake also.

ordained at Baltimore. Now the Catholics have 2,550 church edifices in the United States, which at an average of 300 to each church, would give 765,000 communicants, which would represent a population of 5,000,000. The Catholic Register of 1866, gives 15 Archbishops, 34 Bishops, and 2,502 priests, making a total of the priesthood of 2,511. The Catholics have 30 colleges, 26 theological seminaries, 177 male and female academies, and 624 parochial schools, making a total of 867 educational institutions. Besides these they have 171 convents, which are usually institutions of learning, and 139 hospitals for the sick, asylums for the aged, the indigent, and destitute youth.

REV. MR. ROSSITER delivered a very interesting and effective missionary discourse at Dr. Harper's church last Sabbath morning. His sketch of the labors, struggles, and heroic endurance of the Rev. Mr. Morehead and his noble little wife in Italy was especially affecting, as being of local and even of personal interest to many of his hearers. Mrs. Morehead is the daughter of Mr. J. W. King, of this city.

PROGRESS OF ROMANISM IN THIS COUNTRY.

In 1663, Lord Baltimore's Colony, numbering about two hundred, settled in Maryland. This was the first permanent establishment of Catholicism in this country. The first mass was celebrated by Father Althame, at the Indian village of Potomac, now New Marlboro. In 1775, at the opening of the American Revolution, the number of Catholics in the Colonies and Territories was estimated at 40,000. In 1793 Bishop Carroll, the first Bishop in this country, was

"TURN out! turn out!" cried a roystering teamster to some one he was meeting; "turn out, or I'll serve you as I did the other man." The stranger in astonishment complied; but when John was nearly opposite, called to him with, "Pray, sir, how did you serve the other man?" "Why, sir," said whip, tipping a wink, "I told him to turn out, and he wouldn't, so I turned out myself."

BOOK NOTICES.

From A. D. F. Randolph, 770 Broadway, N. Y. we have received two books, illustrated and bound in beautiful style, for the approaching Holidays.

RAM KRISHNA PUNT. THE BOY OF BENGAL. Philadelphia: Presbyterian Publication Committee. New York: A. D. F. Randolph.

The one hundred and eighty million inhabitants of India, though grouped in different nations speaking various languages, are yet homogeneous in some respects. Judging from our own memories of Madras, we suppose the illustrations in this book to be faithful delineations of persons and scenes in Bengal. When one considers the difficulty of depicting oriental scenes by the aid of occidental engravers and colorists, it would not be matter of surprise if trifling errors should creep in. Yet, these pictures are so well done, that they cannot fail of conveying much information regarding the people of that wonderful land. It is to be earnestly hoped that the Presbyterian Publication Committee will follow up the seldom trodden path on which they have entered, and diffuse among American readers a better knowledge of a country so little known as India.

JESUS ON EARTH. Philadelphia: Presbyterian Publication Committee. New York: A. D. F. Randolph.

This appropriate Christmas gift is announced as entirely an American production. The pictures were both designed and engraved in this country, and the letter-press is from the pen of an American lady. There are eight illustrations in oil colors.

AN HISTORICAL DISCOURSE, delivered Nov. 4th, 1866, by Rev. Elbert S. Porter, D.D., Pastor of the Reformed Dutch Church in Williamsburgh. Published by the Consistory.

The growth of the City of Churches, the origin and date of the various denominational organizations, the struggles, trials and victories of

the Dutch Churches, together with the delightful seventeen years' intercourse of pastor and people, are given by a pen which never fails to draw pictures, life-like and speaking. It is to be hoped that the Reformed Dutch Church will take the Doctor's advice and drop the word Dutch, which now clogs its chariot wheels and hinders its progress.

THE DIAMOND CROSS, OR THE STORY OF FLORENCE CLIFTON, by the Author of "May Castle-ton's Mission," "Rose Delancy's Secret," &c.—Philadelphia, Presbyterian Publication Committee, 1,334 Chesnut St. New York: A. D. F. Randolph, 770 Broadway.

FLOWERS IN THE GRASS. By E. L. Lewellyn, Author of "Piety and Pride," "What to do," &c. Presbyterian Publication Committee, 1,334 Chesnut St. Philadelphia.

These two volumes are written in a pleasing style, well calculated to interest the youth of our Sabbath-schools. We would call the attention of all superintendents and librarians to them, hoping they will give them a place in their libraries.

ENGLAND, TWO HUNDRED YEARS AGO, by E. H. Gillette, author of "Life and Times of John Huss," "History of the Presbyterian Church," "Life Lessons," &c. Philadelphia, Presbyterian Publication Committee, 1,334 Chesnut St.

This book, as the title indicates, carries you back in the history of England to the accession of Charles II. It traces with a master-hand the times, the spirit and the trials of the non-conformists. These brethren were the ecclesiastical friends and fathers of most of our American church organizations. Their history, therefore, is to a great extent *our history*. If any of our readers would know the trials our brethren were called to endure in that period, or would see the Christian spirit exhibited by such men as Alleine and Baxter and Howe, let him read this book.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF NOV., TO THE 1st OF DECEMBER, 1866.

NEW HAMPSHIRE.

Hanover.	Anonymous.	6 00
Concord.	South Ch. & Soc.	40 67
"	1st Ch. & Soc.	38 05

VERMONT.

Ascutneyville.	Rev. S. S. Arnold.	2 60
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MASSACHUSETTS.

Williamstown.	1st Cong. Ch. per J. H. Hosford. Tr.	19 55
Centreville.	Rev. G. H. Morse for Mexican Mission.	5 00
Amherst.	2d Cong. Ch.	45 41
Hadley.	Russell Gen'l Benev't Soc.	29 58
Worcester.	Union Ch. add.	20 00
So. Natick.	Rev. B. F. Clark.	5 00
Amherst.	Village Ch.	41 03

So Hadley.	Cong. Ch.	34 50
Ashby.	2nd Cong. Ch.	9 55
So. Weymouth.	Female Charitable Soc.	15 09
Danvers.	Maple St. Cong. add.	2 00
Chelsea.	Winnsimmet Ch. of which \$1 for Miss Rankin's field.	100 00
Grafton.	Cong. Ch. & Soc. for L M of Miss Ellen Hancock & Miss Sarah Harrington.	60 00
Manchester.	Soc. of F. V. Tenney.	11 39
N. Chelsea.	Cong. Ch. & Soc.	4 00
"	Estate of Gilman S. Low.	100 00
Dracont.	Cong. of Rev. Mr. Waters.	4 00
Cambridge.	Shepard Ch. & Cong.	70 00
Andover.	Theol Seminary Chapel Cong.	179 28
"	South Ch. and Cong.	72 00
Millbury.	2nd Cong. Ch. & Soc for L M of Rev. Stacy Fowler.	30 00
Boston.	Essex St. Ch. add.	50 00

CONNECTICUT.

South Windsor. O. C.	4 00
Hartford. Centre Ch. in part.	257 96
Norwich. 1st Ch. makes Lewis A. Hyde a L M.	41 65
" Broadway Church	99 27
" 2nd Ch. makes Rev. M. M. G. Dana a L D.	134 18
Greenville. Cong. Ch. makes Dea. Sam'l Mowrey a L M.	31 25
Saybrook. Cong. Ch. of which \$11 75, from Sabbath-school.	101 00
Stratford. Col. G. Loomis, U. S. A.	5 00

NEW YORK.

Jamaica. O. S. Pres. Ch. Dan'l Baylis, Tr.	84 50
Lawrenceville. Rev. W. W. Warner.	1 00
Penn Yan. Pres. Sab. Sch'l for Italy.	50 00
Yonkers. Pres. Ch.	163 38
N. Y. City. Estate of Henry Dwight, decd by Edmund Dwight residuary legatee, for Col- portage in France.	350 00
" A Friend, \$1 for Italy, and \$1 for Miss Rankin's field.	2 00
" H. G. H.	20 00
" A. B.	5 00
" Jon'n Sturges.	10 00
" 13th St. Pres. Ch. Rev. Dr. Burchard.	62 00
Franklin. Cong. Ch.	19 82
Cherry Valley. Pres. Ch.	10 60
N. Y. City. W. T. Runk to make himself a L M.	30 00
Matteawan. 1st Pres. Ch. Rev. F. R. Masters.	34 90
Brooklyn. Walter M. Aikman to make himself a L M.	30 00
Matteawan. Jos. Howland.	50 00
Salem. 1st Pres. Ch. to make Rev. J. H. Brodt a L M.	30 00
Seneca. Pres. Ch. which makes John C. Wilson a L M.	62 65
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Romulus. Pres. Ch. bal.	2 00
Rhinebeck Station. Mrs. I. Schultz.	1 00
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New Vernon. Pres. Ch.	10 00
East Millstone. Ref. Dutch Ch.	10 35
Newark. 1st Pres. Ch. by C. W. Wood- ruff, Tr.	140 91
" I. M. Harrison, L M.	30 00
Passaic. D. Ivison, to make Emeline E. Ivison a L M.	30 00
Orange. Valley Ch. (supply).	25 00

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Girard. 1st Pres. Ch. in part of L M for Rev. H. O. Howland.	23 20
New Brighton. U. Pres. Ch. for Mr. Moorehead's field and which makes Rev. J. D. Glenn a L M.	30 10
" O. S. Pres. Ch. which makes Rev. B. C. Critchlow a L D.	101 00
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Reaver. Cash.	6 21
Neshanock. Pres. Ch. in part of L D for Rev. Rob't Dickinson.	32 65
New Wilmington. U. Pres. Ch. for Mr. Moorehead's field.	20 00
Mercer. Cash.	4 75
Mt. Jackson. Rev. W. M. Taylor.	2 00
Sharon. Pres. Ch. which makes Rev. W. C. Falconer a L M.	30 16
" Bapt. Ch. Rev. J. Winter, D. D. a L M.	30 00
Meadville. O. S. Pres. Ch. which is in full of Rev. J. V. Reynolds' L D.	40 00
New Castle. Disciples' Ch.	16 00
Columbia. Evan. Lutheran Ch. to make Rev. W. H. Stuck a L M.	30 00

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Beaver. Union Meeting in O. S. Pres. Ch.	6 00
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Croton. Meth. E. Ch.	8 00
New Castle. Meth. 12 Ch \$45 01, & Meth E Ch at New Wilmington \$17 25, makes Rev. J. C. Scotfield & Rev. R. A. Car- ruthers, L Ms.	62 26
U. Pres. Ch. Rev. R. A. Browne, D.D. a L M & Jos. Kissick, L M, in pt.	55 71

ILLINOIS.

Geneseo. 1st Cong. Ch. add Ch's Perry.	6 10
Franklin Grove. Pres. Ch. 55c. T. L. \$1, W. B. Hawes \$1.	2 55
Morrison. Cong. Ch. \$3 53, H. C. Glendin- nin 50c., Mrs. H. C. Donald- son \$1.	5 03
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Ottawa. Cong. Ch. by R. O. Black, Tr.	5 50
Champaign. Cong. Ch.	6 17
" Cong. Sab. Sch'l.	5 29
" Pres. Ch. of which \$3 by E. Miller.	8 47
Sterling. Pres. Ch. add.	5 00

OHIO.

Cincinnati. C. G. Rogers 8th & 9th install- ment of salary for City Mis- sionary.	66 68
" R. Nelson.	10 00
Hamilton. 1st Pres. Ch.; Messrs. Shaffer & Robinson \$5 ea., E. Potter & Mrs. Scott \$3 ea., Falconer, Grey, Macbeth, Schaffer, Mil- ligan, \$2 ea., Mrs. Tapscott \$1 50 ea., Miller, Hammarford Jacobs, Stewart, Hamilton, Rossman, McFarland, Giffin, Conklin, Skinner, Howell, Sims, Jacobs, Dick, Mrs. Milliken, Harper, Lewis, Miss Brittain \$1 ea., Snyder, McNeely 75c. ea., Davis, Neule, Mrs. Schaffer, Wheel- er, Bull, Russell, Bartlett, Ogelsby, 50c. ea., which makes Rev. Edw'd J. Ham- ilton a L M.	61 00
" 1st U. Pres. Ch. W. Recket \$5, Messrs. Brown, McClung, \$3 ea., A. Lauree, Mrs. Campbell, Moore, \$2 ea., Potter, Giffin, Mrs. Woods, Hume, \$1 ea., Mrs. Miller, 75c., Mrs. Carter 50c.	23 25
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" Sab. Sch'l for Sab. Sch'l Lib'ry's	20 00
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Richfield. Mary F. Oviatt.	5 00
Dalton. Pres. Ch. for L M of Sab. Sch'l.	30 00
Orville. D. L. & A. S. Moncrief \$1 ea.	2 00
Worcester. Pres. Ch. which makes J. H. Kanke L M, & Isaac Johnson, Jr. L M in part.	48 00

IOWA.

Lyon. Pres. Ch. by Rev. H. L. Stanley.	5 00
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THE

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FEBRUARY, 1867.

No.

THE PRUSSIAN WAR AND THE PAPACY.

OUR fathers used to believe that the prophecies of the Bible pointed to the year 1866 for the fatal blow to be dealt to the Papacy. The events of 1866 certainly have been very significant in that direction, at least as regards the temporal power of the Pope. Of these events, no one is more startling, more unexpected, or more far-reaching in its effects on the Papal power, than the result of the Prussian war.

It was unexpected. 1. Because Prussia was weaker; having only 19,000,000 people to 37,000,000 of Austria; and having lost the military prestige gained for her by the Great Frederic, while Austria's military renown stood high. 2. Because in that which was the immediate occasion of the war she was deemed to be in the wrong. True, it was only a quarrel between thieves about dividing the spoil; but Bismark would not regard the rule of "honor among thieves." They had united their forces to rob Denmark of Sleswich, Holstein and Lauenburg. Both coveted the sea-ports of the newly-acquired territory.—Bismark seized what he wanted, and forced Austria to put up with a pecuniary compensation or fight. This was wrong. It was violating the sacred law of "honor among thieves" and did not deserve to succeed. 3. In consequence of this unscrupulous violence, the opinion of Europe and the world was against Prussia—the opinion of Protestant as well as Catholic nations. The Protestants disliked the Romanism of Austria and her tyrannical policy generally, and would have been glad to see such a government lose power; but such was the flagrant injustice of the Protestant power in the cause of this war, that there was a general wish that such selfishness should be severely rebuked.—The public sentiment of the world was therefore against the success of Prussia. 4. Because the whole German Diet was against Prussia and in favor of Austria in this matter, both by their vote in the Diet and by the majority arming against Prussia. 5. Because even the people of

Prussia were opposed to the war. Almost every large town, including Berlin itself, through its municipal authorities, petitioned the King to desist. Even the women, at least in one instance, when their husbands and sons and brothers were being forced to the army, threw themselves down on the railroad track to prevent the cars from carrying them.

With so many apparent disadvantages it seemed almost certain that Bismark must be defeated ; but God ordered otherwise. One short month's war and ten days' fighting prostrated the pride of Austria in the dust, and crowded her entirely out of all participation in the counsels of the German Diet, where she had been accustomed to rule almost as a dictator.

In this changed relation of Austria, the Papacy felt a stunning blow. Austria had for many years been her main support, and for recent years almost her only dependence for maintaining the temporal power. Now, so far from upholding the falling fortunes of the Pope, she knows not how to repair her own. She is trembling lest Hungary should raise the standard of revolt and lead off with her also the Slavonian provinces ; and to prevent this, she is lavishing concessions which before she refused as absurd and impossible.

This shock makes the Jesuits change their triumphant tone to one of dejection and despair. They now say : "The last nation on which we could depend is gone. France and Italy are plotting against us, and we see no hope but in a special divine interposition." And this divine interposition does not come. But we believe the Papacy will be still more damaged by some other and more remote results of this war, especially its tendency to increase.

THE INTELLIGENCE OF EUROPE.

The Prussian victories, following one another like rapid thunder-claps, roused Europe to the highest pitch of solicitude to ascertain the secret of such startling results—that a nation, which Napoleon crushed at a single blow, should thus seize and instantly dash to the earth the nation which maintained twenty years of obstinate conflict with that same Napoleon ; and when conquered, wrung from him terms which he disdained to think of granting to Prussia.

They have been inquiring ever since after this secret, not only with curiosity, but with deep alarm. And as they find one thing after another, they hasten to imitate it. The *needle gun* was the first source to which the secret was traced, and all flew to making breach-loaders. Then the whole military system of Prussia was examined, and France is adopting its leading feature—obliging every citizen to be a soldier—so that in an exigency, the whole male population can be turned into an army already drilled and disciplined.

But if they will find the whole secret of Prussian success, they must

go back to 1806 and '7, and find it in the utter, the cruel prostration of Prussian pride and power, and the annihilation of Prussian wealth by Napoleon, in the campaigns of Jena and Friedland.

Frederic William III, after having long and unwisely refused to co-operate with Austria and Russia in subduing the destroyer of all neighboring governments, at length in 1806, when these nations had been paralyzed by the campaign of Austerlitz, entered the lists against the great destroyer. She, indeed, had an alliance with Russia; but rashly precipitated the war without giving Russia time to join her; without provisioning her strong fortresses on the Elbe; without making any provision for recruiting the army in case of disaster; without forming any great depots of provisions; and even without assigning any rallying point where the army should concentrate if defeated; although the strong fortifications of Magdeburg, Wittenberg and Torgau, lay immediately in rear of the theatre of war. Both king and soldiers went forth in high glee, with songs of triumph, trusting for victory to the prestige of the Great Frederic, and at the same time neglecting all his precautions, and violating his policy. If his policy of concentrating the whole force on one vital point had been carried out by Frederic William on the admirable ground chosen by him for the battle of Jena, Napoleon's defeat would have been all but certain. But after the concentration had been effected, he drew off two-thirds of his force to protect a point of minor importance. Thus situated, the defeat at Jena and Auerstadt, both on the same day, annihilated his power of resistance. He begged of Napoleon some terms of peace, but Napoleon would hear to nothing but making the most of his victory. He sent his marshals with their corps to hunt, like blood-hounds, the flying fragments of the Prussian army. They dogged and tore them in the spirit of utter destruction. The Prussians were in despair. They surrendered the strongest fortresses, sometimes without striking a blow; and sometimes to a most insignificant body of assailants. Thus was the king driven to the very Northeastern corner of his dominions; his army destroyed, and his domains overrun and occupied by the Conqueror before the Russians could come to his help. Of 120,000 troops only 15,000 remained, under the valiant General Lestocq, to join the Russians on their arrival.

NAPOLÉON'S CRUEL EXACTIONS.

At the peace of Tilsit, the next year, Russia deserted the poor, despised Frederic William. He was not invited to the first interview with Napoleon on the raft, in the river opposite Tilsit; and when riding on horseback for recreation, in company with the emperors, as he did daily during the negotiations, their conversation was so exclusively between *themselves* and of their own affairs, not *his*, that, in

sheer mortification, he would instinctively fall in the rear, as not of the company, and come in alone. Alexander was perfectly dazzled by Napoleon's address, and made a separate treaty for himself, (the secret articles of which provided for dividing Continental Europe between them,) and left the Prussian king to the Conqueror's tender mercies, which were cruel. His army had been subsisted by forced exactions, and now he levied additional contributions, amounting altogether to about 125,000,000 dollars; all of which must be paid as the condition of restoring the captured fortresses. Furthermore, Prussia was required to declare war against England, and shut all her ports against her commerce, and thus be deprived of the possibility of payment. So that Napoleon held the forts at his pleasure, and Prussia was kept in the deepest poverty for five years, till relieved by the overthrow of the French in the Russian campaign. Such was their poverty, that the king and his accomplished queen, the most splendid and heroic woman in Europe, hardly allowed themselves the comforts of life.

NAPOLEON'S TREATMENT OF THE QUEEN.

To add the bitterest possible ingredient to his cup, the affectionate king was obliged to see that noble wife treated with vile indignity by the heartless Conqueror. In the outset of the campaign, while this virtuous heroine was using all means to rouse the nation to patriotic resistance, he painted her in one of his public documents "as an Amazon wearing the uniform of her regiment of dragoons, and writing twenty letters a day to spread the conflagration in all directions." And in stipulating conditions of the treaty after ravaging the whole Prussian kingdom with relentless cupidity, he roughly repulsed her agonizing entreaties for the restoration of a little to minister to their comfort. When, however, he came into her presence he could not but admire her superiority; but he could deny the least clemency. To quote his own words: "The Queen of Prussia unquestionably possessed talent, great information and singular acquaintance with affairs: she was the real sovereign for fifteen years. In truth, in spite of my address and utmost efforts, she constantly led the conversation, returned at pleasure to her subject, and directed it as she chose: but still with so much tact and delicacy it was impossible to take offence." Yet he could harshly deny her that, which both custom among conquerors, and the dictates of humanity demanded. He dismissed her with these iron words: "*I must observe to your Majesty, that it is I who give and you who must receive.*"

It was in this utter humiliation of Prussia's vaulting ambition that was laid the foundation of Prussia's recent victories. "The valley of Achor" proved a door of hope. Old General Blucher, on the day after the battle of Jena, predicted it in these uncouth words: "Mat-

ters will look up again soon, and now more enlightened principles will put their foot into the stirrup." Such dire experience as this was needed to persuade the reluctant Frederic William to heed the counsels of his able ministers, Stein and Hardenberg, advocating a provision for giving an education to every child in the kingdom,—also, the abrogation of those senseless laws which forbade the nobility to engage in useful enterprises of commerce, trade and manufactures. These wise counsellors opened his eyes to see that if Prussia was ever to rise, like the phoenix, from her ashes, it must be through a process of infusing intelligence into the mass of the peasantry, that they might become skillful soldiers ;—and of leading all the people to industry, enterprise and thrift, so that *every one*—noble as well as burgher and peasant—might contribute to the nation's wealth.

The same influences allowed Scharnhorst, minister of war, guided by the same common sense principles, to effect the

REGENERATION OF THE MILITARY SYSTEM.

"He then threw open to the whole mass of citizens the higher grades of office in the army from which they had hitherto been excluded, abolished degrading corporal punishment, by which the spirit of the soldier had been withered, and removed those invidious distinctions which, by exempting some classes from the burden of personal service, made its weight fall with additional severity on those who were not relieved. Every department of the service underwent his searching scrutiny. In all, he introduced salutary reforms, rectified old abuses, and electrified the general spirit, by opening to merit the career of promotion." He persuaded the King to adopt in the army the true republican principle of giving all an equal share of burdens and an equal chance of promotion and reward. This filled every soldier with the spirit of a man. Stein's system of education fitted the poorest peasant's child to appreciate these privileges, to be worthy of them, and to take full advantage of them. That system worked so efficaciously that in 1845 a census of the whole Prussian nation showed that of those above the age of twenty-two, and below fifty, only two in a hundred could be found unable to read, write and cipher.

Scharnhorst's military system was framed to stimulate this intelligence, and to make use of it. All were obliged to serve three years in the army, except in cases of special intelligence, when one year was accepted. Thus has the Prussian nation become almost a nation of West Pointers. The whole able bodied male population can, at short notice, be turned into an army, already drilled and disciplined and hardened, to bivouac and march and fight, as the whole of no other nation on earth are fitted to do. It was this state of things that, on inquiry, will be found to have largely contributed to the success of Prussian arms, and therefore,

THE PRUSSIAN WAR WILL TEND TO ELEVATE THE INTELLIGENCE OF
THE PEOPLE OF EUROPE.

It will be found that not merely an improvement of arms in the hands of the common soldiers contributed to those victories ; but that an improvement of the brains in the heads of those soldiers did so, to a still greater degree ;—that Stein's work in training and informing their minds, prepared the way for Scharnhorst's work of moulding them into soldiers, understanding the work they were to do ;—prepared the way for every man to become an intelligent, harmoniously-moving part of the great military machine.

Louis Napoleon, doubtless, sees this and will appreciate the absolute necessity of adopting it as the essential counterpart to the Prussian military system, which he is now adopting. He will see that not merely the officers, who are to lead intelligently and successfully, must be men of information and mental discipline ; but that the soldiers, too, must have a degree of education, properly to comprehend and obey the orders of those officers. Also, he will perceive that to have the most of real manhood, combining calm courage, persistent fortitude, genuine military *morale*, the men must have that self-respect which arises alone from intelligence. When Napoleon sees this to be the condition of the greatest military success, as Frederic William was made to see it, he will find means to secure it ; for military prestige is the foundation of his existence. He will do *any thing* to perpetuate and increase that, especially at this time, when he sees that his individual energies are waving, and his heart is full of anxieties about leaving every thing in a condition to favor the easy and prosperous succession of his son to the Imperial throne. More certainly will he do it since, through this success of the Prussian system, he has been forced to put up with a disgraceful rebuff, and been led to feel obliged to copy a part of the means by which Prussia gained the courage to give that rebuff. He will not adopt the "*landwehr*" and "*landstrum*" and neglect the main condition of their efficiency.

Austria, also, has an equal motive to cultivate popular intelligence. She is crushed to the condition of a third-rate power. Surely Austria will ask after the reasons of those victories, and of that Prussian strength which won them. She will study Stein's, and Hardenberg's, and Scharnhorst's principles, and from sheer despair be compelled to put them in practice. She can now, the more easily, do this in regard to education, on account of the progress she made towards it after the shock of 1859, when she broke the concordat with the Pope, took the schools out of Jesuit hands, (at least in *theory*,) and adopted many other improvements, (in *theory*,) to elevate the intelligence, comfort and wealth of the people.

England too has a sharp spur, in the present state of her relations, to prick her on to every improvement which can strengthen her military power. And the peasantry of England are more ignorant, neglected and debased than the peasantry of any other Christian country. Hardly one of them owning an inch of the land on which he toils ; and the schools for them are a disgrace to any nation. Italy of course will feel—indeed, *does* feel, and has felt—this necessity of increased intelligence among the mass of the people as a means of national strength. She will now feel it the more keenly from the contrast, in the late conflict with Austria, between Prussia's success and her own failure. To be obliged to receive Venetia through Prussia's prowess was a deep humiliation, and its lesson will not be lost. Then we may safely say there will be an effort in all these nations to elevate the intelligence of the common people. And we may add with equal certainty,

THIS INCREASED INTELLIGENCE WILL TEND TO THE DESTRUCTION
OF POPERY.

It will do it in France. Napoleon III. has long been wishing and feebly attempting to displace priests, monks and nuns from the public schools, and to substitute lay teachers. That change would be a severe blow to the Papacy. He well knows that it is their effort to defeat the legitimate result of schools for the common people—teaching almost nothing but the superstitions of the Romish catechism—substantially educating them into deeper darkness than that of simple nature, that they may be the more devoted to the Romish church.

But when this military Emperor, who is now raising his army to a peace footing of 1,250,000, sees that the efficiency of this army requires real intelligence among the common soldiers, his efforts for it will be no longer feeble and temporizing, but sharp and decisive. When his military supremacy and the prospects of his son are concerned, the Romish church, with all her ecclesiastics, must go to the wall if they stand in his way. This increased knowledge will be another calamity to the Pope, for as intelligence among Frenchmen increases, it is the rule that their devotion to Popery decreases.

It will do it in Austria. Austria is urged to the same course by the extremities of despair. Her laws, like those of France, provide for the education of the whole people ; but till recently, the work being left, more than in France, to priestly hands, has been wretchedly done. As since 1860 she has *professedly* taken it out of Jesuit hands, it would seem that dire necessity would lead her to confide it now to those who will really do it.

It will do it in Italy. Italy is, and has been since 1860, awake on this vital subject of education. Before five years had passed her schools had increased five-fold in numbers, and perhaps equally in the efficiency

of each. Now the confiscated wealth of the suppressed convents will give larger means, which, with the increasing efforts of Protestant missionary societies, may be fairly expected to keep up this increase of educational facilities for Italy. The effect of this upon Papal prestige at home may be judged of by the fact that after twelve hundred years of diligent education of his people into reverence for himself, the Pope now dares not be left alone with them for a single night.

The increase of intelligence among the peasantry of England, even, will be a severe blow to the Papacy. England is being forced, not merely by military considerations, to give education to her peasantry ; but by the general reform movements which are now shaking her institutions to their very foundations. How will this affect Popery there where for years it has been making the most alarming progress ? It will check that progress by taking away a part of that on which Popery is now feeding, viz. : that most degraded and ignorant population which disgraces any Christian nation—the English peasantry—so degraded, so vicious, that crime in the most entirely agricultural country is more rife, in proportion to the population, than in the most crowded manufacturing cities. I say, “it will take it away” by making it something different. The peasantry is now too low to be reached, to any considerable degree, by the ordinary ministrations of either the established or the dissenting churches. But the Papists are said to be reaping a rich harvest in that field by sending in laborers almost as degraded ; men who can easily and naturally descend to them, sympathize with them, and take advantage of their ignorance to lead them into the grossest superstition of Popery. The peasantry can be easily persuaded that that is the true religion whose votaries alone show such kindness and sympathy for them.

By removing the peasantry from a condition to be thus duped, and by elevating them to the level of the, once respectable but now extinct, class of *English yeomen*, England will not only be taking away that on which Popery now feeds ; but will be turning it into an element of opposition to that delusion. Romanism is attacking England on the two extremes of society—the highest aristocracy and the lowest peasantry. Aristocratic Popery is receiving its strongest opposition from the intelligent middle classes, as is now seen in their determined rebukes of ritualistic extravagances which, whether in episcopal or congregational worship, are only Popery in embryo. Now let England raise her peasantry to the middle class level in education, and she will add their influence in rebuking Popish superstitions. Thus by one and the same process will she most hopefully labor to protect herself against foreign aggression and conquest in two very diverse but very dangerous quarters—the military and the religious. Popery thus repulsed

in England would mourn the defeat of one of her last and strongest hopes.

This increase of intelligence among the peasantry of France, Austria, Italy and England seems certain ; and equally certain is it that the hold of Romanism on them will be thereby weakened. For now in all these lands the Bible is a free book, and a reading peasantry will see that the Pope and the Bible do not agree. The Prussian war gave another blow to Papal hope by

ENSURING THE RECALL OF FRENCH SOLDIERS FROM ROME AND MEXICO.

Those victories and that consequent rebuff have put Napoleon in a position which makes it desirable to concentrate in France his scattered armies, and to economise to the utmost in his expenditures, that he may be prepared for any exigency that shall arise out of the present unsettled and threatening attitude of European politics. The same influences would also tend to make him more exact in the observance of treaty pledges, that his character might stand fair in the diplomatic world.

But the observance of these treaties, in the withdrawal of his troops from Mexico and Rome, inflicts an unspeakable disappointment on the Jesuits and the Pope. They had hoped through French intervention, not only to reinstate in Mexico the bishops, expelled by Juarez, and hold Mexico as a Papal country ; but also, doubtless, to bring it more directly under Papal sway than it ever was. They trusted, too, that the Emperor of thirty-eight millions, nominally Roman Catholic—the Emperor who had been helped to his throne and confirmed in it by Jesuit influence, would feel it for his interest still to protect the Pope and find some way to do it. What then is their chagrin and alarm to be told that they must prepare for a literal fulfillment of the Convention of Sept. 15, 1864 ! And what will be the effect on the Pope of that fulfillment ? It will reduce him to the condition of a subject, either of Italy or some other country to which he may go. He can no longer hold a common relation to all countries as an independent sovereign. The election of his successor, (if he has one,) will be managed politically to suit the interests of that country, and his whole policy must do the same. He will not be free ; he is a *subject*, and must regard especially the wishes of his sovereign. This will be felt in other countries, and his authority be repudiated. He will become the Bishop of Italy and no more. The Jesuits are right in saying that the temporal power is essential to the independent exercise of the *Papal* spiritual power.

Another unfavorable influence of the Prussian war on the Papacy will be found in its promoting

EMIGRATION TO THE UNITED STATES :

Emigration of Germans who will help to balance our Papal element. It does this by absorbing violently into the body of Prussia, many nations against their will. It is not pleasant to be swallowed up bodily and alive, especially by those with whom they have just been in mortal strife. This will lead many who had been hesitating about expatriating themselves, to decide to come, because they no longer have a country to leave. It will, also, lead a multitude who had never thought of coming to us to do so now, out of sheer disgust at the powers to which they must be subject if they stay.

Another class will come from conscientious scruples. The clergy and the best men (of Hanover, for instance,) are now in great trouble about the oath of allegiance. They have solemnly sworn it to the king of Hanover, and have not, as they think, been absolved in any proper way from its binding force. Now they are required to swear the same to the king of Prussia, the deadly enemy of the former. It is a real trouble of conscience with them, and the easy way of escape is to come to the great home of all the homeless, where they may swear allegiance or not as they choose.

Through these and other similar influences, the results of this war will, doubtless, largely increase emigration to our shores—of men too, who have sentiment, and conscience, and character—such as we need, to counteract that mass of our present foreign population through whose vote the Pope hopes to gain, and is gaining, great power in this nation. So far as this takes place, it will be a serious Papal disappointment.

In all these ways we believe the results of the Prussian war will tend to disappoint and weaken the Papacy. But will they in an equal degree strengthen Protestantism and advance the truth? The answer to this must much depend on the alacrity of Protestants to improve the opportunities which are now offered them by Providence. If this increased intelligence is allowed to drive its subjects from Popery, without having the Bible put into their hands, and its truths clearly preached to them, there is reason to fear that the loss to Popery will be so much gain to infidelity. If in their disgust with Romish errors, they are left in the delusion that Romanism is the whole of Christianity, it is almost certain they will slide into utter rejection of the whole system. Are we not then urged by the most solemn motives to new efforts to meet and turn to good account, for the cause of Christ, the momentous changes which God is so rapidly hastening in the relations of the Papacy?

THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE SECOND.

IN Mexico it is very rarely that a prelate of the Romish Church preaches the doctrine taught by the Saviour, and which he commanded to be taught to mankind. The so-called pulpit of the Holy Spirit serves, in general, as a vent-hole for personal aspersion, fanatical bitterness and violent intolerance. Thence have proceeded *vetos* against the laws of the civil authority ; and there the authority has been anathematized, the people excited to rebellion, and the explicit injunction of Jesus Christ entirely forgotten : "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." What a long series of disastrous consequences have been produced by these scandalous proceedings ! Incitement to disobey the laws has not been merely the object of a single sermon, now and then ; but a matter of every day : and such preachings have been followed by the publication of edicts and ecclesiastical censures by Pius Ninth ; and hence has flowed the blood of civil war.

Every miraculous saint, and even every saint who lacked this requisite—their classification is made by the priests and their devotees—has his own solemn celebration, which lasts several days, in which the *píety of the faithful*, as they say, greatly enriches the treasures of the church. In the sermons then preached, the chimerical traditions of the image which is celebrated are increased from year to year ; and the Romish priest does not blush while assuring his audience that such or such a statue of Christ sweat blood, that the image of the Virgin of Guadalupe appeared four times to an Indian and left him her picture impressed for all ages on a *tilma* ; and that the Virgin of the Angels was painted by the Almighty, on a *dove*, which floated over all the inundations which have occurred to the city of Mexico, without having the miraculous painting defaced. The details of these stories are very curious, and it is very important that they should be publicly known.

Nothing has been easier to the Romish clergy than to make a revolution, for the purpose of subverting a legitimate government. The fanaticism of a large part of the people has had much influence in such circumstances. The clergy have represented enlightened men who love the progress and liberty of the country, as enemies of the religion of Jesus Christ and His laws ; and that it was a duty to oppose them by sedition. When the people remained indifferent to a call for tumult, they were menaced with an interdict ; and then the multitude grew pale and trembled at the idea of being deprived of the sacraments and deeming the church of Christ shut against them.

The clergy have materialized religion to a most frightful degree ;

and the idea of the Divinity has been almost lost to the minds of the masses for some time past. The Romish priest being placed as the only thing intermediate between the human conscience and God, Catholic nations come to worship the minister, regarding him as able to bind and loose, to open heaven and to shut it. Prayer is not to them an effort of the soul to communicate with God ; it is not that act of the spirit by which distances are abridged by means of faith, and the voice rises from the heart to the throne of the Lord. No ! To them prayers are a collection of unmeaning and vague phrases which signify nothing. In short, they are rather incense to the Romish church than the adoration of God.

Both in these and the other acts of the Roman Catholic worship, polytheism is incrustated ; and the saints canonized by the Popes have a history of greater sufferings, and more miraculous, than those of Jesus Christ. Human nature could hardly have endured a tenth part of what is attributed to some of those saints. The legends of Father Croiset, and those of Ligory, tend, among other things, to dim the brilliancy of the Son of God, by the stupendous relation of their astonishing deeds.

The multitude would allow themselves to be killed in defence of the fame of each of those saints, who, beside serving them to *negotiate* their salvation, as they believe, cure all classes of evils here on earth, or have each his own special power in that direction. For example : there is a female saint, to whom debtors apply for aid in cheating their creditors ; another cures the toothache ; some are lawyers for thieves ; and neither the gambler, the drinker, or the most vicious or debased person fails to find an intercessor and protector canonized by the church of Rome. St. Dominick, who burned so many heretics at the stake, is invoked to cure *the plague of Liberals* ; and so is St. Peter Arbues. Torquemada and Philip II. are demigods, and also protect intolerance.

This is not a fiction : it is taught to the people, some of whom, a degraded and debased portion, have cheerfully immolated themselves to defend the exemptions and privileges which the Romish clergy possessed in former times. Those exemptions destroyed the social equilibrium. The immunity of those who have caused so many evils to their country, was guaranteed by our laws ; and whatever may have been the crime of a priest or a friar, and still more of a canon or a bishop, public justice was never satisfied. The special tribunal absolved the criminal, or he knew how to elude condign punishment under the shelter of his venal judges.

Great has been the influence of those who commenced their work of bitter opposition to Mexican independence with the excommunication of Hidalgo, and all its first champions ; and afterwards, now openly,

now secretly, never ceased their endeavors to erect a throne in Mexico, and to place upon it a cardinal or a bishop—a Bourbon or a Hapsburger.

Nothing but monarchy, arbitrary and absolute ; nothing but theocracy, is a government worthy of their unlimited pride ; and their only programme in politics is the negation of every right to the people, and an eternal protest against national sovereignty.

The fires of the Inquisition having been extinguished, and the butchers of men having been thrown out from that laboratory of crime, in which the human race has been tortured in so many forms ; the descendants of Guzman have appealed for their insatiable revenge to all the means suggested by bitter hatred. The catalogue of their victims is long, and space would fail to enumerate them. In each of their seditions they have cruelly sacrificed their enemies ; in every unsuccessful encounter of their forces with Liberals, the latter have pardoned them ; but when they have been victorious, a hecatomb has followed ; and after the slaughter, persecution ensued.

The simple exposition of the worship of images proves that idolatry exists in Mexico. It exists, in truth, under the most varied forms ; sometimes a little elevated, in consequence of the ingenuity of an allegory ; but low and degraded in most instances, when it carries men down to fetichism.

The indigenous class, as has been said before, convert their rustic habitations into sanctuaries, and collect in them as many idols as they can procure. But it is not the indigenous classes alone who thus separate themselves from the worship of the Divinity, to venerate stones and pictures, but the *elevated classes*, those which claim to be *aristocratic*, and which, with no other antecedents than their ignorance and corruption, worship a piece of sculpture, or a bit of linen or paper, which bears the figure of some of the saints, by whose intercession they think they will be freed from all the punishments of hell and purgatory. The nuns of the convents, and the monks, stand before an image of the mother of the Saviour, and give themselves a whipping like energumens ; for the clergy have made them believe that this will be propitious and favorable in the sight of God ; and they sometimes recommend to the ignorant multitude penances as barbarous as those of India. Their ecstasies and their raptures are produced by their pictures ; and a stone, or wooden statue, causes a complete perversion of their imagination.

The unity of religion has long been broken ; and to the multitude in general, one only Saviour is not acknowledged ; they have not one only God, but many beings full of power and strength, like the Olympus of the Greeks and Romans, each one having a particular influence, and many being almost absolute and omnipotent ; but all full of passions,

all extravagant, all friends of tyranny, all protectors of despotism, all enemies of liberty and human progress, all thirsting for the blood of the Liberators.

The biographers of the Romish Church have narrated wonders of such beings ; and the minds of men have revolted at the sight of that collection of portentous and astonishing deeds fit to rival the pagan theogonies and mythologies.

The Romish clergy are partizans of polytheism, and have systematized it in Mexico. Whoever enters one of their churches will confess that this is true. Every thing there is symbolical : every thing allegorical. The Egyptians abused hieroglyphics ; and the Romish priests are guilty of a greater perversion. A religion, simple and pure, whose truths should be within the reach of all, is, like the system of the Persian Magi, involved in mysteries and gloomy shadows ; and among the fluctuations of feeble nations who should aspire after the knowledge of God, a Saviour, a church, and a creed worthy of their souls, the form of the priest becomes, at length, the object of a criminal and groveling veneration.

The Romish priest, that he may sell his miracles and indulgences, which are to abbreviate the time of expiation in purgatory, and open the gates of heaven, must employ formulas and ceremonies which nobody understands ; must use the Latin language, of which the masses of common people are utterly ignorant ; and must appear like a conjuror or an alchemist, when he ought to present himself as an apostle.

But from all this prestidigitation and imposture comes the wealth which fills his chest with gold. The Romish priest thinks very little of heaven, but more than he should of this world. Ambition, pride, avarice, and all the evil passions, hold a place in his soul ; and instead of praying with his people, and beseeching God to bless friends and enemies, he preaches intolerance against every thing opposed to the privileges of his church ; and every thing in favor of the divine right of thrones and kings. He does not remember that Jesus Christ said his kingdom was not of this world ; and instead of praying to God for his enemies, as the Crucified once did, he prays for their extermination and slaughter ; and being convinced that heaven is deaf to his injustice, he takes vengeance on the people, whom he corrupts and leads astray by pointing out as his victims, the partizans of the Republic and of civilization.

Mystery magnifies danger, as the fog the sun. The hand that unnerved Belshazzar derived its most horrifying influence from the want of a *body* ; and death itself is not formidable in what we know of it, but in what we do not.

POETRY.

WASTED TIME.

ALONE in the dark and silent night,
With the heavy thought of a vanished year,
When evil deeds come back to sight,
And good deeds rise with a welcome cheer ;
Alone with the spectres of the past,
That come with the old year's dying chime,
There glooms one shadow dark and vast,
The shadow of Wasted Time.

The chances of happiness cast away,
The opportunities never sought,
The good resolves that every day
Have died in the impotence of thought ;
The slow advance and the backward step
In the rugged path we have striven to climb,
How they furrow the brow and pale the lip
When we talk with Wasted Time !

What are we now ? what had we been
Had we hoarded time as the miser's gold,
Striving each day our need to win,
Thro' the summer's heat and winter's cold ;
Shrinking from nought that the world could
Fearing nought but the touch of crime : [do,
Laboring, struggling, all seasons through,
And knowing no Wasted Time !

Who shall recall the vanished years ?
Who shall hold back this ebbing tide
That leaves us remorse and shame and tears,
And washes away all things beside ?
Who shall give us the strength e'en now
To leave forever this holiday rime,
To shake off this sloth from heart and brow,
And battle with Wasted Time ?

The years that pass come not again,
The things that die no life renew ;
But e'en from the rust of his cankering chain
A golden truth is glimmering through ;
That to him who learns from errors past,
And turns away with strength sublime,
And makes each year outdo the last,
There is no Wasted Time.

THE HUMP-BACKED GIRL.

The little cripple passed along
The quiet village street ;
The clothes she wore were patched and old,
Yet very clean and neat.
Though she was sickly and deformed,
Her face was sweetly fair :
And the glossy curls around her brow
Proclaimed a mother's care.

Ere long she passed the village school,
As, from the open door,
A train of boys came shouting forth,
Glad that their tasks were o'er :
A few, more boisterous than the rest,
Themselves erect and strong,
Began to mock the hump-backed girl,
Who quickly walked along.

Once, Jenny uttered sharp retorts,
When jests like theirs she heard ;
But now, that grace had changed her heart,
She answered not a word ;
Only the blush that dyed her cheek,
And the tear that down it stole,
Showed that the coarse, unfeeling taunts
Had sunk into her soul.

Arrived at home, poor Jenny sought
Her chamber, small and bare—
Methinks those thoughtless lads had wept
If they had seen her there :
Beside her lowly bed she knelt,
And sent this prayer to heaven :
"O, Father, help me to forgive,
As I have been forgiven !"

Dear children, 'tis from God above
Health, strength, and beauty come ;
And He, in wisdom, has withheld
These precious gifts from some :
Be kind to such, and learn to keep
The golden rule in view,
Nor ever let a cripple hear
A cruel taunt from you.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN FRANCE.

NEXT to Germany, the most important nation on the Continent of Europe to be evangelized is *la belle France*. To the ancient Galatians Paul could say, "Ye did run well." If we apply the same encomium to the modern, we must limit it to the earlier period of the great reformation, and now inquire, "Who hath hindered you?" In

France, as in all the other nations on the Continent, the union of Church and State, hostility to sects, and the doctrine of baptismal regeneration, have wrought out their legitimate result in a general corruption of Christianity. There are great hindrances to the evangelization of any country, nay, in them resides a power to arrest it.

It will be hardly possible to give any

clear view of the difficulties which Sabbath-schools have to encounter in France, without referring a little minutely to the different denominations in France, their relation to each other, and their connection with the Government. There are about sixteen hundred Protestant churches in France, which are supported by the State, and one hundred and fifty which are independent of the State patronage and relying solely upon voluntary contributions for support. A large proportion of the former are Lutherans, and are as generally evangelical as the churches of Germany.

Are not some ready to exclaim, Does the Government of France support Protestant churches? The answer is affirmative. Then why does the independent decline that support? Simply because they will not conform to governmental requirements; which are, that when the State pays the expenses of a church, the minister of it shall be appointed by its authority, and the church be administered according to regulations prescribed by its consistory. But again, if the government of France be Roman Catholic, how can it support Protestant churches? The answer is, that the government of France is not Roman Catholic in any such sense as other countries are. So far as the government of France is concerned, it is not tolerant, for the word does not apply. It is more than tolerant. Any and every religion, be it Jew or Gentile, Greek or Hottentot, has, by the laws of France, a right not only to exist, but to be supported from the public treasury. At the hands of the government, religion has more rights than in Great Britain or the United States. Whence then the difficulty of opening chapels and Sabbath-schools without limit? The difficulty is not with the government, which is impartial, but with the people who are Roman Catholics, and therefore partial. For example: there is a law which forbids the assembling of more than twenty persons for worship without a governmental authorization. This authorization must come from the Prefect of the department. France has eighty-six departments, which divide her thirty-seven millions of inhabitants as the counties of New-York divide the inhab-

itants of the State. If fifteen or fifty Protestants or Hindoos apply to the Prefect, and state their locality, and that they have found a suitable place of worship, and desire authorization to hold in it religious assemblies, the Prefect will appoint a day when he will examine judicially their application. He then summons to the trial not merely the applicants, but their neighbors, and especially the Catholic priests in the neighborhood, and inquires of them if such a church is needed. If, despite the Catholic opposition, it is made to appear to the satisfaction of the Prefect that their families or those who represent them, are an order-loving people, desiring to worship God in their own way, they can have not only an appropriation for their pastor, but a small governmental allowance for the education of their children. But, as a general rule, these applications for authorization will be before a judge and jury, and some witnesses who are Catholics, and opposed to the Protestant or dissenting organization. Often when a Prefect has been persuaded that the law clearly demanded the grant of authorization to the Protestant worship, and has granted the license, it will be closed again by the police on some pretext of the priests that the assembly is disorderly, that the preacher denounces the government and incites the people to revolution, etc., etc. When these places of worship are so closed, our Protestant friends are subjected to meet tedious and expensive trials, through numerous courts, to get their places of worship open again.

Do you then wish to establish a Sabbath-school or prayer-meeting outside of a church edifice and organization already authorized, it is most difficult; for not only has this tedious and doubtful process to be gone through with, but before the company can assemble, the police have to examine the premises, report upon their fitness and safety for a certain number of worshipers. But all these difficulties can be and are often overcome. "By patience and perseverance the leaf of the mulberry becomes satin."—

KNOX.

 Do not look for a harvest before the seed is sown and had time to take root.

GREECE.

THE WANTS AND THE WOES OF GREECE, AND
NONE TO RELIEVE THEM.

ATHENS, Sept. 28, 1866.

A. WOODRUFF, Esq.—My Dear Sir:—Many, many thanks for the kind interest and sympathy expressed in your letter of the 26th August. I intended that it should have been as promptly answered as it came, but circumstances seem to have combined to defeat every plan I made. I would not now either take the space or trespass on your time and patience, in excuses or apologies for the delay, but will at once proceed to answer your questions.

(1.) ABOUT SCHOOLS. There is a law in Greece, which, though not carried out, yet serves often as a means in the hands of the enemies of truth to work evil. Every one who teaches a school must have a *license*, which requires a promise to teach the Greek Catechism. Now many a teacher does not even believe in God, and neglects the instruction of all sacred lessons unmolested: we of course could not do so. This state of things is indeed deplorable!

(2.) Introducing Sabbath-Schools in the interior. I know of no person among our little circle at Athens whom I could trust as a Sabbath-school teacher. I know of no one who has piety or experimental religion enough to dare do right. So the establishment of Sabbath-schools out of our presence is, at present at least, out of the question.

(3.) What are we doing? Mrs. C. has had the Sunday-school department, and will tell you herself in the enclosed letter. We have children who come to us twice a week, once on Wednesday and once on Sunday. We teach them religious truth, Bible in hand. Besides, we had a mission school in an old ruined monastery, where the children were too naked to come to us: both of the above efforts have been risked, but God has blessed both.

(4.) Printing in the "Star." The printing establishment belongs to brother Kalopothakes, and the Star is under his entire control and management. Whatever we print therein we have to pay for. Brother Kalopothakes at present is away, but I be-

lieve he would be pleased to print our children's tracts for the Star and then in a pamphlet: in that case we pay for the paper and the extra expense.

(5.) Cost in printing. We pay for an edition of 1000 copies, 40 dr. for printing per sheet; from 30 to 40 dr. for paper; 20 dr. for binding. Total 90—100 dr., or about 80 fr.—85.

(6.) What have we printed? I have, at my own expense, printed the Pioneer Boy, and at the Society's expense three tracts and many Bible tickets. I have now in the press a new tract, a method whereby the people can easily, with a common Bible edition, find the Gospel and Epistle read in the Greek Church. It was a complicated work, but we have succeeded in making it plain even for children's use. The object is to provoke Bible reading in the school and family. We have purchased from Constantinople one hundred copies of Rev. Dr. Riggs' Hymn Book, printed twelve years ago for general use; it contains about one hundred hymns, but we found it deficient, and therefore have requested him to translate for us six hymns, which we mentioned. He did so, and I printed them for the Sunday-school: "Marching Along," "I ought to Love my Mother," "Sweet hour of Prayer," "Come to Jesus," etc.

(7.) What have we for children? Many years ago, as early as '28 and '36, there was an American press which printed for Greece many good books and excellent tracts.—Some of the tracts Rev. Dr. King republished in an edition of five vols. Two of these vols. are good for children, but can not be bought separately. Once I felt desperate, and went searching the bookstores for suitable books; and succeeded at last in finding some of the tracts published by the American press. But these tracts are out of print, and the language too inferior for the present time; beside these forty pamphlets, brother Kalopothakes has two little books for children. The pamphlets are generally sixteen pages, on one typographic sheet.—Among them are "Dairyman's Daughter," "The Farmer's Daughter," "The Young Cottager," &c.

(8.) What we have to print. The re-

printing of as many of the old tracts as we can. The Decalogue is also out of print, and the demand is great. I have also twelve lectures to the children by Rev. Dr. Todd. One of them will soon appear in the *Star*, and others in the pamphlet. Another person has the Lord's Prayer, illustrated for children. We need also children's papers in English, as we supply an English congregation at Piræus, their children with papers and the older people with religious reading; so we need to have some good books.

I had a call from Turkey to supply religious reading for the Greeks who are now residing in several parts of Turkey; but we could not meet the demand. There seems to be in several places a religious interest, and books will be required. If we cannot supply them, no one can.

We propose to print whenever we can, and establish an Evangelical Library, with a catalogue, giving the names of the books and the prices, then circulate the catalogue and advertise the books for sale; yet the price will be small enough even for a beggar to purchase. This plan has worked well with the Bible, and will do well for religious

books. Now, my dear Sir, I could enlarge on the importance of each head; yet each is so apparent that the mere mention of it is enough to awaken an interest. Let us be able to have good and cheap books, and when circulated, they will do missionary work. We are at the centre of the millions who read the Greek language; and a depot ought to be here established. We must draw the natives into the work.—But we need to be careful that we may not lose the control of it. The mission schools also of the Episcopal Board, as well as the Evangelical school in Lusane and Constantinople, would be glad to find a depot of good books for their scholars. Let us, dear Sir, have what we need, and you will not have to wait long to hear of good results. The work is the Lord's, and if our plans are approved by Him the means will come. We rejoice to read of the Sabbath-school work in Germany and elsewhere, and pray that the day may soon dawn for Greece also.

Please, dear Sir, accept the respect and the love of our little friends, and believe me

Yours in Christian love,

GEORGE CONSTANTINE.

THE FOREIGN FIELD.

ROME.

DR. PROUDFIT'S LETTER—(CONTINUED.)

Thus the heaviest charge ever made against Romanism is boldly confessed, and even avowed and put forward as its great defence against Protestantism. The "worship of images," the anthropomorphism, the human principle, in contradistinction to the "*Hebrew iconoclasm*," the "Oriental mystery" which teaches that "God is a Spirit, and they who worship Him must worship Him in spirit and in truth," is declared to be the essential and individual principle of the Italo-Greek race. The religion of Italy is Christianity Paganized. Memorable confession! And yet, alas, too manifestly true, not of Italy only, but of Christendom generally, from the fourth century to the sixteenth! Christianity paganized itself in

order more rapidly to convert, not Italy only, but the whole pagan world. Gregory of Nyssa, in his funeral oration on Gregory of Neo-Cæsarea, (called Thaumaturgus,) says, that when he entered on his bishopric he found it almost wholly pagan, and that the attention of the people could not be awakened to the truths of the Gospel. They were, however, very fond of the festal celebrations of their gods and heroes, and resorted to them in great multitudes; and it occurred to him that if the like festal days were appointed, bearing the names of saints and martyrs, their attention might thus be attracted and their prejudices removed. He made the experiment, and with such success that, when removed from his bishopric by death, he left as few pagans as he found Christians when he entered upon it.

It is sad and awful to reflect to what an extent the history of the Church, so called, from the third to the sixteenth century, is a record of this very process of *paganizing* Christianity. The ministers of Christ, instead of, as at first, preaching the Word, calling upon men to repent and believe the Gospel, "crying out to them," as Paul and Barnabas at Lystra, "to turn from the vanities" of heathenism "to the living God"—learned in process of time the fatal art of *acclimatizing* Christianity to the atmosphere of heathen superstition, *paganized* Christianity by adopting the ideas and rites of paganism, with little other change than assigning to them Christian names. And thus the worship of God in the spirit passed into the worship of images, the Scripture inspired by God was hid from the people and its place supplied by legends and traditions and pictures, (called "the book of the laity"), the doctrine of free remission of sins through faith in the blood of Jesus was supplanted by heathenish austerities and penances and the impious figment of supererogation; the simple and equal ministry of Christ's appointment was distorted into a worldly hierarchy, culminating in a "Pontifex Maximus," (the very name being in this instance borrowed from the pagan hierarchy of ancient Rome.) Thus Christianity was thoroughly paganized—the pagan element being ever on the increase, and ever growing more arrogant, encroaching and persecuting, shutting out every ray of light and suppressing every struggle of life with a watchfulness and ferocity of persecution in which the Christian paganism far outdid the older and unmixed form. The moral convulsion of the sixteenth century rent the two elements to some extent asunder, and gave to pure and free Christianity an opportunity for expansion. But, after three centuries and a half of re-action and revival, this paganized Christianity holds its place over two-thirds and more of nominal Christendom—the Christianity of rites and sacerdotal caste, and image (or picture) worship, instead of the Christianity preached by Christ and his Apostles, which revealed "one God and one Mediator between God and men," which taught that "God is a

Spirit, and they who worship him must worship him in spirit and in truth," that in "the name of Jesus whosoever believeth in him shall receive remission of sins," and "no other name under heaven given among men whereby we must be saved," and that Christian ministers must not, "as the Gentiles do," aspire to lordship over one another, or "over God's heritage," but as "brethren" be subject one to another, and "in honor prefer one another." Surely no two religious systems can present more distinct and irreconcilable differences. Christianity, in paganizing itself, has, as might have been expected, lost its original type, its vital germ. It has become "another Gospel," a "falling away," ever sinking farther and more irrecoverably below its original and divine form and status, till, at length, conscious of its utter hostility, it erected itself in open revolt, forbade the reading of the Scriptures, persecuted to death those who held fast their loyalty to Christ and his Word, arrogated to itself infallibility and despotic authority over the mind and conscience; in short, usurped divine attributes and worship, "opposing and exalting itself above all that is called God or that is worshiped, even to the length of seating itself in the temple of God, exhibiting itself that it is God" (2 Thess. 2).

The Apostle makes the above picture *personal*, and one is forcibly reminded of it as he sees the present Pope on his "throne" in St. Peters, with kneeling cardinals before him; or, as he hears him from the balcony of the church proclaiming "indulgences plenary and perpetual for the living and the dead," while kneeling multitudes accept from him what God only has power to bestow; or, when he sees how utterly the "worship" of the living and true God has vanished from Rome and been replaced by that of saints, angels and relics which papal bulls have canonized and set up for popular adoration.

And yet, it is my firm belief that the whole world does not, at this hour, present a more open and hopeful field of Christian labor, than that which here surrounds me. The Papacy is now associated in the minds of Italians with intolerable and irreformable

misgovernment and oppression. As far as its "temporal power" extends, it is true, all freedom of thought and speech will, as far as possible, be repressed. Never was Romanism more watchful, never, to the extent of its power, more severe, in its measures to prevent the circulation of the Scriptures, and every attempt to evangelize the masses. An English lady, of my acquaintance, received a few days ago a letter, from the authorities, informing her that she had been charged with giving Italian Bibles and tracts, and that she had "subjected herself to arrest and imprisonment" by so doing. She shewed me the letter which contained the above threat. She was obliged to "appear before the Governor" of Rome, and purge herself from the charge of giving away the Word of God. A few nights ago a fire was kindled in front of one of the churches in the Corso, and Bibles and Testaments were committed to the flames, along with daggers, and other instruments of crime, which had been surrendered at the confessional. This I accept on common rumor, and the statement of the correspondent of the "London Times." You have, doubtless, heard of the dreadful affair at Barletta (a town of Italy on the Adriatic, opposite to Naples,) where four persons were killed in an attack on a Protestant place of worship, led on by a monk and a canon, bearing aloft a cross, with the cry, "Kill the Protestants!" All Italy has been thrilled with horror at the tidings of the murderous affair. The Italian government has taken prompt and severe measures to punish the assassins. But not one word has yet been heard from the Pope, expressing disapprobation of the atrocity, or tending to dissuade from its repetition. The Roman Catholic journals of the Ultramontane type (e. g., the "Monde") fully justify it. The spirit of the system is unchanged. The Jesuits are fully in the ascendant.—Within a few days, the Pope has issued a "Brief," in which he rehearsed and lauded the services of "that illustrious Society in defending and sustaining the divine truth of our august religion and the supreme dignity, authority and power of this apostolical See, and, especially, in combatting multiplied

errors and aberrations of these our most unhappy times." Within the little territory of the Pope, therefore, the most severe repressive measures may be anticipated. But even here the heaven is working. The Spirit of God is doing a work here, which, though now compelled to hide itself, like the ancient Christians in the Catacombs, is secretly spreading, and will, I doubt not, break forth with unexpected activity and power at the first opportunity. I have met with Romans who accept the doctrine of the remission of sins through the blood of Jesus with the same simplicity with which it is taught in our church. Though in Rome they are not of it. They shun the confessional, they do not join in the idolatrous worship. They are, it is true, forced to comply with the police regulation which requires a periodical certificate of confession. One of them told me that, "for a consideration," he induced a dignitary of the Church to furnish him with the required certificate, without going to the confessional or admitting the visits of the priests! Others employ a substitute to confess for them and take out the certificate in their name! To such mean and demoralizing evasions are men compelled to submit, to avoid what their souls abhor! But beyond Rome and its immediate neighborhood, Italy is free and open to the bold-est and most active evangelism.

Your brother, &c. J. PROUDFIT.

ITALY.

MILAN, Dec. 4th, 1866.

MY DEAR BRO.:—It will, I am certain, give pleasure to all our dear Christian friends to know that our class of ministerial candidates in Milan is constantly increasing, and also that God is giving us noble persons to aid these young men in preparing themselves for the evangelization of Italy.

During the past year we have had, most of the time, thirteen students,—of whom twelve have been sustained by Charles H. Thompson, Esq., an American gentleman residing in Paris. As the year was near its close, I naturally felt solicitous about the continuance of my class, and wrote to Mr. Thompson, asking him if he would continue his assistance another year. He replied as

follows: "I hasten to inform you of my decision previously taken to continue for one year more the contribution of ten thousand francs (\$2,000 in gold) for the education of ministerial candidates in Italy. My esteemed friend, Mr. J. H. Burch, of Chicago, happened to be dining with me on the day that your letter was received, and kindly offered to repeat his gift of twenty-five hundred francs for another year."

We have now fifteen Italian young men preparing themselves for the work of evangelization. There have been nearly thirty applications from such as were really worthy of being received; pious, intelligent young men who desire to preach Christ to their people, but not having means sufficient, we could not receive them. I am very desirous however, of increasing the number to twenty; and if some noble-hearted American Christian friends will co-operate with me, and lend a helping hand, I am certain they will see good results. There is no work more important for Italy at present than the training of these many young men who offer themselves as candidates for preaching the Gospel, and a permanent institution for this object is greatly needed at present in this city of Milan.

From Hungary we have also cheering intelligence. My friend, Rev. Mr. K., writes me from Pesth, Nov. 21, as follows:

"My Dear Brother—It gives me much pleasure to inform you that all your agents are busily employed. Mr. Frolich has just returned from a tour of three weeks through the district of those pastors who had manifested so much interest in the dissemination of religious tracts; and I hope in a few days to send you a full report of his experience during his journey. The Deaconess proves a very efficient help in the work within and beyond our congregation. I have lately directed her attention to a number of females who have within the last two years left the Roman Catholic Church, and require farther instruction; as also to several blind members of our congregation, whom she is to teach the blind alphabet.

Mr. Riedel is engaged as colporter in one of the southern counties of the country. He has written me that his sales are good,

and has sent fresh orders for Bibles and Testaments.

The first two of the laborers above mentioned are sustained by the noble generosity of a Mr. Goodrich, of Cambridge, Mass., who pledges one thousand dollars (in gold) annually for evangelical work in Hungary. The missionary, Mr. Frolich, is a young man, a Hungarian, a graduate of the Basle Mission Seminary, and is in every respect eminently qualified for his work. Knowing both the Hungarian and German languages he has ready access to all classes of the population, and having the full confidence of the principal men in the Protestant Hungarian church, he is everywhere well received.

The Deaconess is a highly educated lady, and a graduate of the Institute at Kaiserswerth. She has also had some seven years' experience in missionary labor. Her work among Hungarian Catholic females is of great importance. And what is interesting, these Catholic ladies, many of them, are exceedingly friendly and give her their aid. When last in Pesth, I was told that there was, for instance, a Roman Catholic lady of noble birth and distinguished family actively engaged in Bible distribution. The circulation of the Scriptures in Hungary during the past year has been wonderful, and constantly increasing; since, during the entire year ending in Dec. last, the circulation amounted to only some 32,000 copies, whereas during the first eight months of the present year it was more than 50,000.

Hungary presents an inviting field for evangelical work; and if there were a few benevolent Christian men like Mr. Goodrich to aid, much might be done to restore again a spiritual religion to that interesting country. Yours truly, WM. CLARK.

SOUTH AMERICA.

VALPARAISO, CHILI.

A letter, from the Rev. S. Sayre, states that the Rev. Mr. Mervin and wife had arrived. We are grieved to learn that Mrs. Merwin was very ill at the time he wrote. May God in mercy spare the life of one so capable and so devoted to missionary work.

The following interesting letter from Mr. Gilbert will be perused with much interest.

SANTIAGO DE CHILI, Dec. 1, '66.

You are aware that I have nothing to do with the Patagonian Indians; yet as they live in these parts I will take the liberty to digress this time, and take you down to the southern extremity of the continent.

PATAGONIA.—Extends from North to South 1000 miles, and from East to West 420. Population 100,000. On the Atlantic shore there are no bays which are much frequented by large vessels, and the Pacific side is even less favored. The Pacific shore is more abrupt, bare and mountainous. It is lined with very small islands, which rise sharply out of the water. Nearly all the entire Pacific coast of South America is destitute of trees. To this the Atlantic coast presents a marked contrast. So you find the Atlantic side of Patagonia wooded.

The Andes divides this country into two parts. The Eastern part is composed largely of extensive plains called pampas. Not much of this is fertile. Salt-water ponds abound, while fresh-water ponds are comparatively scarce. Beyond lat. 45° 8' to the North the condition of the land, for agricultural purposes, improves. The climate is trying, from the severity of the winters and the heat of the summers.

Santiago and all the middle and northern part of Chili are deprived of rain for more than six months in a year; so in East Patagonia for eight months of the year there is no rain. The country is not well adapted to support a great nation. In those parts of Patagonia where there is vegetation herds of cattle and the guanacos are found. The latter resemble the deer, except that they have wool and a longer neck. A few days ago I saw one which defended himself by spitting.

PATAGONIANS—THEIR HEIGHT.—Rev. Mr. Gardner, of Lota, told me that eleven years ago he had an interview with two chiefs. One of them was six feet three inches, and the other six feet. They are a tall and brawny race, but not giants. One writer describes them as being six and a half feet in height, but he makes use of Spanish measure, which is not just. Their average height is about 5-10. The Kentuckians are taller.

PERSONAL APPEARANCE.—They resemble the North American Indians. They have thicker lips. They not only use red and white, but blue in coloring their skin.

DRESS.—Their head is uncovered, except with uncut hair. That of the women hangs in two braids. They wear a kind of poncho, or mantle, which comes nearly to the ground. This gives them both a bulky and tall appearance. In making their rude boats they usually select the skin of horses' hind legs.

HUTS.—Poles, upon which are stretched skins, serve them. As they live a wandering life, they do not require substantial houses. In some instances, they build thatched huts like the Auracanian Indians.

FOOD.—Flesh of horses, guanacos, and other animals, with a very limited supply of fish and vegetables. This seems to be a scanty fair, but the sheep growers, both native and foreigners who live in the Argentine Republic, actually live on beef. A piece of bread is a great rarity.

WEAPONS.—They use the bow and arrow, but the great weapon is the long lance and a kind of lasso, a long cord, to which is attached balls.

CHARACTER.—They are not unlike the North American Indians, but not so active or intelligent.

Two little Patagonian boys, who, a few years ago came to join the Mission established upon the Falkland Islands, are now studying in England. Lately, at a public missionary meeting in London, the Bishop requested these boys to come upon the platform and lead the singing. When they first went to the mission they would take raw meat in their fingers and eat it like a dog.

ARE SOME OF THE PATAGONIANS CANNIBALS?—Yes. In the extreme South, where they are destitute of food, as they are quite liable to be in the winter, they are accustomed to kill an old woman of their number and eat her. They smother her over a fire made of green boughs. It does not appear that they have a love of cannibalism, but it is practiced as a kind of necessity.

HOW A MAN LIVED fifteen days in a barrel.—It is a fact that a man, a few years ago, was shipwrecked on one of the Patagonian Islands, where all was snow. He

got into a barrel, and when the crows came to pick out his eyes he would kill them for food.

Perhaps in some future article I will tell you something of the Indians of this country, who live at the extreme South of Chili.

NEW ARRIVAL OF MISSIONARIES TO CHILI. Rev. S. Sayre arrived nearly three months ago at Valparaiso, where he has temporarily been supplying Dr. Trumbull's pulpit. Rev. A. M. Mervin and wife came by the last steamer. In a short time it is expected that the Rev. J. McKim, who formerly was in Lima, will come to Chili also.

Within a few days a Mr. Martin, from Manchester, England, has arrived to labor for the British Foreign Bible Society, under the direction of the Valparaiso Bible Society. He is a layman, but has twice preached with acceptance in Valparaiso. Thus you will see that laborers are entering the field.

The TRACT SOCIETIES in New-York and Boston are engaging with more activity in the Spanish work. Soon we shall have sent us a little paper. "Nelson on Infidelity" is being translated, and a commentary on the New Testament is also to be published.

A cloud, big with promise, larger than a man's hand, I see, and am encouraged—am sanguine of such results as will cheer all who have hitherto been interested in this work; and such as will interest many who till now have looked upon this class of missions as one that does not pay. Men and books, money and prayer, all blessed of God, will triumph in Spanish America.

Christians of the United States! do not let the American and Foreign Christian Union lack funds. Strengthen the missionaries with your prayers.

NATH. P. GILBERT.

MISSIONARY INTELLIGENCE.

THE American Methodist Missionaries in Northern India report the success of their first camp-meeting. Mr. Judd writes:

"This was a new thing here, as none but our American brethren and sisters had ever seen such a meeting. We entered upon it with some anxiety as to the results. But, I am happy to say, our fears were groundless. God was with us in power, and it exceeded in interest my most sanguine expectations. There was an attendance of about one hundred Christians, and from the first to the last a larger attendance of Hindoos and Mussulmans than we had dared to hope for. At times it was thought we had one hundred or more from the villages. The native private members raised among themselves for the Centenary one hundred and ten rupees (\$55). The missionaries and native preachers had already given. This contribution of the native private members was very large, in view of their poverty. I doubt whether one of them has enough in hand to supply his family's wants for a single month."

From the Arcot Mission of the Reformed Protestant Dutch Church, we hear that one member of the mission is at Palamcottah (a station of the Church of England's Missions in South India,) attending a Tamil

Bible revision committee meeting. Another of the Arcot missionaries will shortly be summoned in another direction, to attend the meetings of the Telugu Bible revision committee. Rev. E. C. Scudder writes in a private letter:

"We had quite an earthquake shock here Oct. 6. Some of the natives were greatly frightened, and fled out of their bazaars.— Their explanation of the shock is, that the great serpent who supports the earth shifted the ball from one shoulder to the other to relieve himself—forgetting, I suppose, that the creature was never blessed with shoulders."

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An English Wesleyan missionary writes from the Tanjore District, South India:

"Manargudi stands on the edge of the carpet of cultivation for which this district is famous. North and east, where winds the river, you behold the beauty and benefits of irrigation—a 'dead level,' clothed with 'living green;' a vast expanse of fertility, bounded only by the bright sky: while on the south and west you have nothing but undulating uplands, waste and wild, with only here and there a patch of gardens and a clump of trees, a village, an oasis in the desert. In this season of famine, the contrast is very striking: on the one hand

a country full of fertility, and on the other a wide waste of barrenness. Yesterday morning, in crossing this moorland, I came upon a group of half-starved people, who had left their homes a hundred miles behind them, and were fleeing from the face of famine—men, women, and children, pressed by hunger. They had been journeying seven days, and knew not where to find a refuge. I spoke a few words to them of the true God, and directed them to the Rice-house, newly opened in Manargudi, by subscriptions, for the poor. Many such groups may now be seen. Another morning, more to the west, I saw two men and two boys seated on the side of a large ant-hill. On reaching the spot I observed they had closed over with mud every 'entrance out' (as Pat would say) but one, over which they had placed a chatty to receive the ants. They told me they had spent the whole of the former day in this work without eating, and had come now expecting a breakfast; but, finding the chatty empty, they were despairing of a dinner. I gave them a little help, and advised them to go at once to the Government engineer, who would employ them on the roads. I have had to encourage some of the villagers to cultivate their land, and expect the fruitful rain, who had given up all hopes of seed-time and harvest for this year. God has graciously been pleased to send us some showers: ('He does not leave Himself without witness to the heathen;') so that we have a prospect of better days. In the midst of wrath, God remembers mercy. The present dearth will shake the false faith of the people, and show them that an idol is nothing in the world. It will tend to destroy differences of caste by a 'touch of nature which makes the whole world kin.' It will show the people who are their true friends. It will bring multitudes from remote parts of the country to the presidency town, the centre of civilization and Gospel grace. It will excite the sympathies of many in England to do what they can for the salvation of India; it will help forward the good measures of Government for developing the resources of the country, and for turning the desert into a fruitful field."

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An English Wesleyan missionary writes from South Africa:

"One fact is known to all the missionaries in Natal: that the heathen will attend the preached word much more willingly than they would, and are generally more interested in the services than they were; they are not afraid of their chiefs, as they once were, nor does an individual fear the tribe as he did. The women are in some cases

willing to leave their heathenism at once. Though there are a few things to encourage, there is a dark side; we are only on the border of the land to be possessed. Africa is only fringed with light; the dark mass is almost as it was, sitting in darkness and the shadow of death, and the small part that is affected by the Gospel needs much to raise it to its right position. No one but those living among them can tell how quickly the natives imitate the badness of the white people, and especially in drunkenness. There are now in the colony several distilleries; and though the law forbids the sale of spirits to natives, the sellers of liquors evade the law. But these are not the fault of Christianity."

—
A missionary of the Church of England, writing from Fuhchan, says:

"There are causes of great encouragement just now. I refer to the recent proclamations of the Viceroy against certain forms of idolatry and idolatrous processions. But what I particularly wish to call attention to is the fact, that the officer whom the Viceroy appointed to lecture and publicly expound to the people sixteen 'sacred edicts' has taken occasion, in some of his lectures, to make favorable mention of the religion of Jesus, and recommended it and its preachers to the consideration of the people. It is also reported, not without reason, that the Viceroy himself is now engaged in the study of the Bible, and is determined to judge for himself of the merits of a religion which is attracting so much attention. I must mention that the eulogium on Christianity by the officer above referred to was not spontaneous. It was drawn from him by one of his audience by the remark, 'You must be a Christian to speak so strongly as you do against the religions of the country.' He answered, 'I am not a Christian. I am only an officer of the empire, desirous of doing my duty. I have nothing to say against the religion of Jesus; on the contrary, it is very good, and its preachers are doing a most benevolent work among the people.' Others go further, and say that he closed with an exhortation to his audience to embrace the religion of Jesus. However this may be, it has caused a great stir amongst the people, and has encouraged our Christians to greater zeal and faith."

—
From Peking, Rev. W. H. Collins of the Church Mission Society, writes:

"First, I must premise that the Society's medicines are not lying idle. I have frequent applications for advice from various parts of the city, and generally from a class

which would not be drawn by an open dispensary. I have lately cured several opium smokers, one of whom has been received, and I think promises well; two others, after coming as inquirers for several months, finally left us. I have a medicine-chest which I carry with me into the country, as a ready means of getting into the hearts and homes of the people; and I had this in my mind when asking for medicines as much as a stationary dispensary.

On the last Sabbath of the Chinese year, i. e. Sunday, February 11, I baptized three men. One is a police-officer of some authority in the district in which our eastern chapel is situated. He came at the first opening of the chapel, and attracted my attention by keeping order among the people; he has continued to come ever since, unless press of business at the 'ya mun' has kept him away. Another is a baker in the neighborhood. He came at first with disease in his eyes, and was much benefitted by treatment. His home is one hundred miles to the south of Peking, and, since his baptism, he is gone to pay a new-year visit to his family, carrying tracts with him.

The third is the opium-smoker above alluded to, a eunuch in the employ of a prince of the imperial family. His improved appearance attracted the attention of his master, the prince's nephew, who also indulges in the baneful pipe, and he is shortly to pay me a visit, to seek assistance in breaking the habit. This poor young man's father, the prince's younger brother, hung himself a few days since, unable to bear the miserable condition to which he was reduced by many years of opium-smoking."

CHINA.

NORTH CHINA.—Mr. Doolittle wrote from Tientsin, Sept. 18th, that the missionaries there had been told by a native Christian, who obviously believed the story, that there were serious plottings against all foreigners, at Peking especially, growing out of the fact that the French were building a cathedral so high, and so near the Emperor's grounds, as to overlook them. The high tower greatly angers the Chinese Government and people, 'as every one who understands the people will readily believe.'

MADURA.—Mr. Chandler, of Tirumangalam station, reports a visitation of cholera there, by which, in a few days, their 'much-loved' station school-teacher, his mother, three girls who were or had been connected with the girls' boarding-school at Madura, and one little boy, were carried away. Most of these were hopelessly pious persons, and had no fear of death. The little boy, just

before he died, sang, "I'll away, I'll away, to the promised land."

Mr. Tracy gives painful accounts of the distressing famine—from 500 to 1,000 persons fed daily in Madura by public charity; 16,000 receiving food during one month in Tirumangalam; many falling by the wayside, too weak to move further, and becoming the prey of jackalls and vultures; one hundred and forty persons dying of starvation in one village of sixty houses, etc. But within a few days rain had fallen, and "the prospect of another year of much fearful suffering" was "partially removed."

EASTERN TURKEY.

BERUT.—Mr. Jessup, on Nov. 16, 1866, gives the following account of a religious awakening:

"In the evening, though tired and almost exhausted with having attended five services during the day, I could not refrain from going into the girls' school, which adjoins my house, and from which I could hear the people singing, 'Come to Jesus just now,' 'Just as I am,' 'In the Christian's home in glory,' 'Jesus paid it all,' and other hymns. I saw that some appeared unusually thoughtful, and told them that if any would like to meet me for special prayer and conversation about their souls, I would come at any time with great cheerfulness.

The next day at noon, Rufka, the teacher, sent me word that some of the girls wished to see me. In the afternoon I went to one of the upper rooms in the new edifice, and three of the older girls came in, their eyes red and swollen with weeping. They said they wished to delay no longer, but begin at once to follow Jesus. I tried to direct them to the Saviour, and we spent a season in prayer. After they had retired, nine others came in, and all seemed to be earnestly seeking the salvation of their souls. I was so affected that I could hardly control myself. We prayed together, and called upon the gracious Saviour to receive these beloved children as lambs into His own fold. They promised that night to begin to serve Him, and some of them asked for a room where they might retire and pray alone.—My heart was thrilled with joy and gratitude, and yet with trembling lest these serious impressions should fade away. Yet I believe it is the Lord's work."

CASE OF A TEACHER.—"On Sunday evening, one of our young men, a native of Tripoli, came to me in a state of deep religious anxiety. Said he, 'I have determined to serve Jesus. I have served the devil long enough. I wish to confess Christ before

men. Why has he borne with me all these past years until now? I knew my duty and did it not. Praise, praise to his name that he did not cut me off in my sins years ago. I used to copy out Arabic sermons for Mr. Lyons and yourself, in Tripoli, but I was self-satisfied and cared not for the truth. But, a few weeks since, when I heard in the chapel the words of the preacher, "Decide now between Christ and the devil—there is no middle ground. Either Christ or Satan; which will you choose?" my hair stood on end. I went home trembling; and I thought—"I have not been Christ's. I have been Satan's all these years:" and those sermons which my pen had copied rose up before me in condemnation. I called on Christ to help me, to take me even now, and I would follow Him to the end. ... I think He did receive me, and I am now all His. I have no desire but to be His, and serve Him. Oh, that He would make me the means of saving one soul! I care not now for life or fame. I fear no enemies. If I die I shall be with Christ."

Extract of a letter, written by the native Christians at Diabeker, on the death of Mr. Walker:

"Mr. Walker's removal from us is a very heavy blow from God, because, as a father, he cared for us all, from the least to the greatest. He had a tender heart. He sympathized with us in every thing. Our pen is not able to make known the depth of the anguish of our hearts. Oh, how can we describe his funeral! All the way to the grave, (which it took us an hour to reach) in that great concourse, not an eye was seen, whether of man, woman or child, that was not filled with bitter tears, and not one face was seen that did not reveal a great and deep sorrow. Yet it was our blessed Father who did this, in His infinite wisdom, and for some good end. Blessed be His holy will."

CEYLON.—Mr. Howland writes: "A few days since, I saw a circular, issued by a number of missionaries and other Christians in this country, proposing that during the annual week of prayer, the coming January, one day be especially devoted to prayer for India. My heart responded with joy to the proposal, and there arose at once an earnest desire that Ceylon might have a special remembrance. There seems sufficient reason for this. It is one of the oldest missions of the American Board. It is associated with those endeared names,—Richards, Poor, Meigs, Woodward, Scudder, Winslow, and Spaulding, which were almost as familiar as

household words when many of us were children. How often have those faithful laborers gone forth through these villages, bearing the precious seed! They have now nearly all gone to their rest without being permitted to see the fulness of the joyful harvest. * * *

There seems to have been a necessity that the enemies of the Bible should have full opportunity to do their worst. The battle has been going on during these years of labor and waiting. The shafts of bitterness, ridicule, and pretended learning, have already begun to recoil on those who hurled them, and the apparent conviction of the truth, and acknowledgment of it, have increased in a marked degree. Christian character, also, has been tested longer, and its value more established. Still, the hearts of the mass of the people are untouched. We preach, they hear, and say 'It is all true, but what can we do?' I cannot describe the sinking of heart I feel at times, as I return from the meetings held among the heathen. * *

And we would ask that the special prayer for us may not cease with the day which may be appointed for it. It will be sad if the connected line of prayer be broken again after the sending of a single message. Let it not cease."

* SANDWICH ISLANDS.

HONOLULU.—Mr. Gulick gives this interesting sketch of a native pastor:

"I improved an opportunity of going with Pastor Kaouhimaka (The Pupil of the Eye) to his field in the north part of North Kona. This man was once a common and abandoned sailor, and sailed somewhat extensively through this ocean. He finally lost his right hand as a result of dissipation, and with that commenced religious impressions. From step to step he has been led, till at last, a year ago, without any special course of education, secular or religious, he was ordained over this rocky and sparsely settled region, of some thirty miles in extent. Within two years he has stimulated the people to build two small framed meeting houses, and one of stone, only just finished and not yet dedicated. Though fully five miles from the shore, they transported lime with which to lay the walls, over most horribly rocky roads, on horses and mules; and the water for making the mortar was brought in gourds from a cave an eighth of a mile in depth, so dark and devious that it can only be entered with torches. In addition to this, they have paid their pastor the salary of \$100 a year, which they promised him, besides constantly making him presents of food, and have purchased sixty-two acres

of land, and a grass house costing over \$100 as a parsonage. **** As he and I jogged along together on our mules, he opened his heart to me respecting the providences by which he had been rescued from the lowest sin and raised to his present post, in a way which drew my heart to him as a true fellow-laborer. His unprepossessing, brown-colored but faithful mule, is, he says, an indispensable assistant in his pastoral labors ;

and when he is sometimes belated in his trips over the extensive tracts of barren lava, and lays down to sleep on the stones, with his mule standing silent and hungry beside him, he says he asks himself whether, in the eyes of the all-seeing Father, the mule may not be doing his duty more faithfully than his master. The Lord will own and bless the labors of such a man."

MISCELLANEOUS.

THE LATE REV. D. G. GRIEVE.—The Rev. D. G. Grieve died of cholera in Brownsville, Texas, on the third of last December. He was a noble, brave, glorious Christian, one who loved and followed his Saviour most faithfully.

He was pre-eminently a man of prayer. Never can I forget the nearness with which he would approach Jesus in prayer. He was a man of talent and of high culture ; and none but the strongest faith and the bravest heart could have struggled uncomplainingly against want and difficulties as he did while finishing his theological studies in the Seminary, and while having to watch over loved ones. On leaving the Seminary he might at once have exchanged poverty for comfort and influence in New-York city. But he was still willing to suffer poverty for his Saviour's cause. A true soldier of the cross, he went where he felt laborers were very much needed, to the frontier of Mexico, to seek to pass the Gospel to that neglected field. He waited not to be offered a regular salary, (were this Society more liberally supported it might at once have been given to him,) accepting thankfully the little that was put at his disposal to defray the expenses of the voyage and arrival at Brownsville for himself, wife and children. A few weeks after graduating from the Seminary, he was at his station, laboring, in the words of his widow, "incessantly and faithfully in his Master's cause."

Some little time before leaving New-York he was invited to preach in a church that was without a pastor. Finding that there was no notice to be given for a weekly prayer meeting, he with deep feeling expressed his regret at the fact to the congrega-

tion. One of the elders immediately rose and said, "Brother Grieve, please announce a meeting for this week," which he accordingly did. That week his youngest child died very suddenly, but while its little body lay at home he kept his engagement at the meeting. The next morning three or four friends met, in a small upper-room, at his little boy's funeral : afterwards, while standing beside that loved one's little grave in the cemetery at Cypress Hill, the undertaker (a Christian man) asked him what his plans were for the future—he answered that he had thought of the foreign missionary work, that his children had seemed a serious obstacle to his entering it, but that the Lord had now shown him that He could take care of his children.

On arriving at Brownsville, he studied his field very carefully, saw the opportunities for Christian effort in Mexico, and with breadth of view and Christian courage formed his plans. He at once wrote to me, telling me of them, and seeking my co-operation. He saw not only the intense spiritual darkness of the Mexicans, but also that they were anxious to read and to be taught. Knowing the lack of laborers, he decided that the field should be entered and worked by means of the Christian press.—He wrote me, asking for a large supply of Christian literature. I quote a few words from his letter, and may the memory of that brother's silent, distant grave impress them on the hearts of Christians in this land so blessed with Gospel light:

"The want of the Mexicans is a Christian and enlightening literature. The Bible, the Bible for

Mexico, and with it all the enlightening literature that can be translated."

Christian reader, I plead that the earnest call from this young brother, who has died while surveying the field for us, may not be forgotten; but may it meet with a response in your heart. Will you give your prayers, your help, your influence, to further the effort to prepare a Spanish Christian literature and to circulate it in the Spanish American Republics?

Think of the grave of that young soldier of the cross, beside that benighted but beautiful land of Mexico! Will you aid to raise this monument beside it, one in harmony with his wishes, in a nation blessed with a Christian literature? Fellow Christian! shall we remember those words of our brother, or shall we forget them?

A special effort is now being made to prepare a Christian literature, and to circulate it among the Spanish American Republics. Christian missionaries on the spot entreat that it may be sent to them, they offering to circulate it broadcast. They report vast fields wide open and calling for Christian effort. For want of means, but little has yet been done through the press for those fields. Money is needed to defray the expenses of the effort.

Will Christian churches, Sunday-schools and individuals contribute to this object—much if they can give much, little if they can only give little—and send whatever they may give to the office of the American and Foreign Christian Union, addressed:

"Towards a Christian Literature for the Spanish American Republics."

Of our brother's last moments, Mrs. G. writes: "Though my dear husband suffered intensely during his last illness, his mind was firmly stayed on God. He often repeated with joyful emotion, almost amounting to ecstasy, such expressions as 'Saved by the blood:' 'What a glorious thing to hold union and communion with God and with Christ!' and 'There shall be no night there! blessed time!' He ceased to breathe, calmly and peacefully, without a sigh or struggle."

Mr. Hickey, Agent of the Bible Society for Mexico, passed away a week after Mr. Grieve; and in the words of a Christian who writes from Brownsville, "There is the field of Mexico left destitute!"

"Pray ye therefore the Lord of the harvest" in order "that He may send forth laborers into his harvest."

H. CHAUNCEY RILEY.

THE SALTSBURY PRESBYTERY.—"Resolved, That Presbytery have heard with deep interest the statement of Dr. Taylor, Secretary of the American & Foreign Christian Union, in reference to efforts in the Catholic world, and the great encouragements to persevere in their good work: and that the cause he represents be cordially recommended to the churches under our care." Copy of Resolution. JOSEPH PAINTER, Mod.

JOHN ORR, Clerk.

WE have most interesting letters from Greece and Italy and Hungary, which we cannot print this month for want of space. We hope to give some of them in the next Magazine.

REQUEST.—Will the lady who came into our office on the 26th of Nov. and paid Mr. Scudder for the Magazine, kindly send her name to him?

PERSECUTION.—The colporter from Lugano relates the following: "A young man from Camignola, a district of Lugano, went to the canton of Berne some years since, and during his residence there was married to a young lady of the evangelical faith.—The young man also was in the habit of attending the evangelical church, and formally renounced Romanism. Not long since the circumstances of his parents required that he return to his native town. Scarcely had he arrived, and the fact known to the priests that he had become a heretic, and brought with him a heretic wife, when they commenced a most terrible persecution.—This was continued so effectually, and in a country village where the two had no counsellor or sympathy, till finally they were compelled to renounce the evangelical religion, and the wife to disown her parents.

A glass of water was given her by the priests, and she was forced to wash her mouth, as they said, from the diabolical milk with which she had been nourished by her mother.

In another instance, however, according to the same colporter, the priests were not quite so successful. A family in Lugarno, consisting of the father, mother, two sons and two daughters, became acquainted with the truth. The parents and one married son cordially received the Gospel. One of the daughters had for many years been a nun in the convent of Lugano. So enraged were the priests that the parents had received the Gospel, that they turned the nun away from the convent, and this to punish the parents. The result, however, was that instead of gaining back the parents to the Romish church, the remaining son and daughter, together with the nun, received the Gospel.

PRIESTLY SPECULATION.—In a town in the canton Tessin, Switzerland, the priests not long since caused to be circulated a proclamation in the country around, that whoever would make a pilgrimage to a certain Madonna, called the Madonna of Grace, found on the way to a certain convent on the mountains, should obtain the pardon of all their sins, whether venial or mortal, except the sin of possessing Diodati's translation of the Bible, and that those who had that work in their possession must consign it to the priests, before commencing the ascent to the mountain, under pain of eternal damnation.

And secondly, they assured all those who would make the pilgrimage that, in addition to the pardon of all their sins, each one should receive ten cents presented by the congregation of the priests; but an indispensable condition to this was, that the people should pass at least one night on the mountain.

These crafty priests had made all these arrangements in their own favor, for they had sent beforehand their agents to prepare a place for these poor fanatical people, some of whom have traveled many miles to obtain pardon and the small present of ten

cents. Before leaving the mountain, however, the priests made the expenses of each one forty cents, so that all, instead of receiving ten, were obliged to pay thirty, and thus the whole resulted in a nice little speculation for the priests.

The people too had the satisfaction of thinking that their journey, though instead of proving profitable had been expensive, had procured the pardon of their sins in exchange for their money.

CRETE.—Dr. Kalopothakes of Athens, Greece, has just written a letter to the New York Observer, giving a most thrilling account of the heroic valor of the Cretans, and of the terrible suffering the old and the young are enduring in order to throw off the yoke of the barbarous and cruel tyrant of their nation. He gives an account of a siege which lasted many days. The Cretans held the place until its walls were breached.—The Turks took possession only to be blown into the air, as the place was mined. The people retreated into a convent, which they held for two days. When their guns became useless by constant firing, the Turks effected an entrance. The Cretans consulted together and determined to die rather than yield. They set fire to the gunpowder which blew up the convent with all in it. Two thousand Turks and nine hundred Cretans perished. Dr. K. makes an earnest appeal to American Christians. He asks that a Committee may be formed to relieve the perishing thousands from starvation.—We are sorry that our magazine was filled before receiving his statements.

GALENA, January 7, 1867.

REV. A. E. CAMPBELL, D. D.—Dear Bro.:

My soul has been stirred this morning by reading the Appeal in the January No. of the Christian World for a Christian literature in Spanish; and I cannot withhold the expression of my desire and belief that a response will come back to cheer the hearts of those who have sent forth their united testimony. I cannot but think that by retrenchment for Christ's sake, His disciples may give enough greatly to multiply leaves for the healing of those priest-ridden nations, as is so forcibly illustrated in the

conversion of a murderer by the tract—"Christ and the Two Thieves." Especially I am pleased with the suggestion of Dr. Trumbull, to issue the American Messenger or its like, in Spanish. I hope to send you \$25 within two months. And if I could whisper a word in the ears of Christian females, I would ask, Could you not, in making purchases of finery to outshine your neighbors, and thus exciting envy in those who cannot afford such an outlay, could you

not so retrench as to make a liberal donation to create a Christian literature for the millions in South America who speak the Spanish language? ELIJAH.

WHAT SUM WILL SUPPORT A COLPORTER IN ITALY?—We have just received a note from a friend of the cause, suggesting that we answer this question in the Magazine. We gladly do so. Between two hundred and fifty and three hundred dollars in gold.

BOOK NOTICES.

THE WOMEN OF THE GOSPELS. The Three Warnings and other Poems. By the Author of the Schonberg Family. New-York: Published by M. W. Dodd, 506 Broadway. 1867.

This is a beautiful volume, fit to lie on any parlor table in the land. Hesitate as we may in determining Mrs. Charles' precise rank among poets, we cannot doubt that the numerous readers of the Schonberg Cotta Family will find in

this work many of the traits which have so charmed them in that. The delicate, indescribable touches of her pen, producing an effect like nature, not like art, are present in some of these poems as in her prose works.

The author wishes it known in America that the edition of her works, issued in this country by Mr. M. W. Dodd, alone have her sanction.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
DEC. 1866, TO THE 1ST OF JAN., 1867.

MAINE.

Calais. Sarah D. Stickney.....1 00

NEW HAMPSHIRE.

Dunbarton. Cong. Ch. by Lewis Wilson.....11 50

MASSACHUSETTS.

Granville. 1st Cong. Ch. by Rev. A. Geikie.....18 75

Monson. A. W. Porter.....25 00

Newbury. 1st Ch. & Soc. by Wm. Thurston.....17 66

Southbridge. Jairus Putney.....3 00

Lowell. 1st Cong. Ch. by Jos. D. Holt.....28 00

Lenox. Ezra Osborn.....1 00

So. Hadley Falls. 1st Cong. Ch. Rev. R. Knight.....63 00

Worcester. So. Ch. which makes Dea. C. A. Lincoln and Dea. S. W. Kent, L. M.'s.....100 00

Williamsburg. W. A. Hawkes.....2 00

So. Weymouth. Cong. of Rev. Mr. Terry.....17 00

Boston. Arthur Tufts.....25 00

Auburndale. Cong. Ch. & Soc.....109 92

Pepperell. Cong. Ch. in part of L. M. Rev. S. L. Blake.....6 00

Franklin. Cong. Ch. & Soc. for L. M.'s for Richardson, Metcalf & Henry M. Greene.....88 95

Campello. Cong. Ch. & Soc.....54 64

Norton. D. S. Cobb, in full of L. M. Chelsea. Broadway Ch. & Soc. of which \$20 by Rev. Dr. Copp for L. M. of Rev. Sam'l E. Herriek, & \$20 by Jos. H. Sandford for L. M.110 64

Andover. So. Ch. & Soc. add.....5 00

Fairhaven. Cong. Ch. & Soc.....18 78

New Bedford. So. Cong. Ch. & Soc.....58 84

Cambridgeport. E. D. Goodrich for the Hungarian Miss'n \$40, & for Sub. sch's under Mr. Woodruff, \$100.....500 00

Boston. T. R. Merwin.....5 00

" Am. Tract Soc. for Mr. Constantine's Mission.....15 00

W. Fitchburg. B. O. Hale.....22 00

Oxford. Mrs. A. Marsh.....1 50

RHODE ISLAND.

Providence. Richmond st. Ch. & Soc. bal.....10 00

CONNECTICUT.

Bristol. L. Beckwith.....1 00

Hebron. Jasper Porter \$1, O. B. Porter \$1.....2 00

So. Windsor. 1st Ch. & Soc. in part of L. M. for Rev. G. D. Bowman.....18 62

Torringford. Harvey Watson.....1 00

Ridgefield. 1st Cong. Ch. E. Jones.....32 00

Stratford. Col. G. Loomis, U. S. A.....5 00

Norwich.....1 00

W. Hartford. Cong. Ch.....43 60

Hartford. So. Ch. E. Kellogg.....100 00

" 4th Ch. in part.....44 81

Valley Falls. Cong. Ch. by L. N. Woodruff.....5 00

Norwich. Broadway Ch by B. W. Tompkins to make Col. Jos. Sel-den L. M.30 00

Newington. Cong. Ch.....40 50

New Haven. A Friend.....4 00

NEW YORK.

Enfield. R. Tallmadge, M. D.....4 00

N. Y. City. "P." for Rev. Mr. Bonifas.....100 00

Brooklyn. 1st Pres. Ch. by Henry Ide, Tr.....365 22

Gulford.	Dea. D. Beeber.....	1 00
Walton.	Cong. Ch.....	33 00
Auburn.	2nd Pres. Ch. S. D. Stiles, Tr., makes John Gibson L M.....	50 71
Cherry Valley.	Pres. Ch. add.....	2 00
N. Y. City.	T. Jeremiah for L M.....	30 60
Cutehogue.	Rev. E. Hale.....	1 00
Churchville.	Rev. L. Brooks.....	5 00
Lenox.	N. Hall and family for Miss Ran- kin's Field.....	10 00
Nyack.	1st R. D. Ch.....	30 29
Thompson's Station.	E. F. Richardson.....	2 00
Florida.	Several donors.....	25 50
Brooklyn.	R. W. DeLamater for Chris- tian Literature in Spanish Am. Republies.....	10 00
"	David E. Downs.....	4 00
Mendon.	Pres. Ch. on L M for Rev. E. B. Van Anken.....	17 87
Sweden.	Pres. Ch. \$30 for L M of Rev. John Cunningham, and \$5 64 on L M for H. D. Chapman.....	35 54
Portageville.	Pres. Ch. in part.....	7 14
NEW JERSEY.		
Madison.	Pres. Ch. add.....	2 00
Elizabeth.	2nd Pres. Ch. to make Rev. J. B. Patterson and Miss Bet- sey A. Thompson, L M's.....	76 75
Newark.	Mrs. Jane McKennie.....	5 00
"	1st U. Pres. Ch.....	18 00
Millstone.	Ref'd D. Ch. makes J. V. D. Hoangland L M.....	40 32
Newark.	Spruce st. Mission Sab. School which makes C. W. Woodruff, L M.....	30 00
Bolling Springs.	U. S. Sch'l which makes F. W. Tomkins L M.....	30 00
"	John R. Hurd for Sab. Schools.....	20 00
Elizabeth.	Murray Sabbath-sch'l Miss'y Ans'n of 1st Pres. Ch. for Mr. & Mrs. Constantine at Athens, Greece, and to make Rev. Everard Kempshall, L M.....	30 06
Kingston.	Pres. Ch. in part.....	6 00
Rocky Hill.	Ref'd D. Ch. which makes Rev. Oscar Gesner L M.....	39 00
Morristown.	South Pres. Ch.....	115 61
Carlstadt.	Mrs. John H. Blauvelt.....	1 00
PENNSYLVANIA.		
Pittsburg.	1st U. Pres. Ch. for Italy and to constitute George Rod- gers, L M.....	30 00
Lionville.	Rev. S. Sentman.....	5 00
Middlesex.	Pres. Ch. in part of L M for Rev. John Armstrong.....	23 22
"	M. E. Ch. to constitute Rev. W. H. Mossman a L M.....	32 50
Tarentum.	M. E. Ch.....	9 04
Kittanning.	M. E. Ch.....	18 00
Natrons.	M. E. Ch.....	6 96
"	U. Pres. Ch. to constitute Rev. Jos. Tiemin, L M.....	30 00
Blairsville.	O. S. Pres. Ch. to constitute Rev. Geo. Hilt and Samuel Ray, L M's.....	68 70
"	Miss E. C. Shipley.....	5 00
"	M. E. Ch. to constitute Rev. A. Scott L M.....	35 80
Freeport.	M. E. Ch. in part of L M for Rev. R. Morrow.....	10 72
"	2nd U. P. Ch. to constitute Rev. E. N. McElree, a L M.....	30 00
"	1st U. P. Ch. to constitute Rev. R. B. Robertson a L M.....	32 39
Johnstown.	United Brethren in Christ.....	8 00
"	Meth. Epis. Ch.....	3 60
"	Meth. Prot. Ch.....	75
Lower Marsh Creek.	Pres. Ch. which makes Rev. Jno. R. Warner a L M.....	28 00
Centra.	U. Pres. Ch for Mr. Moorehead's field, and which makes Rev. W. C. Somers a L M.....	30 00
Belle Valley.	Mrs. R. Russell.....	7 00
Neshanook.	Pres. Ch. add.....	11 25
Greensburg.	Cash.....	5 25
"	Bhryock & Robinson \$5 ea.....	10 00

Kittanning.	U. Pres. Ch. for Mr. Moore- head's field and which makes Rev. J. N. Dick a L M.....	20 00
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"	Mrs. Dr. Finlay, to make Phebe R. E. Elvina Fin- lay a L M.....	30 00
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Saltsburg.	Pres. Ch. which Makes Rev. W. W. Woodend a L M.....	36 50
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T H E

CHRISTIAN WORLD.

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MARCH, 1867.

No. 3

HOW SHALL WE REACH the PAPISTS in OUR LAND?

WE have multiplied Sabbath-schools, and they are doing a work that can scarcely be estimated. We have appointed evangelists and colporteurs, and they are scattering wide-cast leaves from the tree of life. The effect of their labors eternity alone will unfold.

There is another agency which we believe is to become a power as great as either of the two mentioned. It has been tried in India, and God has put his seal upon its work. It has been employed to a small extent in this land, and with good results. We refer to the employment of Bible-women.

Yes, an army of such laborers.

Let some of our wealthy Christians, who love immortal souls, devote a sum or sums like to the one given by Mr. STEWART of this city, the interest of which shall be expended in sending ten, twenty, or thirty Bible-women into every city and village; and who will presume to estimate the fruits of their labors! If one woman in a western city can exert an influence which reaches almost every household, what will not a large number of them accomplish!

The great, sympathetic, affectionate heart of a woman, makes her one of the fittest agents in reaching the millions of poor, ignorant creatures swarming to our shores. Her influence will be like leaven, and will almost imperceptibly pervade the masses.

The Romanists know the power of woman, and are multiplying their Sisters of Charity. You can scarcely turn a corner without meeting some of the train.

That Rome is at work, and that too with gigantic energies, we think will appear to those who will peruse the following article from the pen of Rev. Dr. EDDY, who has done a good work for the Society in gathering statistics and laying them before the churches of our land.

For the Christian World.

AFTER a discourse on the subject of Romanism, a friend of our cause made substantially the following remarks, which struck me so favorably and so forcibly, that I give them as introductory to an article for the "Christian World."

The American and Foreign Christian Union, as it seems to me, may urge the following as its chief claims to the sympathy and support of the churches :

1. It presents the claim common to all other benevolent religious societies, that it is laboring for the enlightenment and conversion of millions of our fellow-men who are in bondage and error. For this same object all our missionary bodies are striving. The millions of Romanists in this country and in Europe, enslaved by the "Man of Sin," and in danger of losing their souls in consequence, have just as much claim on our Christian benevolence as the heathen of Hindostan or the Mohamedans in Turkey.

2. This Society has a further claim, not common to all our benevolent societies. It is directly opposed to the only system of religious error that is at all *aggressive*. Heathenism and Mohamedanism are both decaying systems. There is no danger of their spreading beyond their present limits. We have no fear that they will ever make conquests on our own soil, or any where else where Christianity now prevails. Our work is simply to reclaim as many as possible of their votaries, and to hasten the downfall which has already begun. Romanism, on the other hand, is still an *aggressive* system. We must wage against it *defensive* as well as offensive warfare. We must strive to subjugate it, to prevent it from subjugating us. Though decaying in the Old World, that decay is more than balanced by its progress in the New. It is still sending out its missionaries all over the world, following often in the wake of Protestant missionary effort, and seeking to turn from the faith our own converts from heathenism and Mohamedanism.

3. The wonderful vitality and power of the Romish Church presents a still further claim. It is not only aggressive, but most *powerfully* aggressive. It has the wisest and the best compacted system of policy ever devised by man. It has something of that genius for rule, which was possessed by the Roman Empire, upon whose ruins this church was built. For ages this policy has been perfecting itself, until it has become an engine of almost infinite adaptation, and of tremendous power. There never has been a society of men in the world so thoroughly versed in the art of ruling the masses of mankind as those who have controlled the destinies of the Romish Church. They know how to improve every opportunity for enlarging the sway of the hierarchy. They know how to work by silent methods. We often see their friends

established in a community before hardly a visible effort has been made. In this way, they are getting established at the South at the present time.

4. The Society has peculiar claims upon American Christians, from the fact that our political and social condition presents a field peculiarly adapted to the Romish genius for enterprise. Their church is evidently aiming at political power, and it already has political power. A Roman Catholic President is not among the impossibilities of the future. With the government in such hands, what would our freedom, civil or religious, be worth?

This Society may, therefore, urge upon the churches the necessity of greater interest in its work for their own self-defence, and in order to secure the political as well as the religious salvation of the country."

The most prominent feature of the foregoing remarks, we regard as worthy of our most serious consideration: *the aggressive character of Romanism*. "Four times," says Mr. McCauley, "since the authority of the Church of Rome was established in Western Christendom, has the human intellect risen up against her yoke. Twice she remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her." "The Catholic Church is still sending forth to the ends of the earth, missionaries as zealous as those who landed in Kent with Augustin. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on some broken arch of London Bridge to sketch the ruins of St. Paul's."

Nothing has yet arrested the aggressive march of Romanism. When the battle-axe of Luther struck the portals of Whittenburg, it aroused the whole world of evangelical Christians, and the lovers of civil liberty to the cause of truth and freedom; but it also summoned into new activity all the energies of the Papacy. The Romish Church corrected

her manners ; reformed her morals, and entered with new and increased effort on the work of enlarging her dominions. And though losing for a season, extended possessions on the continent of Europe, and partially her moral power in England, she struck out boldly for new territory in foreign lands. She set no bounds to her aggressive march. China, Africa, the Islands of both Seas ; this continent of ours, from the snows of Canada, down our Western waters ; over our wide prairies ; in the dense forests ; circling in her arms roaming savages as genuine converts ; to the Capes of Florida ; all of Mexico and South America to Cape Horn, show the symbols of the Catholic faith and the deep traces of her power. And soon, turning from these new acquisitions, it was not long nor difficult for her to resume her sway over almost the entire territory of the South of Europe, which to this day remains tributary, so far as religious at all, to the Roman Catholic interests.

But all this does not appear to excite the fears of our American people. And why it does not, is almost unaccountable. It is said, amid such intelligence as we possess, and surrounded by our free institutions, Popery cannot live. But it has lived, and it does live, with ever-growing zeal and power, both moral and political. We make no aggressions upon it, while it makes formidable aggressions upon us. It is demanding and receiving more and more every day. No one who has not made an examination has any idea of the numbers which have gone from our educated circles to the Catholic Church, and who have come from that church to us ?

“ We often hear,” says Mr. McCauley, “ that the world is becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Romanism. We wish we could think so. But we see great reason to doubt whether this be a well-grounded expectation.” “ During two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe, so far as there has been any change, that change has been in favor of the Church of Rome.” This is high authority, and should be heeded.

And what is there now indicative of the slightest check ; any thing like an arrest of the aggressive movement of the Papacy ? She has indeed stepped from her unstable throne ; suspended her civil functions. This was enjoined upon her by the sagacious Napoleon III, as directly favoring her spiritual power. And is it not ? As at the Reformation, so now, the entire Romish Church is roused to new energy, and is in the most unwearied activity to enlarge her borders ; and in the very face of intelligence and freedom she is planting the symbols of her faith fast by the Universities of England, and the monuments of American freedom. She makes no disguise of her triumphs at Oxford ; and she

carries her claims openly and boldly to the very capital of our country. The highest ornaments of English literature, and the dignitaries of her established church, she invites to her communion ; and they obey her call. And the free soil of America she would claim as her own.—Sanctioning treason and rebellion to our government, she has proclaimed civil liberty a nuisance ; absolved the millions of her subjects here from all allegiance to our government and laws ; openly acknowledged a separate, rebel State within our borders, and would establish her own spiritual dominion as paramount in authority to all other earthly sovereignties.

Before her numerical strength and political power, the secular press of our entire country is silent ; and to her bold demand for governmental patronage our Chief Magistrate favorably responds, and appears in person, encircled by Bishops and Archbishops, sanctioning the most imposing Roman Catholic clerical assemblage, save two, the world has ever seen. This assembly talks as if the interests of the entire Papacy were in its hands, the Pontiff and all. It proposed to establish thirty new Sees among us ; would take under its special charge our five millions of freedmen, and regard our entire land as the peculiar heritage of its august head and ruler.

And as the spiritual head and ruler of one hundred and fifty millions of souls, who bow to his authority as to the authority of God himself, the Roman Pontiff was never more powerful than at this moment ; and we believe never more proudly bent on his aggressive march ; nor has he ever had in prospect possessions more inviting to his hopes, or more stimulating to his lofty and ambitious designs. Instead of “the future traveler from the crumbling arches of London Bridge, sketching the ruins of St. Paul’s,” I fear we shall see the Roman Pontiff official, at its altars, and burning incense in the chairs of Westminster Abbey.

May we never see this country meanly courting the favor, and bowing at the altars of Papal pretensions.

Jan. 1867.

A. H. E.

A WAGER was once made in London, that by a single question proposed to an Englishman, a Scotchman and an Irishman, a characteristic reply would be elicited from each of them. Three representative laborers were accordingly called in, and separately asked : “What will you take to run round Russel Square, stripped to the shirt ?” While the Englishman unhesitatingly answered, “A pint of porter,” the humorous response of the Irishman was, “A mighty great cowl !” The man of the North, however, instead of condescending upon any definite “consideration,” cautiously replied, with an eye to a good bargain, “What will your honor gi’e me ?”

THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE THIRD.

FROM the conquest of Mexico, her fate was decided for many years ; from that time superstition perverted their minds, and servility sealed their lips, degradation humbled many heads, and between Spain and Rome—that is to say, between foreign tyranny and Popery—were distributed the harvests of the world of Columbus ; and the gates of improvement were closed to the children of Mexico for an indefinite period.

Prometheus had a vulture, which devoured his entrails : Mexico had two—one which tore her brain, to render it inaccessible to illumination ; and the other her heart, to destroy its sensibility. She had been buried alive ; and then, whenever she showed any signs of life, her enemies succeeded in thrusting her back again into the dust of death.

Those who have believed and trusted in heaven and the future, have always hoped to hear the voice which said to the paralytic : “ Take up thy bed and walk ! ” Mexico will hear it, and will gain that health of which she has been defrauded by the tyrants.

Romanism, which knew perfectly well that it owed its existence to an accident, wished to cast its roots deep into the soil, and attached itself to the masses of the people, cruelly moving their imagination, and inculcating into them the poison of error, which would be propagated from father to son.

Wo to him who should doubt and think to tear off by force the bandage with which they would blind his intellect ! The torments of the Inquisition, the punishment of the water torture, the rack, the boot, or the flames of the *auto-de-fe*, were his portion. “ Believe or I will kill you ! ” said Mohamed ; and “ Believe or I will kill you ! ” repeated the Romish priests. But comprehending that a time would come, when human nature must rebel against such excesses of barbarism and frightful cruelty ; comprehending that such daily and hourly wickedness could not be eternal ; that that impious institution called the Holy Office must be abolished, they took care to hold in sure bonds the will and conscience of the people.

Prodigies, portentous events, stories of stupendous miracles served their purpose. Oh ! that the question of miracles might become one of laughter, for indeed it furnishes vast fund for ridicule ; it is simply a work of imagination and caprice. Happy they who see the light and know the truth ; for they will not be the sport of infidel impostors, who thus make traffic of credulity, who thus speculate on the confidence of a new people, who thus abuse piety and faith !

A visit to the Romish churches in Mexico, would make manifest the truth of these remarks. Their walls are covered with little inscriptions

relating to the histories of miraculous occurrences, represented in miserable daubs, intended for pictures of them. One person seriously sick, and given over by the wisest physicians, invoked the Virgin of the "Solitude of Santa Cruz" and was cured. A little boy falls from a lofty terrace and has his skull broken on the pavement ; but his mother prays to the image of "los Remedios," and her son runs to her arms, without any injury whatever. A young man mounts a spirited horse, which takes fright in one of the public parks ; runs away, throws his daring rider upon the ground, and breaks his neck. One of his parents invoked the Virgin of *Guadalupe*, and the youth gets up, remounts the horse, which now stands quietly, and takes a good whipping without offering to move. A multitude of little pictures of horses, and mules, gauntlets and whips, crutches and props and other apparatus, refer to miraculous deliverances obtained by the power of images.

One traveler presents to the Virgin of the Angels a silver coach, because a band of highwaymen only robbed him of all he had, and did not murder him. Another man gives a golden ship, because a certain gale of wind did not last as long as the deluge, and he returned home safe ; and numerous other gifts are offered to the idols of Mexico.

There are few persons who do not make promises, in their dangers or sicknesses, to carry such or such an offering to this or that saint, or to this or that image, in order to testify that something was their work which was only the result of science or a natural effect of particular circumstances, and which might be perfectly explained by a little logic or common sense, without the need of launching into miracles or the unknown.

In addition to the pictures and figures mentioned, certain small pieces of silver and gold are known by the name of *miracles*. These are presented to idols, not by hundreds of persons, but by thousands ; because the smallest danger which can excite the imagination leads a person to make one of these little presents, which is a hieroglyphic. A young girl is afraid, because she sees an ox at a distance or a harmless cow near by : she invokes the image to which she pays her devotion ; and in a few days carries, as an offering, a little ox or cow, made of gold or silver. One of her little trinkets is missed in the house ; and when she finds it, she offers another *miracle* to her favorite saint. The sacristan of the church in which that idol is worshiped, hangs another 'miracle' in the name of the favored girl to the dress of the saint, or puts it among the other apparatus belonging to him in a place convenient for the edification of the multitude.

The Romish clergy have cruelly divided that country. By their furious fanaticism, they have raised a wall of separation between fathers and sons. The new generation, who have begun to see more clearly

than the preceding, have not been able to consent to be deceived in so gross a manner, and in seeking the truth and light by discussion, have encountered extreme opposition and disgust in their families ; which may be easily imagined, when the intolerance of the Romish clergy is kept in view.

In the insurrections, in the popular tumults, in the *pronunciamientos*, it is very common to find fathers and sons enlisted in opposite bands ; the fanatical brother fights against his Liberal brother ; and the retrograde family, guided by one or more Romish priests, shut the gates of their house against the honorable suitor of the daughter, who seldom has courage enough to protest against their violence, because there is nothing more backward in Mexico—at least in general—than female education, woman being the victim of all the errors and prejudices, and deprived of almost all the securities and liberties which she enjoys in the United States.

To the disgrace of civilization, and insulting to common sense, there is a great number of images in Mexico whose origin is as mysterious as the idols of the heathen.

The priests of Rome have not consented to have the multitude render worship to the pictures and statues, because they represent sacred objects ; but they have involved the origin of each of those idols in a fantastical history, availing themselves of the rustic ignorance and simplicity of the indigenous class, whom they have naturally imposed upon and used with greater facility than others.

They have wished to have each idol respected for what it is in itself ; that the people should be accustomed to confine their imagination and the exercise of their intellect, to a sensual and gross worship ; that they should require clay and wood and stone ; that they should not meditate or think of the Divinity ; in short, that they should not shut the eyes of the body in order to open the eyes of the soul, and see heaven, and in it a Saviour and a God ; but that they should remain on the earth, in the dust, and in misery ; that in speaking of God and his works, they should confound the view of Him with the works of men, with material works, which can never give an idea of Spirit.

Oh ! the Romish clergy, in their excess of tyranny, have claimed that the human soul shall not rise, but remain here below, fastened to the world, lost, as paganism represents Theseus, dishonored like the woman of the Apocalypse.

The Pope has fulminated excommunications against the Liberal party, because they have decreed toleration ; but he allows the clergy to propagate idolatry, and to teach Mexican people to worship the *apparitions of saints*, because gold goes from Mexico to enslave Italy.

It is painful to record the fact that the masses of that people believe

the extravagant legends which Catholicism has forged in Mexico. The multitude in their fanatical zeal, would allow themselves to be killed in defence of the authenticity of such traditions, which not only cannot bear the judgment of reason, but actually shock their own.

To what does it tend, most persons will ask, when a people who have the worship of images believe in their miraculous appearance—whether they bow before them in one manner or another?

Lo, the answer! The Romish clergy have comprehended that, more than the admiration of the work of art, more than a just tribute to a perfect production, there was needed the degrading adoration of the multitude, receiving the sculptured object, not as the product of the artist, but as a gift of heaven, coming into the world preceded by miracles; and, if it is possible, to take advantage of fanatical hypocrisy in cases of floods, pestilence, or other extraordinary occurrences, in order that the people may never forget the portentous apparition of the idol.

The Romish clergy has had foresight enough in such speculations, has known how to please all tastes in fabricating images for the poor and for the rich, for the laboring classes whom they impose upon miserably, and for the privileged classes, who live on the toil of other people and entitle themselves aristocrats. They have proscribed the Bible and the unity of Christianity, but have created vast incomes by those images whose existence is merely a legend, midnight tale, a German fantasy, a chimera, a pure invention, eccentric, strange, capricious and original!

On the other hand, the erecting of the idol attracts a concourse, and increases the number of neophytes. The Indian of Hindostan commits more barbarities than the Inca of Peru, who worships the sun, because the latter has a better idea of the Divinity by directing his view to the orb of day, while the other occupies his thoughts with the gross forms of his images, and joyfully, furiously, enthusiastically, throws himself under the car of the idol to be crushed to death. It is a vertigo, a frightful lunacy, which afflicts those masses of fanatics, who delight in relating to each other the chimerical tales of their favorite images.—Our readers shall find a short account of some of them in the next article.

THE oldest stove in the United States, if not in the world, is that which warms the hall of the capital of Virginia in Richmond. It was made in England and sent to Virginia in 1777, and warmed the house of Burgesses and the General Assembly for sixty years before it was removed to its present location, where it has been for upwards of thirty years. It has survived three British kings; and has been contemporaneous with four monarchies, two republics and two Imperial governments of France. It has remained unmoved through our civil war.

POETRY.

THE BRIDE'S FAREWELL.

BY MRS. E. E. TUCKERMAN.

Childhood, farewell! thy distant shore
 I seek, with bounding feet, no more;
 Thy birds, thy flowers, thy forest dell,
 Thy heart so joyous, fare thee well.
 But often yet shall flowers of Spring,
 And the glad songs the blue birds sing—
 The pebbly edge of minnowy brook,
 The fern within the shaded nook,
 The fragrant breath of new-mown hay,
 The laugh of children at their play—
 In fancy tempt me to that shore
 To which I shall return no more.
 Farewell to girlhood wild and free,
 Ere silken chain had fettered me;
 When like a wild-bird on the wing,
 I welcomed each returning Spring,
 And deemed my heart would ever be
 Untamed and careless—"fancy free."
 Not like the dim and shadowy lines,
 Where sky on distant hill reclines,
 Shall thy receding landscape be;
 But fresh, distinct, and real to me.
 O, let the hearts that will, forget,
 But mine shall cling to memory yet;
 Around me oft, in twilight dim,
 Shall float our quiet evening hymn,
 And then shall tender memories come,
 Of my beloved childhood's home,
 And those whose love so true and strong
 Has led me all my life along.
 The shadowy future! all untried—
 I venture on its misty tide;
 Unknown what tempests, fierce and dark,
 May wait to whelm my fragile bark;
 But there's a star that gleams above,
 I'll trust: it is the Star of Love!
 And radiant hope dispels the gloom,
 Gilding with light the years to come;
 Then points us to that "better land"
 Where none shall clasp the parting hand.

EVERY LITTLE HELPS.

SUPPOSE a little twinkling star,
 Away in yonder sky,
 Should say, "What light can reach so far
 From such a star as I?
 Not many rays of mine so far
 As yonder earth can fall;
 The others so much brighter are,
 I will not shine at all."

Suppose a bright, green leaf, that grows
 Upon the rose-bush near,
 Should say, "Because I'm not a rose,
 I will not linger here;"
 Or that a dew-drop, fresh and bright,
 Upon that fragrant flower,
 Should say, "I'll vanish out of sight
 Because I'm not a shower."

Suppose a little child should say,
 "Because I'm not a man,
 I will not try, in word or play,
 'To do what good I can.'"
 Dear child, each star some light can give,
 Though gleaming faintly there;
 Each rose-leaf helps the plant to live;
 Each dew-drop keeps it fair.

And our good Father, who's in heaven,
 And doth all creatures view,
 To every little child has given
 Some needful work to do.
 Kind deeds toward those with whom you live
 Kind words and actions right,
 Shall mid the world's deep darkness give
 A precious little light. *S. S. Visitor.*

Come, brother, come! give us thy hand,
 To work for God this year;
 Disease and death are in the land,
 The Judgment draweth near.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN FRANCE.

NO. II.

FULL thirty years ago, a godly Methodist minister went from England to the South of France, where it pleased the Lord greatly to bless his labors and make him the instrument of much good. If he took not with him from England the idea that the Sabbath-school could be the pioneer of churches, especially in all civilized countries, he took the idea that this form of organization was

a most efficient auxiliary; and hardly did he organize a church without commending it to them. The seed which he sowed soon germinated, and bore fruit an hundred fold. The best Sabbath-schools, therefore, which are to be found, out of Paris, and perhaps we need not make this exception, are in the neighborhood of Nîmes. But as Mr. Cook did not make Sabbath-schools a speciality, it was not to be expected that they would extend much beyond the influence of

the Methodist churches; and as this *ism* has not been of very rapid development in any part of France, the schools remained few in numbers, even down to the year 1854. It was about this time that the Rev. J. P. Cook, a son of the aforesaid Cook, whose recent visit to this country has gladdened and cheered so many Christian hearts, commenced his Sabbath-school labors in the city of Paris. At the same time a Sabbath school committee was formed in Paris, embracing all the evangelical denominations. Thus in France, as every where else, the Sabbath-school laid the foundation of Christian union, and demonstrated it to be possible, wherever there is a heart to love and hands to labor for the extension of Christ's kingdom.

Previous to the formation of this committee, there had been groups of children, from fifty to one hundred and fifty, collected on the Sabbath, to be catechised by the pastors. These collections were sometimes called Sabbath-schools, although rejecting its fundamental principles, which are divisions into small classes, and their instruction by laymen. Mr. Cook and Rev. Henry Paumier, the present excellent president of the Paris committee, were the first to adopt in the North of France the true Sunday-school idea. But in France, the institution has had to contend with difficulties, discouragements, and stubborn prejudices, not only from Romanists but from Protestants, at every step of its progress. The jealousy of lay co-operation, especially to lay teaching, was then and is still so great as to confine the organization of Sunday-schools within less than half of the authorized Protestant churches. In 1856, the attempt to set the Christians of Paris at work, and furnish them with something tangible and systematic to do, by dividing a few assemblies of youth into classes, or groups, as they are there called, met with resistance from the best of ministers, for they felt it to be their special charge to "feed the lambs." For a long time it was all in vain to contend with these good men, that this could be better done by the old sheep than by the shepherd. But after a few weeks of kindly intercourse Rev. Fred. Monod, whose name, with others

of the same family, is not only a tower of strength, but a fragrance both in that country and this, was the first to yield. He entered a private apartment one evening, with sixteen of the members of his church, and after a questioning of two hours, arose and said to this group of disciples: "Dear brothers and sisters, here is something for each of you to do." The next Sabbath, or that following, his catechetical class was arranged into a well-organized Sabbath-school, and so continues to this day—one of the best in France. A few months after, in his visit to America, he said the numbers in his school had doubled, and it had become an object of much interest to his whole church. A few young men, ministers in the Lutheran church, (for Protestantism in Paris is largely composed of the Lutheran element,) had been interested listeners to all that had been said on the subject of Sabbath-schools in Paris, in that winter of '56 and '57. When Mr. Monod adopted the system, the leading pastor, Rev. Mr. V—— gave the subject a candid hearing, and, as a result, his hearty assent. Then their young men took hold of it with vigor, and several other schools were added to the number, which were organized on the group or class system.

KNOX.

THE ISLAND OF CUBA.

ONE of the recent exiles from Mexico, who took refuge in this country and has for more than a year been an interested observer of our Sabbath-school system and freedom of Church and State Government, called at Havanna on his homeward voyage, and from there writes to a friend the following:

HAVANNA, Dec. 8, 1866.

***** "I hope the efforts which you are making for the reformation of the Spanish American Republics may produce the effect which is to be desired in a work of such magnitude and importance; but I believe you ought also to look with compassion upon this island, for (in my opinion) there is no place where the preaching of the Gospel is more needed than here. The most profound ignorance prevails here, notwithstanding the vicinity of your land.

I desire that you may be preserved in health, and that you would pray for your friend,

J. E."

Perhaps there is no place in Christendom where Catholicism and slavery have conspired so successfully to work out their legitimate results in the degradation of society at large, as in Havanna. At the earliest convenient day, we may describe the moral condition of that Island, as seen from the Mexicans' point of view and our own.

Those who remember what has been published in this magazine, setting forth the hearty co-operation of a continental committee of the London Sunday-school Union with this department, will read with interest a few extracts from the diary of a member of that committee, who recently visited Germany in order to enjoy the friendship and fellowship of those who had commenced there this labor of love.

"Ever and anon as we passed along we caught a glimpse of lovely secluded valleys, running far in amongst the mountains, in some of which, renowned for their mineral springs, are the watering places which are so popular in this part of Germany, and where, during the season, invalids in search of health, and the devotees of fashion in search of pleasure, alike resort.

We stayed for a few hours at Freiburg (Baden) in order that we might visit some friends there, and ascertain the present position of a Sunday-school commenced by M. Brockelmann in January last.

We had a very pleasant interview with Madame H—, the superintendent, and her niece, one of the teachers. The school has been steadily increasing from the commencement, and now there are eight teachers and eighty-five children on the books, of whom eight teachers and sixty-two children were present on the day previous to our visit.

Many little incidents were related to us, showing the growing attachment of the teachers to the work, and the affection springing up between them and their little charge, which will go far to encourage the friends in persevering against the open opposition of some, and the apathetic indifference of others, who, from their position in the church, ought rather to stimulate and support the infant cause.

All the teachers are ladies, the national prejudice having hitherto prevented any gentlemen from joining them. They meet every Friday to study the lesson, under the presidency of the Dean, who, though objecting to Sunday-schools as altogether un-

called for, himself prepares the teachers, lest by allowing some one else to undertake this duty his official position should be prejudiced, and his authority lessened.

The great difficulty experienced by Madame H— and her friends was the want of a suitable room.

Circumstances would oblige them shortly to quit the inconvenient room, in a private house, then used. The national schoolroom had been peremptorily refused, though not used for the purpose on Sundays. Her application for the use of a room in the town-hall had been defeated by one of the clergy privately canvassing the members of the council, and biasing some who in the first instance had promised their support.

Feeling this to be one of the cases where assistance might most advantageously be offered, I assured Madame H— that the Committee of the Sunday School Union would gladly co-operate with her, and if a room could be obtained would assist in payment of rent or other expenses.

Our next stage carried us once more across the Rhine, this time into Switzerland, to Bâle, a large and important town, the seat of many religious and benevolent institutions, but at present without any Sunday-schools.

We called upon some friends who, stimulated by the accounts which reached them from other parts of Germany, promised to commence a Sunday-school in October, and considering the facilities which the town affords, there is every reason to hope that the effort, if commenced, will be successful.

A few miles from Bâle is St. Crischna, an institution for the education and preparation of young men for the work of missionaries; and knowing that on each Sabbath they conducted religious services in the surrounding villages, we were desirous of seeing them, in the hope of interesting them in Sabbath school work.

En route we stayed at Riehen to visit Herr Spittler, the German philanthropist, the founder of this and several other benevolent institutions.

Did space permit it would be deeply interesting to narrate the story of his life, which has been devoted to the successful prosecution of several schemes for doing good in an unostentatious way; schemes which have been prompted by the expansive benevolence of a loving heart, and carried out, not by elaborate organizations for raising funds, but in simple faith and prayer.

Our welcome was most cordial. All friends receive a kindly greeting, but English friends especially. We found the venerable old gentleman, now past fourscore years of age, busy with his books and

papers, still maintaining, with the help of his son, an active supervision of the various enterprises he has founded, and watching over their development with fatherly interest. He was much pleased with the object of our visit to the Continent, and heard with great interest some brief details of the work. Leaving Riehen, we ascended a mountain on the spur of the Black Forest range, at the very summit of which St. Crischna is situated.

The ascent in the noontide heat of a summer sun was very fatiguing, but the view amply repaid the toil.

Immediately below was the fertile valley of the Rhine, running for more than a hundred miles between the Vosges Mountains and those of the Black Forest. In every direction the horizon was bounded by ranges of mountains. Yonder, in France, the dim outline of the Vosges blended with the sky; there, in Germany, stretched far behind us the fir-clad summits of the Black Mountains: in front was Switzerland, with the bold, majestic Jura range, in verdure clad; the Bernese Oberland, with rugged crags and jagged rocky sides, seamed with the track of winter torrents, bare and sterile; and then behind these the glittering peaks of the Bernese snow range, grandest of all, bathed in golden sunshine which, reflected on the virgin snow and ice-bound glaciers, make their outlines as sharp and distinct as if they were close at hand, instead of more than eighty miles away.

Here we found a small cluster of buildings, comprising dwelling-houses for the superintendent and chaplain, dormitories, workshops, dining-hall, lecture and classrooms, chapel, kitchen, farm, &c.

We had a long conversation with the superintendent and his wife, who promised to use their influence in the direction of our efforts; and after a brief inspection of the premises we returned to Bale, and thence by a train in the evening to Berne. Until our arrival at Bale we were not aware that there were any Sunday-schools in the Canton Berne. At Bale, however, we heard such gratifying statements of the work that was being carried on by a few friends in Berne, that we determined to alter our route and visit that city.

Early the next morning we waited upon Dr. B—— and Pasteur Iselin, and were much pleased to learn that these gentlemen, having attended some meetings convened by Mr. W. during his stay in the city, were so impressed with the importance of the work that they organized a small committee, began one or two schools in Berne, and subsequently in the surrounding district, and now there are ten Sunday-schools in Berne

city, and upwards of one hundred in the Canton, established by their efforts, and a small paper for children is issued monthly.

The Pasteur Iselin meets his teachers weekly to study the lesson, supplying them with written memorandums of the leading truths, and evidently very anxious to promote the efficiency of his school.

Here I parted with Mr. Brockelmann, whose kindness and courtesy to myself, and peculiar fitness for the office he sustains, I am glad thus publicly to acknowledge. Mr. B—— returned home, whilst I continued my journey."

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.

ROMANS i. 16—"The Gospel of Christ ... is the power of God unto salvation to every one that believeth."

THE POWER OF GOD.—*Thracian Emblems.*—The Thracians had a very significant emblem of the almighty power of God. It was a sun with three beams—one shining upon a sea of ice and dissolving it; another upon a rock and melting it; and a third upon a dead man and putting life into him. What a striking illustration of the power of God in the Gospel! It melts the hardest heart, and raises to a life of righteousness those who were "dead in trespasses and in sins."

2 CORINTHIANS v. 17.—"If any man be in Christ, he is a new creature."

THE GREAT CHANGE.—A Scotch girl was converted under the preaching of Whitefield. On being asked if her heart was changed, her true and beautiful answer was, "Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for every thing is different from what it once was."

PROVERBS xxii. 11.—"He that loveth pureness of heart, for the grace of his lips the king shall be his friend."

A little girl having read to her teacher the first ten verses of the fifth chapter of Matthew, he asked her to stop and tell him which of these holy tempers, said by our Lord to be blessed, she should most like to have. She paused a little, and then said, with a modest smile, "I would rather be pure in heart." Her teacher asked her why she chose this above all the rest. "Sir," said she, "if I could but obtain a pure heart I should then have all the other graces spoken of in this chapter." Surely this was a wise and a right answer. God himself had said, "Out of the heart are the issues of life."

MR. BOLOGNINI'S REPORT.

VILLINO PETROVITZ SULLA COSTA, }
FLORENCE, NOV. 21, 1866. }

MY DEAR SIR & BROTHER, Mr. Woodruff:

I hope you have got my last letter, dated from Padera, on my coming back from Venice. I told you there, how many places I had to go, to establish or organize Sunday-schools; but instead I had to come back for want of money. From Padera I went down to Nautona, where I had to await the diligence to Guastalla. Here I was requested to remain some days to preach, and there we started the Sunday-school with some sixteen children. I left, and went again to Mezzano Inferiore, where I had already been, but could do nothing, for the minister was not at home. I had seen him at Parma on my first passing there, and we had agreed that, on my coming back, he would call there if advised, and I wrote and met him. We had a preparatory meeting, then we agreed to have a teachers' meeting on Saturday. This being Wednesday, I went to Parma, where we had a meeting on Thursday evening, and appointed a Director, Teachers, etc. The next Saturday I went again to Mezzano Inferiore, where we had a teachers' meeting in the evening, and then on Sunday morning the Sunday-school there and at Parma. Now I can tell you that we have two Sunday-schools at Bologna, one with the Free Church, supported by our committee, numbering some sixty or seventy children; and another with a Baptist church, Rev. Mr. Wall, with some fifteen children. A Sunday-school is now at Guastalla, with some twenty children, and another at Brescia, about the same, both new and connected with the Vaudois. Both in Guastalla and Brescia I was requested to preach three or four times, and asked to go back as frequently as I could. In Mezzano I started a new school, with about twenty children (Wesleyan), but now I am requested to send 40 copies of our paper. The number of children seems increased.—At Parma the Sunday-school was only with eight or ten children (Wesleyan), and here I would have many things to say, but I will tell them to Mr. Piggott, for it is necessary for your representatives not to rely on min-

isters' reports, but go and see with their own eyes, and inquire from the brethren.—A new Sunday-school was opened also, but I could not attend it, at Milan, in the church supported by Mr. Piggott, Wesleyan agent. There are two more you know, one connected with the Vaudois and another with the Free Church, both numbering some 60 children. There is another Free Church, and I tried to induce the evangelist to have another, but I have not been able to accomplish it yet. But if I have occasion to call again at Milan, I hope I will do it.—We have two in Turin, both of about 100 children, one depending upon Mr. Miller (Vaudois) and another upon Dr. DeSanctis. Two Sunday-schools are in Genoa, one with the Free Church and another Vaudois, both with about fifty children. In Como there are two Sunday-schools, Vaudois and Free Church, of some fifteen each. There are two Sunday-schools at Elba, one Vaudois, of about fifty children, and another Free Church, of some fifteen. Here I hope we will soon have another at Longone, for I hear that the church there is going on very well. Remember what I wrote you last May. Three or four good men could destroy Popery throughout the Island. That of Leghorn I hear contains some fifty children. There are two in Pisa, both of some twenty children. One in Carrara of some twenty; one at Torano, about the same; and another at Spezia which I started with four or five, but now I am told it is growing very well. Here in Florence you know we have two. I have now to go to Cremona, Paria, Caravaggio, and some other places near Alexandria, then to Pistoia and Lucca. These places were warmly recommended to me by Mr. Piggott, whom I visited in Padova just to tell him about difficulties I had in not finding the minister at Parma and Mezzano. I am glad to say that he gave me authority to do what I thought the best in every church supported by him, whether there was a minister there or not. He recommended to me several places, and I promised to go.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

THE FOREIGN FIELD.

BELGIUM.

ANTWERP, Dec. 14, 1866.

To the Secretaries of the American & Foreign Christian Union, New-York :

DEAR BRETHREN—There is as much religious liberty in Belgium, although it is a Roman Catholic country, as in any part of Europe. There is no State church here ; the Catholic and Protestant churches alike, with the parochial schools, receive a salary from the government. This is not due, however, to any good will which the Catholic or clerical party bears towards Protestantism, but to the demands of the liberal party. Rome never makes any concessions to freedom, either civil or religious, but under compulsion. What is the exact relative strength of the two parties here, as to numbers, I am unable to say. The liberals are the ruling party in the government, but as the franchise is based upon a property-qualification the polls do not exhibit the numerical strength of the Papists. The non-voting population, which includes the uneducated classes generally, are nearly all bigoted Catholics, while the upper classes, whether they are enlightened Catholics or Protestants or Free-thinkers, as doubtless most of them are, belong to the liberal party. In Antwerp, for instance, which is one of the strongholds of Popery, the clerical party controls every thing as far as possible in their own interest—but in Brussels and many other places the liberals have the ascendancy, and the liberal and progressive party have a numerical majority in the national legislature. Of course, the Catholic party complain that their rights and interests are not sufficiently regarded—that they are oppressed, as they always do when they cannot control all matters of religion and education in the interests of their church. That a free press and free speech are allowed ; that instruction in ‘ Christian doctrine,’ i. e. the dogmas of their church, is not made obligatory in the communal schools ; that other churches receive a subsidy from the State as well as theirs—these are among their grievances, of which they bitterly complain. But they are destined to get heavier

griefs. The rulers of this church are greatly troubled at the progress of liberal sentiments on every hand, and the consequent weakening of the Papal power. The events of the last few months, and the political situation of the Pope at just this moment, and the signs of the times, are filling them with consternation. Their Bishops are adding their pastoral letters to the encyclicals of their chief, to comfort the hearts of the faithful and to prepare them for sorrows yet in reserve. The Bishop of Bruges has just issued an address to the clergy of his diocese, in which he says : “ On the eve of the grave events which threaten, the expectation of which holds the whole Catholic universe in utter suspense, our heart seeks to find refuge with your hearts, and to mingle its fears with your fears and its hopes with your hopes.” And then, after explaining the situation of the Pope consequent on the withdrawal of the French army, and complaining of the perfidy of the enemies of the Papacy, he concludes thus—“ It is possible, probable even, that without a particular intervention of Heaven, we may have to inform you, in a few days, that the good Pius IX, wishing to save his independence and the liberty of his Apostolic ministry, has seen himself obliged to take the way of exile.” The newspapers and journals are filled with comments, speculations, prognostications, and all Europe is in suspense, and indeed no doubt all Christendom are looking to Rome in the expectation of some great event or change in the Papal world, but just what, no one can tell, as just at hand, and perhaps to crown the wonders of this expiring year.

The color and shape of affairs are so rapidly changing, that before this can reach you the telegraph will perhaps have given you some definite facts in the place of any of the vague rumors and uncertainties of which I might write ; and so I forbear and hasten to conclude with some statistics of the churches in Belgium.

The government subsidy to the Roman Catholic Church in Belgium amounted the last year to about 5,300,000 francs. How

much was given in support of the provincial schools of this church I am unable to learn.

The Synod of the Protestant churches of Belgium, embracing *ten* churches and *thirteen* ministers, preaching in Dutch, German, French and English, received from the government a subsidy of 98,000 francs, during the last year. This also includes what was given in aid of their parochial schools.

The Jewish church received a subsidy of 12,000 francs.

The Synod of the Protestant churches connected with the State raised during the same period among themselves and in Holland the sum of 14,515 francs, and sustained *four* missionaries and *six* schools. There is *one* colporteur at Antwerp connected with this church, sustained in part by the American Seamen's Friend Society in New-York, and laboring principally among the seamen of this port; and it is possible there may be one or two more in different parts of the country, but I think not.

The Evangelical Society, or the Society of "The Christian Missionary Churches of Belgium," is composed of a body of free churches, who are independent of government aid, and have no connection with the State. According to their report of last year, there were in this connection 23 churches, 17 pastors, 5 other preachers, 9 schools, and 10 colporteurs. The income of this Society, for the support of these churches and schools, was as follows:

From Germany	400f	France	505f
" America	997	Switzerland	1,710
" Belgium	5,221	Gt. Britain	17,702
"		Holland	20,351

Total income 48,886

It will be seen from these statistics that the cause of Evangelical religion (assuming that all these Protestant churches are Evangelical) is weak, compared with Romanism in Belgium, and that the subsidy they all receive, together with the Jewish religion, is only about one-fiftieth of the sum bestowed by the government upon the Papal church.

Something has been done through the influence of Mr. Woodruff, and with funds from the American and Foreign Christian Union, to promote Sabbath-schools; but how much I am unable to say.

There is a great call for evangelical labor here: the field is an open one; the time is auspicious. In the advancement of education and the material interests of the country, I fear that Infidelity here, as in most parts of the continent, is gaining ground faster than true religion. These Protestant churches need to have a new life awakened within them. Your Society is doing almost nothing here. I wish you could see your way to send some laborers into this interesting and hopeful field—a field that was almost deluged with the blood of the martyrs of the Reformation, but from which the martyr-spirit has departed, and where there is now very much need to "strengthen the things that remain and are ready to die."

I think that a company of female colporteurs—if suitable women could be found—would work to great advantage in this field. The women do their full share of shop-keeping, trading, marketing and out-door labor, and I see not why they might not now be employed as in the primitive church, and as indeed they are at Constantinople by the Bible Society, in the active labors of the Gospel. I saw a woman, the other day, in one of the public squares, declaiming most eloquently to a large crowd who had gathered about her; my curiosity was excited, I went near to her, and I saw that she had a box filled with what appeared to be Catholic charms, which she was selling to the people, together with a little tract explaining their virtues and uses. She was a most attractive speaker, and was listened to with the greatest attention and respect. I thought then, and I think now, if you could send into the field a company of such women, whose hearts were warm with the love of Christ, their success would be great.

Yours in the fellowship and labor of the Gospel of Christ, J. H. PETTINGILL,
Amer. Seamen's Chaplain at Antwerp.

ITALY.

SARZANA, Jan. 3d, 1867.

REV. MR. SCUDDER—My Dear Brother: Since I last wrote you, the Evangelist, Mr. Cestari of Portoferraio, a converted lawyer, has been secured for Carrara, and two weeks ago began his work there. I was present

at the services on last Sabbath, in company with an American friend, Mr. Chapin, of Lawrence, Mass. A large and attentive audience was in attendance; and I was agreeably surprised to hear with what power and deep knowledge of the fundamental doctrines of the Gospel the new evangelist spoke. His text was Rom. iii, 25, and he handled it indeed not as a novice, but as one who knew whereof he spoke. The people are very greatly encouraged, the schools are in a prosperous condition, and all bids fair for the speedy re-establishment and prosperity of this important station, which received such a sad reverse from one whom all more or less trusted.

We afterwards visited the little church of Torano, where Mr. Chapin received a most hearty welcome from those simple-minded, sincere people, of whom he seemed to receive a most favorable impression. A very pleasant and comforting hour was spent there, and the brethren seemed greatly encouraged and consoled from the presence and words of one who had visited them from so great a distance. The happy season spent at Carrara and Torano made us forget the rain, the cold, and mud through which we had passed; and we returned to Sarzana that night, joyful for what the Lord is working in those towns.

From Elba the following good news has arrived for Nov. and Dec. I will merely translate from the evangelist's letters, which is better, no doubt, than aught I might say.

"The church of Portoferraio still progresses, with the blessing of the Lord: and what I have to relate of Longone seems almost incredible; nevertheless it is neither more nor less than the truth. Last Sabbath there was the largest audience we ever had; more than eighty persons being in the room, and a larger number outside, so I was told by several who were near the door. These all stood listening to one, who, raising his voice above the music of the band playing outside, and the Litany of Mary—the rabble in the street were singing—said:—'All is vanity, all is folly. None can by any means redeem his brother, nor give to God a ransom for him. Ps. 49: 7. Would you apply to the dead to obtain blessings

for the living? What folly and intellectual blindness! Ecc. xi: 5, 6, 10. To the law and to the testimony; if they speak not according to *this word*, it is because there is no light in them. Is. 8: 20. The law is too onerous for you, as it was for me. Come to Christ, ye that are heavy laden, and He will give you rest.'

Then I took up the subject of 'Purgatory,' the Roman Catholic mine of wealth, and tried to make them understand it thoroughly. I heard voices in the room and outside saying, 'that is true,' 'that is as it should be,' 'the truth is authoritative—the priests have robbed us long enough, but henceforth they may harden their own hands to gain their bread,' etc. You, my dear brother, who know Longone as well as I do, will be surprised; for we never expected to see such interest displayed on the part of that indifferent town. But the Lord's ways are not ours.

Then addressing myself to the disturbers who sung and played, I said: 'You profess to worship Mary! You do not know her, therefore you cannot love her. So true is it that you do not know and love her that you do just the contrary she did. Come, and I will show from the word of God who Mary was, how she was converted, how she lived, and if you profess to be her followers live a similar life of purity. You insult Mary, and defame her continually. I will prove it: 1st, because you will not listen to her counsels and words, 'Whatsoever *He* saith unto you, do it.' John ii: 5. 2d, Mary was faithful in praying to the Lord Jesus with the other disciples, (Acts i: 13, 14.) and *you* take pleasure in insulting us, the followers of the Lord Jesus, and brethren of Christ and of Mary. 3d, To what do you compare Mary? Does that image you adore but a little distance from here, represent her? What an insult to say *that* represents the mother of Jesus! I defy any of you to find a woman more uncomely than that caricature across the street. It would be a shame to think that Mary resembled such a hideous picture as that! Among hundreds of pictures of her no two are alike; and surely Mary had not a hundred different physiognomies.' Many women cried out,

'that is true,' 'he is right,' etc. In conclusion I said, 'Oh, that you would all love in sincerity and true obedience the Lord Jesus Christ, who was Mary's Saviour, and may be the Saviour of you all.' The Liturgy and the music ceased, and all came to hear. The Lord's name be blessed."

On the 21 Sabbath of December, 1866, a new station was opened at Rio Alto, a village about six miles from Portoferraio.—The Evangelist writes of the opening as follows: 'As you are aware, it had been proposed to begin the new meeting at Rio Alto on the first Sabbath of Dec., but because of the very rough weather, I could not get there. On the following Sabbath, however, we opened the meeting; about sixty persons were present,—the next day as many, or more. To give you an idea of the sentiments of the people of that village, I will record a dialogue which occurred between myself and two boys who live in Rio Alto, as I was returning one day from there to Portoferraio.

Boy. 'Oh, sir, have you heard the news?'

Evang. 'No; what news?'

Boy. Why, all Rio Alto is going to become Protestant!'

Evang. 'But if they are already Protestants, why do they wish to become such?'

Boy. 'No, they are not. Who are Protestants?'

Evang. 'The Roman Catholics are, because they protest against Jesus Christ, his word, and all truth.'

Boy. 'That's true. But those whom we call Protestants, how should they be called?'

Evang. 'Christians, for they believe in Christ alone, and obey his word.'

Boy. 'Well, have you heard the preachings of these Christians?'

Evang. 'Yes.'

Boy. 'What do they say? What do they do?'

Evang. 'They pray to God, read the Bible, and explain what the Lord Jesus has done for us.'

Boy. 'Who is it that preaches?'

Evang. 'One who was once a sinner like you, but who has been converted and trusts in Christ.'

Boy. 'How much is to pay to enter the meeting?'

Evang. 'Nothing; all is gratis, even the blessings of God.'

Boys. 'Now that we know there is nothing to pay, next Sabbath we will go also. Will you be there?'

Evang. 'Certainly, if the Lord will.—Come, and God will bless you.'

Boys. 'Yes, we will come. Good-bye, sir, and thanks for your company.'

I entered the boat, which rowed away toward Portoferraio, leaving these children on the shore. This may serve to give you an idea of the impression produced by the opening of public preaching in Rio Alto, and the disposition of the population toward the Gospel."

Surely such men, laboring 'in season and out of season,' are well worthy of the sympathy, the prayers and the support of Christians in America. Forget not, dear brethren, that by the annexation of the Venetian States to the Kingdom of Italy, the field of evangelization has been greatly widened: that the throne of the Roman Pontiff, covered with the moss of centuries, is tottering to its fall: that God is calling, 'Come out of her, my people.' Oh, may all be stirred up to the immense importance of this work, and pray that He who is Lord of this great harvest may send many more laborers into it. Let it not be forgotten, as good Dr. Baird used to say, that "one stroke at the heart of the Papacy in Italy, counts more than fifty at the extremities."

I am ever yours in the Gospel,

W. G. MOOREHEAD.

—
FLORENCE, Dec. 7, 1867.

WE have had a pleasant winter—in fact, the winter has been quite mild up to this date, when we have had our first snow.—Many Americans have visited us, and our church has been well filled. The system of Union service seems to give general satisfaction; and many tell us that this is the first spiritual home they have found since leaving Paris. With the large number of Americans visiting Europe, it may be advisable to commence worship on the same principle in leading cities, as Venice, Rome, and Naples. We hear that it has been started at Berlin, under the auspices of Mr.

Wright, our honored Minister. But I must tell of our Christmas trees. The first plan was to arrange only for American children, but it was suggested that many would prefer to help the poor. So it was thought best to embrace the school of Signor Ferretti in our donations. This made a large undertaking. The American children numbered thirty-eight, and Signor Ferretti had in his school two hundred names. Many of the latter were quite poor, and the best charity was to give something that would keep them warm. Now our ladies were not numerous, but they went to work with a will. The first question was as to the material—the money: this was speedily answered, by a notice in the church of our plan, when 700 francs were handed in.—Then kind hands were busy in measuring, cutting, and fitting various articles of use. In view of the different wants of the children we determined to hold two celebrations. For the Americans, the night before Christmas, when they chanted beautiful hymns, and received pleasant gifts. But the grander occasion was at the gathering of Italians. They came with their parents or guardians, and sung our charming Sunday-school airs, such as ‘Marching Along,’ ‘I have a Father in the promised land,’ and more earnest and hearty singing you do not often hear at home. Thanks to the efforts of Mr. Woodruff, Italian children are furnished with melodies so well adapted to infant voices. Dr. DeSanctis offered prayer, and then followed the distribution of gifts. About half received clothing, the rest a present, either pretty or useful, while all were supplied with fruit and bon bons. About one hundred and eighty children participated. The scene was charming: the kindness has been handsomely acknowledged in the Italian Journal, and we trust will form a link between Italian and American Christians. This school is one of the most hopeful signs in Italy. It has fine apartments, is well conducted, and has in connection an institution for orphans, now protecting twenty children. Its pupils are daily instructed in branches of useful knowledge, and the wisdom of the Holy Ghost is not neglected. Signor Ferretti was an exile from his country on account of

religious conviction, but upon the liberation of Italy, he returned to carry forward this blessed work.

We are now observing the week of prayer. Meetings are held at midday in the Scotch, Wesleyan, Swiss, American and Waldensian churches, each in turn. Magrini and his large Free Church Society do not join in the movement. The services are well attended and the spirit good.

A report has just arrived from Rome, that the American and Scotch Presbyterian services have been forbidden within the city, and if conducted at all must henceforth be sustained without the walls. This will be a serious inconvenience, as it is difficult to find suitable buildings for the purpose, especially in relation to strangers at the hotels. The Americans would not have come under this order if they had not cut loose from the Legation; but having organized an Episcopal Church, they thought to set up for themselves. Under the ‘stars and stripes’ they would have been protected. But here we have another proof that God is leaving to himself the old man of the Vatican.—What reason that now in his weakness he should place himself in conflict with the prejudices of England and America? Why should he revive the persecuting spirit of the dark ages?

A. R. VAN NEST, JR.

MILAN.

[Mr. Clark, after mentioning the various sums he will need, all of which have been granted by the Committee, writes thus:]

With regard to the Theological school, I obtain from private sources a sum to support fifteen students, seventy francs a month each, i. e. 12,000 francs. I hope to get sufficient to sustain twenty young men, and in such a case I believe your committee will think the appropriation I ask for the school well expended.

To assist in the education of native female teachers, I obtain from friends some 2,500 francs, and of these pupils there are nine in a course of preparation.

It will be seen that more than the additional sum I ask for this year, is for the Venetian provinces. At Verona I have already commenced a work. I would have

spoken of other cities, and especially of Venice, but I dare not ask for the means necessary, thinking they would not be granted, and 2ndly, Rev. Dr. Pigott, the Wesleyan Missionary, has removed to Padua and will operate in the region around; and in Venice, the Waldensians, Wesleyans, and the Nice Committee will wish to work, so that I yield in this case to others.

But there is a region of great interest north and east of Venice, from Treviso, eastward and northward till we come into contact and sympathy with the feeble, and yet living Protestant churches of Klagenfurt, Villach Laibach, Agram and Gratz. This is truly a region of great interest, and not occupied by any one. Another interesting fact is that the missionary and colporteur in Hungary, now under my superintendence, would extend their work to this region. I hope the sum I ask for Treviso, Udine and district will be granted.

Then as to Hungary, it may seem strange that I ask anything for that country. Already, as you know, I have three laborers in that interesting field. Mr. Goodrich contributes 5,000 francs annually, which comes through the American and Foreign Christian Union. This sum sustains an excellent missionary, a Bible-woman and something more.

Any one conversant with the political state of the Austrian Empire cannot but see very clearly that the Hungarians are destined to play a prominent part in giving a future character to its government and religion. Hungary is to be the ruling power of Austria. This is an argument of great force, and I trust will help influence you to grant for this country the small amount I have solicited.

In regard to the school I would further add that Signor Pecinini thinks now of leaving, the 1st of April: and if so, I must secure another professor for the place.

The class, or school, I wish to sustain, and sustain well: I feel that it is my best and chief work in Italy. It is the only place in Italy where Italian evangelists can be trained.

I speak thus to show how important is the enterprise of establishing an institution

for training ministerial candidates in Milan. It is a noble work, and will prove a lasting blessing to Italy.

I feel that I have had many trials and much hard labor for months past, and my health has been very seriously affected. Sometimes I think I shall never be well again, and at any rate may be compelled soon to retire from my field on account of my failure in health. I pray you to encourage me and help me what you can, if you desire my continuance in my present field of labor. Active, systematic co-operation will greatly encourage me. In my present miserable health I suffer greatly from depression of spirits.

My health is still in a sad state, and this letter has cost me a great effort. Praying that the good Lord will bless and direct you, I remain yours truly, WM. CLARK.

Father Gavazzi, who has recently visited Verona, Venice and other cities now liberated from foreign domination, has also just written me as follows: "I am now in possession of facts which are to me a good guarantee of success for the truth of the Gospel in the Venetian provinces. Now then is the time to work. I am ready, and if you will only aid me by procuring halls for preaching in a few of these cities, I have no doubt but that we may at once commence an extensive work of evangelization. At Vicenza, my friends perhaps will obtain a room gratis, or at a small rent. I have also friends working at Venice for the same purpose.

"There will be opposition it is true to our work, by the priestly and reactionary party, but we shall have friends every where. The time too, is most propitious, as at Verona, Treviso, and Venice, the masses of the people are at present disgusted with their bishops.

"Let me know your mind on this subject, for to me it is a great question of opportunity. You can be the instrument of great and real good to my Italy. The field is ready. Let God send to it the laborers through the liberality of Christian friends."

I have recently visited Venice, and was pleased to find that a religious service had

been established in that city under Rev. Mr. Turin, the Waldensian pastor at Milan, with success. Though no public hall had been opened, yet, in private houses some thirty or more attended every evening. In the region beyond Venice there is also an interesting field for the work of evangelization, thus connecting the religious reform in Italy with the renewing Spiritual life among the feeble and scattered churches of Southern Austria and Hungary. Our work in this latter country is becoming warm and encouraging, and the Christian philanthropist cannot but rejoice in this, since now it is evident the Hungarians are to play an important part in the future of the Austrian empire, remodeling and liberalizing all its institutions, both civil and religious.

Perhaps there is no part of the world where important civil and religious changes are so certain in the immediate future as in Central and South-eastern Europe. Catholic Bavaria is to be brought in connection with, and under the influence of Protestant Prussia. Austria is no longer the despotic Catholic power of the past. The Hungarians in the future will constitute one of its most powerful controlling elements. The Venetian provinces are now liberated and open to the Gospel, so that the newly awakened religious life in Hungary, caused by an extensive circulation of the Scriptures in that country, will, as in centuries past, be brought into relation and sympathy with the religious life of the evangelistic energies of Italy, extending northward through its colporters and evangelists, carrying the Truth into the Venetian provinces of the Adriatic.

What a missionary field is here presented to the benevolence and godly ambition of the Christian church! Will the church pray for the coming of Christ's kingdom? Does not God, moving among the nations and opening them to the Gospel, call upon her also to come forward with heroic energy to take possession of them?

Yours truly, WM. CLARK.

During the delivery of the Queen's speech in London, Feb. 5th, the people cried out "Reform! Reform!"

MR. MOOREHEAD'S REPORT.

JANUARY, 1867.

I am engaged with six stations and fourteen laborers on my hands; teaching the little theological class formed here in Sarzana, preaching twice a week here in our own house, and preaching since July at Carrara, often twice a week; with two little Sabbath-schools, one in our house for the children of the school, the other in the house of our good teacher, Sig. Martinelli, for the young men of the evening school; and with a correspondence in English and Italian, which embraces nearly sixty letters a month and some of them from twelve to sixteen pages.

Report of the Stations, Native Laborers and Schools sustained by the Am. and Foreign Christian Union in Central Italy.

CARRARA.—Evangelist: Sig. Cestari.—Preaching twice a week. Audience 30 to 50. Bible study. School teachers: Sig. Petrello, Miss Lambert. Scholars 30. Sabbath-school 25. Night school held by Petrella.

TORANO.—Evang.: Sig. Luquet. Preaching three times per week. Aud. 30 to 40. Bible study twice per week. Visiting mountain villages. Teachers: Luquet and wife. No. of scholars 28. Sabbath-school 25. Excellently organized.

SARZANA.—Evang.: Mr. Moorehead.—Preaching twice a week. Aud. 12 to 15. School Teachers: Sig. Martinelli and wife. Day school. Sabbath-school taught by Mrs. Moorehead.

FORIANO (Tuscany).—Evang. and Colporteur: Sig. Zati. Preaching twice a week in Foiano. Visiting, preaching and selling books in a circuit of thirty miles.

PORTOFERRAIO (Elba).—Evang.: Signor Biachetto. Preaching twice per week.—Aud. 40 to 50. Bible study twice per week. School Teacher: Mrs. Rutigni. Day-school 18 scholars. Sabbath-school 18. Out-stations: Longone, audience 15 to 75; Rio Alto 60 to 75. Colporteur: Sig. Canovaro.

SALERNO.—Colporteur and Evang.: Sig. Rovillo. Preaching four times per month. Visits 200 in Dec. Audience in his house, in the street, public high-ways, etc.

STUDENTS.—Domenico Beisso : In school at Florence, and sustained by the Young Men's U. P. Miss'y. Society, Pitts., Pa.—Adele Galazzo : Protege of Mrs. Moorehead, and sustained by her friends in Ohio.

Note : Sig Rocca, occasionally employed in selling Bibles, tracts, and Evangelical Almanac, has sold nine hundred Almanacs, Bibles, etc. Whole number of Almanacs sold in Oct. and Nov. 1,500.

W. G. MOOREHEAD,

Rep. A. & F. C. U.

GREECE.

EVENTS AT THE GREEK CAPITAL.

[The following letter from Mr. Constantine, Athens, will be read with intense interest]

THE CRETAN STRUGGLE.—We appear on the eve of events so great that the Crimean war may be only its forerunner. The solution of the Eastern Question is one of principle, not of politics; though political advantage may be the motive of the acting parties. The struggle of the Christians of the East will be simply this—shall the Crescent rule over the Cross? Shall the Gospel be ruled by the Koran? Shall infidelity be the master of Christianity? However bad its present aspect may be, Eastern Christianity is *progressive*, while Mohammedanism is not only death to all progress, but it is fully aware that the growth of Christianity will be, must be, at the expense of Mohammedanism. The Moslem is the natural enemy of the Greek, because the Greek is a Christian; every Christian is “a dog” in his view, and as one of the same official papers expressed it at Constantinople—“The Christians are fit for extermination, and the East every where should be populated by the faithful.”—The editor of the paper has been richly rewarded by the Sultan for the pungency with which he maintained this idea of “Christian extermination.”

We view the present struggle wholly in an evangelical light, and feel that the Cretans not simply fight for their homes and their native land, but for *principle*, for the *world*. America, during those four sad years of civil war, was fighting for prin-

ciple, for humanity, for the world, so do now the Cretans. It is doubtful if many of the original insurgents will survive the struggle, for they have offered themselves a sacrifice upon the altar of freedom and truth, and are nobly falling one after another on the field of battle.

America has not yet waked up to the true importance of the present struggle, and the press, puzzled by the contradictory telegrams from Athens and Constantinople, has given but little heed to the matter, so I will venture a few reliable statements before the Christian public.

WAR FEVER.—A fearful war epidemic rages here at the Capital, and is rapidly radiating to the utmost boundary. The government *appears* conservative, but the people are almost uncontrollable, almost delirious, and such fever is seldom cured except by *bleeding*. The best young men in all professions and from the University shoulder the musket and go to the rescue. While ladies, in every circle, are busily occupied collecting means to provide for the thousands of refugees—old men, women and children—who have fled hither.

THE MONKS.—Last week on a most fearfully stormy night when the rain fell in torrents, and the unceasing roar of thunder and the vivid lightning kept many awake nearly all night, five young monks at midnight jumped from the high walls that surround the Theological schools. With a Testament in the pocket, and a revolver in the belt, the hair cut, those young men walked to the port nearly seven miles away, where, at their urgent pleading, the captain of the boat took them without ticket, or passport to Lyra, whence they ran the blockade, and are now fighting for freedom at Crete.

MILITARY SCHOOL.—Not long ago, the young men at the *Military* school at Piræus, planned to flee on a certain night for the seat of war, but they were detected on the very last day and the plan defeated. Young men frequently run away from home lest their parents should attempt to prevent them. So inhuman are the cruelties of the Turkish troops, and so heart-rending the sufferings of the poor people under Turkish

rule, that no one has the heart to resist entering his protest to such a state of things with his own blood. This cruel oppression of the Moslem is an evidence that the Lord will revenge the widow and the orphan, and the oppressed, though all Europe may strive against it and apologize.

FLEET.—The people realizing that such a state of things cannot exist much longer, are preparing for war. A society has lately been formed to devise ways and means for enlarging the National fleet, and subscriptions are ranging from the widow's mite to \$10,000 in gold,—the press is urging the secularization of the monastic property, the proceeds to be devoted to the fleet.

AGGRAPHA.—The people of Thessaly could not wait until spring, but now, at the opening of an inclement winter, have unfurled the flag of independence and are calling for recruits. At Aggrapha the Christians took up arms and sent away the Turkish guard, and their women and children being safe across the border, are pleading their cause before the world. I feel a strong sympathy with the poor people. I have seen them at their homes, have seen their desolation, the degrading influence of their oppression. The meanest Moslem can, at court, overthrow the testimony of the most respectable Christian, while taxation has been so heavy, so grievous, that many have left their fields and their dwelling to earn an honest livelihood in other parts of the world. When in Turkey, I witnessed a scene which made my blood boil. A Turk went to a grocer to buy a candle, and because the grocer refused to let him have it at the price he chose to pay, the Turk whipped him and took the candle without paying. "What will you do now?" I asked the poor grocer. "Have patience." Behold the justice and the freedom which Christian Europe purchased by the sacrifice of millions of money and the thousands of lives. It is difficult for a person who has never lived in the East to realize the intense hatred which the Moslem bears to the Christian "dog." The Hatti Hamiyion, as we have seen lately, was violated at the very capital of Turkey, under the guns of the powers that keep the Turkish Empire together, but in the inte-

rior it is but seldom respected. The Turk has proved faithless, and his days, I thank God, are numbered in Europe.

LEVANT HERALD.—The Levant Herald, an English periodical at Constantinople, published a true account of the doings of the Turkish troops at Crete, and gave its readers to understand that the war was not ended; for this the editor was arraigned, and obliged to pay a fine of £50, but grateful Greece not only resounded his praises, but paid the fine. It makes me sad to see in the American periodicals,—“The Cretan Insurrection ended,” with not a comment. It seems like returning from Andersonville slaughterhouse without one emotion of indignation. No, the struggle is not over! and that the character and sacredness of the cause may be known, let me give this fact:

ARCADI.—In the county of Rethemnus, at its northern extremity, about six miles from the coast, lies the monastery of Arcadi upon an extensive plain. This monastery was built about 800 years ago by the Emperor Heracleus, and has been respected by every conqueror of the island. There, 540 souls, 343 being women and children, fled for refuge. When the Turkish commander heard of this, he started with 16,000 troops and 28 pieces of artillery, reached the place on the 19th ult., and demanded its surrender. He was laconically answered, “Come and take it.” A sea force was added, and on the 21st the siege began. The Christians in the cells picked off their men from among the enemy, but after six hours hard fighting, the Christians, mustering only 154 muskets, finding the enemy had made a breach in the wall, saw that they could hold out no longer. With one accord they assembled in one room and set fire to the powder magazine. They, with many of the enemy, were instantly in eternity, and before a just God the account was settled. The enemy fled at first, but returned the next day, when they picked up about sixty women and children, and thirty men, mostly mutilated. Those not much injured were thrown from the windows, or cast into the fire, for after plundering the place, they set fire to it and amused themselves by tor-

turing the living and abusing the dead. When the history of this struggle is written it will shock the Christian world. This commander was the very man, who, in '41, suppressed the rebellion by drenching the island in blood. The Turkish loss was about 3,000. Such is the struggle now going on, and such the sacrifice for principle.

It has attracted the attention of the people of Europe—men, and money are being collected almost everywhere. Italy has sent men to the seat of war, and money for the destitute refugee women and children now homeless, wandering through the towns and villages, begging bread. During this cold weather the sufferings of the insurgents must be severe; their crops are destroyed, and their clothing and provisions scanty. We rejoice to see England waking

up. A committee has been formed in London, with the Bishop of London at its head, which will receive and forward the contributions of the English to the suffering Cretans. I know the heart of the American people must sympathise with the people thus struggling, and I believe if a Central Committee were formed, through whom the people could send their offerings, every school-boy and student would rejoice to send his mite as a tribute of gratitude to the Christian Greek, and the black man will give, and let the world know that no oppression can eradicate the love of freedom from the human heart. A cup of cold water given in freedom's name, will never lose its reward. Every thing, clothing, provision, and money are needed, and especially earnest prayer for the Divine blessing.

GEO. CONSTANTINE.

THE HOME FIELD.

A RENUNCIATION OF ROMANISM.

THE following paper was recently sent to the undersigned, by the author, for publication in as many papers as it might be thought proper to insert it. It ought to appear in the magazine of our American & Foreign Christian Union.

Mr. Riedel was graduated at the Seminary of the Reformed Dutch Church, and in due time settled in her ministry. He was what many Protestants (who know not against what they protest) are, at the present day. He did not believe the horrible things that are told of Holy Mother and of the holy priesthood, and of the immaculate nuns. Nay, he became bewitched with her sorceries; embraced her for what she seemed to be, and renounced the faith in which he had been brought up. He was of course excommunicated by the Classis of Bergen, of which he was a member. In due time he made his own discoveries, and found that Romanism was, indeed, a hell upon earth. Some two years ago he opened a correspondence with me, relative to the sad mistake which he had made, bitterly lamenting his great sin. This has continued until the present time. He wrote a paper similar to the

one below, about a year ago, and sent it to me for publication, but I withheld it, for reasons I will not now specify. Mr. R. has continued to press the matter. By the evidence of many letters, I feel convinced that the representations he makes of Romanism are from the dictates of a bitter experience, and by this experience, and the grace of God, he has been led to deep humiliation, has retraced his steps, and asks to be received again into the true Church of Christ.

W. R. GORDON.

The following is an important document for the purpose of proving the *infallibility* of the Romish hierarchy, one of the cherished doctrines of Holy Mother, and most earnestly pressed. Let it be widely circulated for her benefit, for she is actuated by the same spirit that has all along gloated over Protestant blood.

RENUNCIATION OF ROMANISM.

According to the homœopathic principle, "*similia similibus curantur*," and after a practical treatment of nearly four years in the great hospital of the Roman, so-called Catholic Church, the undersigned has been in and by Roman Catholicism itself thoroughly and perfectly cured of the so-called Roman Catholic faith, received by inocula-

tion, and now extirpated by the poisonous drugs of "Holy Mother!"

To all who have been similarly inoculated and are impatient to gain a fancied sanctity and salvation in that communion. I can, therefore, having been poisoned by sipping at the cup of her abominations, most conscientiously recommend this great Romish hospital. Let them go in if they cannot otherwise be relieved, and I am most firmly convinced that *there* they (as already so many others have been*) will be cured most thoroughly and surely forever; provided they are honest seekers after truth and possess their minds not totally deadened, but still able for free and independent thinking, and courageous enough for an honest and sincere expression and utterance of their sentiments.

I speak from a most costly experience.

And now, as in duty bound, having learned the truth more perfectly by actual contact with the great apostacy, I herewith, before God and before all the world, do most solemnly revoke the adherence I had been persuaded to give in to Romanism, together with all and every thing that, during the course of my dangerous experiment and unconscious perversion, has at any time, in private letters or otherwise, been written or spoken by me in favor of the so-called Roman Catholic Church, or in defence of her doctrines and usages.

I also herewith do most solemnly revoke all and every thing that has at any time been published by me in any newspaper or pamphlet, either with or without my name, in favor and in support of the so-called Roman Catholic Church and her erroneous doctrines.

And at the same time I further do revoke, and hereby most solemnly do retract all and every thing I may have spoken, privately or publicly, as an instructor in schools, or as an orator in meetings, or may have written in private letters or communications against the Protestant Church, or against any of the same.

To this course I have been driven by the fear of God and love for the truth, which have, I think, controlled me hitherto; and having made my own discoveries, the details of which it is not my purpose now to give, I only wish to say that by the most indubitable evidence I have now become thoroughly and most sufficiently acquainted with the awful corruption of that mysterious and horrible body called "the Roman Catholic Church."

I have seen and I have experienced the lust of sway, the thirst and desire of power,

the arrogance and ambition, the unlimited haughtiness of pompos imposture which is clothed in the appearance of humility and meekness, the false devotion, the malignity and wickedness, the vindictiveness, the moral cowardise and pusillanimity, the pious, or rather the would-be pious laziness, the ignorance, the most miserable and most condemnable religious as well as political and mercantile intrigues, the hypocrisy, the simulation, the heartlessness, the insensibility, the dishonesty and infamy, the utter want of principles, the monstrous usurpation and presumption that characterize the greater part of the Roman Catholic clergy with whom I have become acquainted or of whom I have been informed.

I have seen and I have experienced the truly ignominious condition and the awful *spiritual* slavery of the poor Roman Catholic people in general.

From almost the very first moment of my most unhappy connection with the Roman, so-called Catholic Church, until now, I have seen but very little good, and almost nothing at all of true and scriptural Christianity. On every step of my advance, and in various relations and circumstances, I have seen myself surrounded by an almost continuous chain of vileness and infamously, of lies and fraud. I have witnessed the lowest and meanest sycophancy and cringing flattery towards those who are rich and influential; and on the other hand, the meanest and most passionate arrogance and assumption towards those who are poor and occupy a low and unimportant position.

I have, in the midst of the Roman Catholic Church, often met with faithlessness upon the part of her priesthood, which by the world would be thought an impossibility among any class of men.

Nor is this all: it is only the best in comparison with some other things. For I have seen and experienced—and I thank God that I had the occasion to do it—a great deal more bad, blameable and abominable things in that so-called Roman Catholic Church than I would have space or time here to mention in particular, and such as the world would scarcely believe or even think possible without positive proofs, which it is not my purpose to append to the present document.

Having heretofore discredited Protestant testimony on these points, and by a dreary three and a half years' course of personal discovery having been enabled to ratify it as true, I therefore must and I now do most solemnly, before God, and before all the world, renounce the so-called *Roman Catholic* faith. And I hereby publicly and formally do separate myself from all further connection and communion with so corrupt a

* For instance, Rev. Dr. Forbes, of the Prot. Episcopal Church, and others.

body as the Church of the Romish Pope has proved herself to be before my eyes, I have learned within her own bounds, and by her own priests and people, to know of a certainty that the Romish Church is that great mystery of which St. John speaks in his Revelation (17 : 5), and which he calls—“Babylon the great, the mother of harlots and abominations of the earth.” And in this attempt to do a most humiliating but necessary duty, I most solemnly declare that I have taken this important step, which in more than one respect, perhaps, might prove to be of great and unexpected consequences to my future life, only after mature and conscientious consideration ; and, as I can most candidly assure every one who reads this declaration, only after and not before, and not without much continued, earnest and most fervent prayer.

Knowing, however, that no one can be saved without that faith which our blessed Lord and Saviour Jesus Christ, through his Holy Spirit, bestows upon all those who belong to him and to his redeemed flock ; and knowing that no one can be saved without firmly believing in all those things which are contained in the sacred Scriptures of the Old and New Testament, and which *only* are the word of God and the sure rule of our most holy faith ; and knowing, further, that I have greatly sinned against my Lord and my beloved Saviour, and against his most holy Word, inasmuch as I have forsaken him, and have publicly held and believed and defended for the time of my being a member of the Romish Church, *human* doctrines, which I have discovered for myself to be erroneous, and strictly opposed to God's holy Word and Will, and to Christ's teaching, I do now most solemnly declare before God, and before all the World, that I herewith most penitently return to that Church which protests against all the errors and superstitions of Popery, and which for this reason is called “*the Protestant Church.*”

With much grief and contrition for all my past sins and errors, I now publicly and most sincerely profess that, with all my heart, I believe the holy Bible, as the word of God, to be the only true and sufficient rule of our most holy Christian faith, rejecting the false doctrines and traditions of men.

At the same time I cannot neglect, most heartily and sincerely, to entreat all the members and professors of all Protestant churches without any distinction, whom in any wise or manner I have or may have at any time, either privately or publicly offended or injured, be it by word of mouth, or by letters, or by controversial or other writings, which have been composed by me, and published at different times and in different periodicals, to forgive me : I hope

and pray that they all will both forgive me, and, with a Christian spirit, will forget all my past wrong doings in that respect ; for I bear them record that unwittingly I have had a zeal of God, but not according to knowledge.

A further, more detailed explanation of this step, which I could not delay any longer, I intend to make in due time, but at present I only request all the Protestant religious periodicals, whose editors these declarations may reach, at least to take notice of this my recantation as the only reparation it is in my power to make to the church of God, and to the whole of the Protestant public.

The different Roman Catholic periodicals, however, which, as I know by experience, are kept down by innumerable chains, and which totally are lying under the clerical yoke of the Popish Church, may do with this present revocation whatever they are permitted to do. They may publish or not publish it, either with or without a commentary, just as they please. In general, they are permitted to publish in their columns only such documents as are of a contrary character.

To the poor, awfully deceived, and ignominiously suppressed Roman Catholic people, systematically kept in ignorance and in superstition, and instead of being elevated are kept down in utter darkness, I have only to say that I love them with all my heart, and that I will never forget them in my most fervent prayers before the throne of grace.

May our Lord and Saviour redeem many of those poor and oppressed Roman Catholic people from the awful and deplorable spiritual slavery in which they are bound by their proud and arrogant Romish priesthood. May our common Lord and Saviour Jesus Christ enlighten them by his Spirit, so that they may be able to see that their attachment to Popery only benefits the priests, and that they themselves are not enriched by true Christianity. I will pray for their deliverance from the degrading and grinding despotism of a corrupt priesthood, and for their full emancipation into the glorious liberty of Christ's Gospel, because I can never cease to sympathize with and to love them with all my heart.

F. W. A. RIEDEL, A. M.

Formerly Minister in the Reformed Protestant Dutch Church of America. Principal Professor of the German Catholic High School at Pittsburg, Pa. ; Editor of the Cincinnati *Wahrheitsfreund*, and Assistant Editor of the Cincinnati *Volksblatt* and *Volksfreund*.

Cincinnati, Ohio, Dec. 11, 1866.

MISSIONARY INTELLIGENCE.

CHINA.

The city of Tientsin (not far from Peking) is occupied by English and American missionaries of various Protestant denominations, and also by Catholics. To the English Methodists (New Connection) God has granted the honor of gathering in a harvest ripened under very unusual circumstances in Laou Ling, a village 140 miles distant from Tientsin.

An old man of Laou Ling, being dangerously ill, fell under deep conviction of sin. He unexpectedly recovered of his disease, but his distress of mind continued, and finding no relief from his own religion, he applied to certain Catholic Chinese in his neighborhood. They referred him to the priests at Tientsin. Reaching that city, he asked more particularly for the residence of those missionaries whom he sought, and was providentially directed to the Methodists by a man ignorant of the distinction between Catholics and Protestants. Entering the Methodist chapel, the old man heard a sermon from a converted Chinaman, after which he remained for further instruction. On returning to his village, he gathered his neighbors around him, and read to them the Christian books he had received. On his next visit to Tientsin, he carried a written request that Christian teachers might be sent to his village. A Chinese catechist was accordingly sent to labor among the men, and his wife, who accompanied him, gathered the women about her daily, and read to them while they worked. The catechist shortly sent begging that the missionaries would themselves visit Laou Ling, as the work exceeded all his expectations. On Mr. Hall's arrival, he found that the people of neighboring villages came daily for instruction. Seventeen families had united to make a bonfire of their idols. Daily prayer meetings were held, although it was harvest season. On Saturdays, the people for miles around would gather at Laou Ling, bringing bedding and provisions to last until Monday. Between services on the Sabbath, while preparing their food, they would scrupulously refrain from conversing about their

crops, or other secular affairs. All these encouraging signs of a genuine work of grace were found by Mr. Hall, on his first arrival. He sent for his associate missionary, and after a most careful examination of one hundred candidates, baptized forty-five.—The work still goes on. The people beg for a permanent pastor, offering to provide his dwelling and a chapel.

AMOI.—Rev. Mr. Kip, of the R. P. D. Mission, writes regarding certain disturbances which the missionaries had felt obliged to report to the authorities. He says:

"Among the names we sent in was that of the apparent ring leader. He was the man who, when they were consulting the idol, acted as its mouth-piece, and as he pretended that the idol would give no answer through him, he suggested that the idol was angry on account of the toleration of Christian worship in the village, and that the way to appease it would be by stopping the worship, which was done. On another occasion he assisted in carrying the idol into the chapel. The idol is carried in a kind of sedan-chair, and the bearers pretend that they have no control over themselves, but move under an impulse from the idol which they have to follow, no matter where it leads them. This time it led them into the chapel, and impelled them to run with full force against one of the Christians, who might have been seriously injured if he had not quickly got out of the way."

SOUTHERN INDIA.

Rev. Mr. Rendall, of the A. B. C. F. M. writing from Madura, mentions a celebrated Guru, named Lambantha Murthi, the head of a sect noted for many centuries. Mr. Rendall says:

"He has studied all the principal religions of Asia, and can tell you a good deal about the Bible. While he is free to speak well of our Lord Jesus Christ, he is most supercilious when speaking of the comparative merits of Christianity and Hinduism. The idea of missionaries coming from England or America to enlighten a people having such a literature, such sages and priests, is to Lambantha Murthi the very height of impudence." At a later date Mr. R. writes:

"The last two days have been days of anxiety and excitement here and at Pasmalie. The two Brahmin lads alluded to in my last came to me three days ago, stating

that they were ready to forsake all for Christ and that they must leave their fathers' houses at once. I sent them immediately to Pasumalie, where they were kindly received by Brother Tracy. The father of the elder lad soon followed in pursuit, and I was frank with him, as in duty bound, telling him all the circumstances. He hastened out to Pasumalie, and with him a large crowd of excited Brahmmins. Mr. Tracy treated them kindly, giving the father access to his son. That day no impression was made upon the lads. The next morning, however, they seemed to waver; and when the parent came again, weeping and moaning, appealing to their sympathy, the lads yielded, and in an evil hour consented to return. They had already broken caste; but the Brahmmins may pass this over lightly. This is an untoward termination, but I cannot believe the matter will end here. Truth is lodged in the hearts of these young men, and by God's blessing it may yet take root. There is of course great excitement over it."

Rev. J. Mayou, of the Arcot Mission, (R. P. D. C.) writes:

"I have been trying, for some time, to induce the authorities of the district to change the market-day of Cheitpet, for the benefit of a number of Christian congregations near it, from the Sabbath to a week-day. The effort has failed. The authorities declare that they cannot do so small a thing in behalf of the Christians. It has been done in scores of other places. I hope to appeal to the Governor on the subject."

Regarding the Sattambady congregation, Mr. Mayou writes:

"They were formerly slaves to the Reddi, i. e., the richest land owner in the place, and were turned adrift because they observed the Sabbath. He also endeavored to prevent them from obtaining any employment from other persons, in order to drive them from the village. In the year 1862 they suffered severely, and were aided by the Coonoor Church, and from other sources. They were also furnished, by the aid of the Coonoor Church, with a little land, but the seasons were so unpropitious for dry cultivation that they suffered a great deal, so that the heathen railed on them, and represented their sufferings as the result of becoming Christians. Their answer was:— 'Though we suffer more than this, we will not go back.' Efforts were made to obtain land fit for wet cultivation in every direction, but were abortive.

In July, 1865, by the gracious providence of God, a suitable piece of land, of about fifty acres, was discovered about five miles

from Sattambady, covered with jungle, but which had before been cultivated. I at once made application to the government for it, and succeeded in obtaining it at a reasonable yearly rent, after some delay and trouble in the process.

A part of the congregation removed there in the early part of this year, and have cleared the jungle, dug several wells, built their own houses and a temporary school-house, and have the land now pretty fairly under cultivation. They are now eating their first fruits. Their main crop will be cut in January, when they will be permanently relieved, and, by the blessing of God, they will become a large and flourishing community.

The difficulties that attend the reception of the poor are very great. If dependent, they are most sure to be thrown out of employment for observing the Sabbath, and pursued with constant annoyance by the village authorities. We have to do something for them, or abandon the enterprise among them. If there is no opposition, their poverty generally is such that, to enable them to earn a suitable livelihood, aid must be rendered them. If help is given, they will often thrive, and be able to repay that which was given to them, and in time be able to provide for their own spiritual interests."

NORTHERN INDIA,

We notice the interesting item that the schools of the Presbyterian Mission at Lahore contain nineteen hundred young men and boys.

WESTERN TURKEY.

Mr. Livingstone (A.B.C.F.M.) writes:

"At Sivas the people now pay a fourth of the preacher's salary, and there are eighteen pupils in our girls' school, all paying a tuition. This school has exceeded our most sanguine expectations, and shows great advance, at least in one direction. When the first missionary went to Sivas, an Armenian would as soon have sent a cow as a girl to school. The average attendance at chapel during the summer has been higher than in any previous summer, and gives hope that there may be a still greater increase in the winter."

Mr. Bliss writes from Constantinople:

"The increase in the number of newspapers published here, and in one or two other principal cities of Turkey, and the increase of the number of persons who read them, are among the most noticeable signs of the

times. In this city, five or even two years ago, it was a rare occurrence to see a newspaper in the hands of any one of the thousands of natives passing up and down the Bosphorus or Golden Horn, in the steamers which here take the place of the street cars of Boston and New-York. Now it is almost as common a sight as in those cars. Newsboys throng our thoroughfares with their papers—in Turkish, in French, in Greek, in Armenian, &c. We have at least ten daily papers published at Constantinople. Their standard of journalism is not very high, and yet they serve to stir and direct the thoughts of men. Their influence upon public opinion is quite as decided as in England and America. That influence, to a very great extent, in the points where it touches directly our missionary work, is an adverse influence.—Some of the papers published for readers nominally Christian are decidedly anti-ecclesiastic, and call loudly and persistently for restrictions upon the powers of the clergy and reform in the several churches; but all regard our labors either with suspicion or contempt, and hesitate not to express their opposition. One paper, an organ emphatically of 'young Armenia,' recently published a communication, filling six columns, with the coarsest abuse of the missionaries of the Board in Turkey; attributing to them the lowest of motives, and decrying their work as evil and only evil."

The missionaries, however, have established a small newspaper, called the "Avedaper." Mr. B. says:

"The subscribers, some 1,500 in number, are scattered all over Turkey, from the Balkans to the Koordish mountains, and even beyond those limits. Not long ago a missionary brother reported that the Armenians of Moosh, a city far off in Eastern Turkey, had opened there a school for girls (a thing before unknown in those parts) in consequence of reading in the 'Avedaper' an article on the importance of female education. Another missionary reports that a villager living among the Taurus mountains was so impressed with one of the sententious speeches of our martyred President, translated and published in the paper, that he committed the whole of it to memory, that he might fix in his own mind, and be able to teach to others, its lesson of 'malice toward none and charity to all.' Other missionaries have testified to the usefulness of the paper in particular instances, in the way of animating the zeal of a native pastor, suggesting to the pious layman topics of profitable conversation with his neighbors, cheering the sick, and bringing men, by God's blessing, to the knowledge and obedience of the truth."

SYRIA.

MR. HAMMOND, in his Letter to Children, writes thus:

"We went to a children's meeting in the church which belongs to the Amer. Board, and there we found a house crowded full of children and young people. ** All the little girls, yes, and the older ones too, had white veils on their heads, and each boy had on a red Turkish cap. With their black eyes, they look beautiful. They sung very much like the children in America, only it was in Arabic words, but some of the tunes were the same as ours. We told them we had come all the way from the United States to see the land where Jesus lived and where the Bible was written. A few were very anxious to know how they could be saved. I asked a group of girls about twelve years of age what they thought was the greatest sin they had ever committed. One of them with tears in her eyes looked up and said, 'I think the wickedest sin is not to love Jesus.'"

ANTIOCH.—Mr. Powers writes: "In the afternoon, after the baptism of three children by pastor Haroutian, of Bitius, I assisted him in the administration of the Lord's Supper. Previous to which, however, three men (one by letter and two by profession,) were received to the fellowship of the church. These latter were Greeks, one of them being the teacher of our Greek school, and both seem to be men taught by the Spirit. They have been Protestants for several years, have endured no little persecution in consequence of having abandoned the Greek church, in which the teacher was formerly a deacon, and for the last year or two have given increasing evidence of being the children of God by faith in his Son Jesus Christ."

ZULUS.—Mr. Rood wrote from Amanzim-tote, Oct. 8: "The Lord is pleased to give us tokens of his favor, in connection with our labors, though we have not had as striking manifestations of the work of the Spirit as last year. At our communion yesterday five new members were admitted into the church, all of whom have long been acquainted with the truths of God's word."

"I AM A MISSIONARY TOO."—It was said that when the late Commodore Foote was in Siam, he had, upon one occasion, the king on board his vessel as a guest. Like a Christian man, as he was, he did not hesitate in the royal presence to ask a blessing as the guests took their places at the table.

"Why, that is just as the missionaries do," remarked the king, with some surprise.

"Yes," answered the heroic sailor: "and I am a missionary, too."

MISCELLANEOUS.

THE INTERDICTING OF PROTESTANT RELIGIOUS SERVICES IN ROME.—The "Pious" Pope of the Nineteenth Century, it appears, is less tolerant than Nero, Emperor of Pagan Rome. Paul, under Nero, could preach undisturbed "in his hired house" for years. Under the government of Pope Pius IX. American Christians resident or visiting in Rome cannot be allowed to meet for the worship of God on the holy Sabbath within its walls. This privilege has actually been denied them by the Roman Pontiff.

The denial of this privilege to American citizens anywhere, by governments on terms of amity and diplomatic intercourse with us, is a grievance and an insult; a denial of rights too sacred and inalienable to be admitted in the nineteenth century. It is a concession which we cannot make to the Pope of Rome; and we trust that our government will not make it. We are most of all astonished, that our Minister at Rome, Gen. King, should so tamely submit to this outrage, and himself consented to carry out the order of the Pontiff. He should rather have demanded, in the name of his government and for all American citizens, of whatever religious faith, the same privileges that are extended to the subjects of the Pope of Rome, resident or visiting in the United States. Any thing short of this, officialy denied, would be a just cause of governmental interference, and the immediate suspension of diplomatic intercourse. Mr. King should, at least, have entered his solemn protest against this interdict, and demanded its immediate withdrawal.

There seems to be, at the present time, a wonderful disposition in certain quarters to indulge, if not openly favor the Papists, and court their friendship and support. Our government, in some of its branches, has of late shown them peculiar and marked respect, actually encouraging and stimulating their already inordinate disposition to exert an undue influence in our political affairs.

The Pope, undoubtedly, had other objects in view in this interference with Protestant Christians at Rome, than simply preventing their worship on the Sabbath. He design-

ed to discredit Protestant worship every where, specially to guard his Catholic subjects, in this country, from all contamination and intercourse with Protestant Christianity in every form. His interdict was a direct blow at the Protestant religion!—treating it with his official contempt, as too unworthy to be allowed, or too dangerous to be tolerated in his dominions.

While we have pity for this weak "old man," and regard this act as an evidence of his senility and decay, if not honorable to the virtue and power of our Protestant Christianity, we have supreme contempt of the conduct of our Minister at Rome, meanly bowing to this insult; and we rejoice at the prospect of his removal. And we admire too the prompt and resolute action of our Consul, raising the flag of his country over his own hired dwelling, and within its halls re-establishing the worship of the Protestant religion.—Long may the "stars and stripes" honor and protect the name and cause of the Protestants in the city of "his holiness," and commend their faith to the admiration of all degenerate Romans.

We wish we could add, that American ministers of the Gospel were found in Rome, at this time, who had the courage and fidelity to say to the Pope on his throne:—"Whether is it right, to obey God or you, judge ye." We think Paul would have preached in Modern Rome, the last month, had he been there, and left the American Government to take care of him. And we think that it is time for our government to show more interest in those great moral questions which are agitating the world, and so deeply affecting the interests of individual and national morality; the safety and stability of our free institutions. We believe that the Church of Rome is now, and ever has been, hostile to our government, and has sought directly to undermine its basis and impair its integrity. Pius IX. has declared our freedom a nuisance,—encouraged treason and rebellion within our borders, and officially acknowledged the independence of the rebel States; and not one word of remonstrance has as yet

been heard from our government, in any of its departments. Our President is found seated in the councils of Catholic Cardinals, Bishops, and priests, giving his countenance to their outrageous assumptions, and encouraging their insolent demands. We think this party-courting, and seeking the votes of the Catholics, should come to an end; and we think too that the past experience of the Secretary of State should be a lesson, if not a warning to his distinguished superior.

Our National Legislature has been insulted, and our entire people treated with absolute indignity; and it remains to be seen how long the one will see our national economy and institutions treated with open contempt, without remonstrance; and how long the other will sleep over the vast evils and perils accumulating around them, from

that crowding population and those advancing principles of Popery, all hostile to our government and laws, and resolute in the violation of every principle on which our freedom and religion rests.

The Pope has addressed an invitation to the Bishops of the Catholic world to assemble at Rome in the month of June, 1867, to celebrate the 18th centenary of the martyrdom of the Apostles Peter and Paul and the canonization of several martyrs, confessors and virgins.

THERE was lately a keen discussion in the Presbytery of Glasgow on the Union question, which terminated in the very decided defeat of those who were opposed to Union, the vote being 60 to 5. Dr. Forbes moved an overture against union. The principal speakers on the other side were Principal Fairbairn and Dr. R. Buchanan.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
JAN. 1867, TO THE 1ST OF FEB, 1867.

NEW HAMPSHIRE.

Troy. Jas. Jones, \$5 for Italy. \$5 for Chili.....	10 00
Plymouth. Cong. Church and Soc.....	10 00
Great Falls. 1st Cong Church and Soc.....	2 50
Durham. John Mooney, to complete his L. M.....	10 00
Nashua. Pearl St. Church and Cong.....	60 40

MASSACHUSETTS.

Richmond. Bequest by the late Mary Perry, by Henry W. Bishop, Esq. Ex. less Gov't tax.....	183 00
Enfield. Sabbath-school by W. B. Kimball, Tr for Miss Constantine.....	29 00
Lawrence. Lawrence street Church.....	67 09
Taunton. Nathan Rand.....	2 00
E. Sheffield. J. N. Codar.....	4 00
E. Taunton. Levi Andrews.....	2 00
New Marlboro. Mrs. E. Lombard for So. American.....	5 00
North Bridge Centre. Chas. O. Bachellor add for L. M.....	25 00
Groton. Union Church and Soc.....	31 00
Pitchburg. Your's Respectfully.....	10 00
Brighton. Friend's.....	1 15
Cambridge. From the estate and pursuant to the will of the late John M. Tyler, to constitute Miss Caroline M. Smith, Miss Elizabeth Tyler, Jos. H. Tyler and D. G. Tyler, L. M's.....	124 00
Manchester. Cong. Church and Soc.....	20 00
Lowell. Appleton St. Church & Soc'y for L. M. of Rev. Addison P. Foster.....	47 73
E. Randolph. Winthrop Church & Cong.....	21 15
Franklin. Cong. Ch. & Soc.....	2 00
E. Boston. Maverick Church and Cong'n.....	3 18
Littleton. Cong Church and Soc.....	1 50
Lowell. John St. Church & Co g.....	51 18
" High St. Church and Cong.....	29 15

Newburyport. North Church and Cong.....	32 95
Northampton. Edwards Church.....	48 57
West Springfield. 1st Cong Church \$50, from Sam'l Smith, 2d, to constitute Dea Feth Smith, L. M. bal. makes Franklin F. Smith and Col- ton Ely L. M's.....	110 15
North & Southampton. Individuals.....	1 00

RHODE ISLAND.

Providence. Wm. Guild.....	4 00
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CONNECTICUT.

Winchester Centre. A. Nash.....	4 00
New London. Mrs. E. McEwen \$10, Lydia Learned \$10.....	20 00
Westport. Mrs. Susan M. Fraser for L. M. \$10, Miss M. A. Leavenworth \$5.....	35 00
New Haven. Mrs. L. M. Hall for Bibles for Mexico.....	5 00
Fairfield. Mrs. Ann H. Kellogg.....	5 00
Stratford. Col. G. Loomis, U. S. A.....	5 00
So. Norwalk. Rev Dennis Pratt.....	1 00
Fairfield. Two Ladies for Christian Liter- ature for Spanish Am. Rep's.....	10 00
Colebrook. Osborn Stillman for Chris- tian literature in Spanish Am. Rep's.....	5 00
Hartford. 4th Ch add Morgan Lewis \$, Othe a \$17.....	22 00
Suffield. Cong Church, Rev. Walter Bar- ton L. M.....	30 00
Hartford. Centre Church add.....	30 00
Wethersfield. Cong. Ch Martin S. Gris- wold L. M.....	45 04
NEW YORK.	
Catskill. G. H. Penfield.....	5 00
Cambridge. Abira Eldridge.....	2 00

N. Y. City.	Wm. E. Dodge \$120, Mrs. W. E. Dodge for Mr. Bonifas, France \$50.....	150 00
Gouverneur.	1st Pres. Sab sch'l for Miss Rankin.....	54 73
Malone.	Mrs. S. C. Wend to make Leslie C. Wead a L. M.....	30 00
N. Y. City.	P. R. W. \$25, W. J. Hutchinson \$24, Wm. Brinkerhoff \$50.....	95 00
"	J. E. Johnson, Tr Woman's Union Mis'y Soc'y for the education of four Mexican girls in Monterey, in Miss Rankin's field for Oct Nov and Dec in gold.....	39 00
Middletown.	Lady friend toward a Ch'n literature for the Spanish American Republics.....	5 00
Gouverneur.	Members of the Pres. Ch. by Mrs. Zebina Smith to constitute Miss L. A. Vanduzen a L. M.....	33 80
Carlisle.	Jas. Boughton.....	2 00
Hamburg.	A friend.....	15 00
Penn Yan.	Pres. Sab sch'l towards the support of a colporter in Italy by C. A. Hamlin Tr.....	70 00
Argyle.	United Pres. Con'ns of Argyle & North Argyle, of which John McGeech & Anthony McKallor gave each \$5, to constitute John McGeech & Anthony McKallor L. M's.....	82 52

NEW JERSEY.

Millington.	Alexander McEowen.....	10 00
Long Branch.	Union col'n in Ref. D. Ch add for Rev. J. B. Wilson's L. M.....	8 25
Morristown.	South st. Pres. Ch. by P. H. Hoffman, Tr.....	11 00
Newark.	John E. Ward, Jr. L. M. by his father.....	30 00
"	Mrs. A. O. Hendley L. M. by her husband.....	30 00
"	North R. D. Ch. to make John C. Woodruff L. M.....	34 40
"	Mrs. Eliza M. Crane.....	50 00
"	P. H. B. \$100, J. H. B. \$100.....	2 00
"	B. F. B. for Mexico.....	100 00
Elizabeth.	Hon. A. C. Clark, Jr. to make Rev. Wm. C. Roberts a L. D.....	100 00
Belvidere.	O. S. Pres. Church.....	30 00
Newark.	Park Pres. Ch. B. Hall, Tr.....	62 05
West Hoboken.	Monthly concert for Mrs. Constantine.....	20 27

PENNSYLVANIA.

Port Carbon.	Union meeting which makes Rev. A. Johns L. M. \$31 78, Cash \$1.....	32 78
Pottsville.	J. H. Beck \$10, Couch, Atkins Haywood, Sheaffer, Sheaffer, \$1 ea, Cash \$4.....	39 00
"	Eng. Luth'n church in part of L. M. for Rev. U. Graves.....	23 83
"	2d Pres. Church.....	5 00
"	G. Beck, Jr. \$5, O. H. \$5 05.....	10 05
Latrobe.	Rev. J. R. Agnew.....	10 00
Presbytery of Saltsburg—g—n.....		100 00
Germantown.	For Spanish literature.....	5 00

MARYLAND.

Baltimore.	G. S. Griffith.....	50 00
"	St. Marks Luth'n Church in part of L. D. for Rev. C. A. Stark.....	91 50
"	Messrs. Ridgely, Chase, \$10, Cushon, Purviance, Stevens, Purviance, Graham, Bridges, Brown \$5 ea., Little friends by Mrs. Muddock \$2.....	57 00

ILLINOIS.

Chicago.	2nd Pres. Ch. by B. W. Raymond, Tr.....	182 37
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Monticello.	Female Seminary by Alice Barrows, for, ecc.....	32 00
Lake Forest.	Sunday sch'l by Miss H. A. Dickinson for Mrs. Constantine.....	25 00
Sandwich.	Union Cong. Church.....	62 79
Aurora.	Free Meth. Church.....	2 08
Chicago.	U. Evan. Church.....	10 00
Rockford.	2nd Cong. Church and Soc.....	99 92
"	Mr. Paxton.....	10 00
Rockford.	Mary A. Jacoby.....	5 00

INDIANA.

Green Castle.	1st Pres. Sabbath-school.....	4 00
Cottage Grove.	Sam'l G. McQuilsten.....	1 00

OHIO.

Strongsville.	A. Pomeroy \$5, E. Lyman \$5.....	10 00
Cleveland.	Wm. Williams \$9, H. Pitch \$1.....	13 00
Kent.	Edw'd P. Williams.....	5 00
Cincinnati.	1st Cong. Sab. sch'l.....	50 00
"	C. G. Rodgers, 11th instn't for City Missionaries.....	33 33
"	Mrs. Webb two bonnets, and Mr. McComas 55c. for poor.....	55
Cedarville.	1st U. Pres. Ch.....	24 38
"	1st Ref. Presb. Ch.....	29 98
Greenfield.	1st Pres. Church.....	67 29
"	1st Bapt Church.....	4 44
Xenia.	Union Female Seminary.....	8 00
Columbus.	1st Cong. Church.....	44 18
"	Trin. Prot. Epia. Ch., W. G. Deshier & Mrs. Andrews \$5 ea., Messrs. Andrews, Smythe, Mrs. Kelley \$3 ea., Wheeler, Fay, Stone, Noble, Mrs. Claypool, Perkins, Gelfer, \$1 ea., Judge Thrall, Mrs. Hurd 50c ea.....	24 00
"	Westminster Pres. Ch. Messrs. Smith, Noble, Wright \$1 ea., G. Mondee \$2, Fullerton, Vesey Cook, Gallows, Janison \$1 ea, Magrie, & Lizzy McGeech 61c Miss Claypool 25c.....	22 86
"	2nd Pres. Church C. Frisbee.....	5 00
"	Teachers' Blind As'n to complete L. M. for Prof. Geo. L. Smead.....	15 00
Springdale.	1st Pres. Ch. \$25 33, Sab. sch'l of 1st Pres. Ch. for Italian Sab. sch'ls and to constitute Rev. Wm. Henry James and Perry Colburn L. M. \$25.....	51 33
Glendale.	Female College to constitute a L. M.....	45 77
"	J. Packer.....	4 00
Granville.	1st Pres. Church.....	63 75
"	St. Luke's Ch. G. B. Johnson \$1, Others \$12 70.....	23 70
"	Female College.....	21 80
"	Meth. Epia. Ch. to constitute Rev. John H. Acton a L. M.....	32 25
"	Female Seminary.....	7 86
"	Baptist Church.....	9 50
Cincinnati.	D. H. Horne.....	1 00
Cleveland.	Mrs. Eliza Taylor.....	101 00
Painesville.	Rev. H. C. Hayden.....	5 00
Fredericksburg.	M. E. Church add.....	4 00
"	Pres. Ch. add and in full of L. M. for Rev. W. J. Park.....	4 60
"	U. Pres. Ch. in full of L. M. for Rev. T. J. Kennedy.....	12 00
Columbia.	A friend for Ch'n literature in Spanish Am. Republics.....	2 00

MICHIGAN.

Platteville.	Cong. Ch. Rev. J. Lewis.....	7 50
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IOWA.

Keokuk.	O. S. Pres. Ch., J. H. Wescott \$2, Mrs. McMillen, and Col. Patterson \$1 ea.....	4 00
"	Rev. J. N. Crittenden.....	1 00

CALIFORNIA.

Mendocino.	A friend.....	10 00
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No. 4

THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE FOURTH.

IN one of the Mexican monasteries of nuns, who live under a very austere rule, there is an image of Christ, a production of very small merit, which is said to have been made of paper, and, about two hundred years ago, reduced to dust and ruined by the rats, which had their nests in it. It was covered with cobwebs, and was an object not very well adapted to excite devotion in the faithful. That image lay forgotten, among broken dirty glass, until the bishop in passing through the parish, ordered that it should be *buried*.

It may be thought strange or extravagant, that a statue should be interred ; but it will seem still more so that the Archbishop should order the burial to take place at the same time with that of the first adult who should die in the place. But it happened that, during the next ten years, not a single adult died, though the plague took away a great many children. It is said there was a great increase of piety in that period, and several persons visited the image and prayed for the restoration of their children, which was invariably granted. But the multitude did not go to worship it, especially after the decree for its interment had been given by the ecclesiastical authority.

At length the disease attacked adults ; and then loud and strange noises began to be heard in the church, with groans and sighs, and beautiful resplendent lights were seen precisely at the spot where the image was placed in the niche. Some people saw cherubims and archangels in the church, others distinguished the corpses of their ancestors, who had been buried there, rising from their graves, and praying before the image, performing penance, and undergoing flagellation, while the *Miserere* was sung by divine voices, accompanied with celestial harps. The sacristan declared that the image wept and sweat blood !

At length the image, one day, appeared quite renovated ; the crowd then saw the blood, which was exhibited to them by curates and priests,

and instead of the old crumbling figure, they beheld one entirely new, which, to a *certainly*, the angels had repaired and varnished. The Archbishop went in person, with a long procession, to conduct it to Mexico, where a temple was consecrated to it, that bears its name, and where a phalanx of nuns are proud to possess it. Such, in brief, is the fantastical tradition of the Lord of Saint Theresa.

A little more than three miles north-east from the capital of Mexico is Tepeyac, a hill destitute of every kind of vegetation. It overlooks a great part of the magnificent panorama of that valley, according to Humbolt and other celebrated travelers, unrivalled in the world.—Among its heights is the scene of these apparitions.

One morning an Indian, named Juan Diego, was passing along the brow of Tepeyac, on his way to the village afterwards named Guadalupe, to get some medicine for his uncle, Juan Bernardino. The mother of the Saviour met him, dressed in a drapery of purple and gold, a blue veil with silver stars, a diadem of gold and diamonds, and a circle round her head more resplendent than the sun. The Virgin ordered him to go immediately to the Archbishop, and tell him that she wished him to build her a church in that place. Juan Diego objected, saying he must go and cure his uncle, but the Virgin replied, that on his return he should find him restored to health. The Indian performed his mission ; but nobody took notice of him in the episcopal palace, and he returned to his hut.

The Virgin of Guadalupe afterwards appeared to Juan Bernardino, and it is said restored him to health, and then urged Juan Diego to press her claim on the ecclesiastical authority. Juan Diego, therefore, went to see the Archbishop again, who told him that he must show some proof or sign of the truth of what he said. The Indian informed the Virgin of this on her third appearance to him, and she then ordered him to gather some roses on the ridge of the hill, and carry them as a proof of her apparition. The Indian thought it impossible to find flowers on so barren a mountain, especially in the winter,—but she ordered him to entertain no doubts. He went for the roses, which he found at the distance of a few steps. He put them in his *tilma*, and walked to the palace of the Mitre, where with much difficulty he found admittance to the Prelate. There, in the presence of the waiters and other religious servants of the Archbishop, Juan Diego reached out his *tilma*, to present the proofs of the apparition of Mary : when, portentous wonder ! the form of the Virgin herself, as she had appeared to him on the Tepeyac, was impressed on the *tilma* of the Indian. That *tilma* has had a distinguished place since that in a very rich cathedral. A convent of Capuchins was built on the hill ; and a chapel at the foot of it, in which is a spring of sulphur water, to which also is attri-

buted a miraculous origin. A vein of petroleum too is shown as affording blessed oil, useful for all classes of diseases.

The Indians believe that the spring rises when prayers are offered to the Virgin of Guadalupe, and subsides at the end of the prayers. The annual pilgrimage, the festivals of the Indians and whites, the sale of amulets and scapularies, the wax candles and all the other expedients of which superstition takes advantage, these produce many millions of dollars to the priests. That village is now, and long has been, a city with a bishoprick, a cabildo and a convent of nuns ; and fanaticism has there a bulwark, and ignorance an asylum, which will endure we don't know how long !

The apparition of the Virgin of los Remedios is not so interesting ; it being a diminutive statue, such as is often met with elsewhere, no less than in the cathedral of Mexico. That Virgin was for a long time the talisman of a Spanish soldier, who escaped from all his battles safe and sound, but in consequence of never having been in any. He died in the first encounter in a field, where he had forgotten to take his idol, which he had never before left behind him.

This Virgin chose for her residence the hills of los Remedios, where her sanctuary is found, at a very short distance from the capital ; but more complacent than the Virgin of Guadalupe, she spends the stormy seasons in the nuns' convents, but stays most of the year in the Basilica of Mexico. The faithful have made her rich, instead of her enriching the faithful ; and the same thing, of course, is true of all the miraculous images.

The Virgin of ' los Remedios' is the idol of the so-called *aristocracy*. The *nobles* speak respectfully of the "Guadalupeana," whom they call "*the Indian*," because she appeared to one of the aborigines ; but of the Virgin of los Remedios they speak with extravagant enthusiasm. She has her special sphere. As soon as they carry her in procession, in seasons of great drought, (it should be remarked that in the city of Mexico, rain can never be long wanting, as it is surrounded by five lakes,) the sky becomes clouded and a shower commences. What stupidity ! what blindness !

The government of the Metropolis are proud of this idol, which is in their possession ; and though totally destitute of beauty, they keep it decked with rich robes and ornaments of diamonds, rubies, topazes, amethysts and emeralds. Many are its jewels ; and there never has been an old marchioness or countess who did not make her a present of the best jewel, besides the gifts of the farmers, offered her for rain which has fertilized their fields, and which they believe has been sent in consequence of intercession made to her image.

The Romish priests, as will be seen, disseminate errors, in order to

reap a harvest of dollars and cents. The Virgin of los Remedios also visits rich moribunds, and obtains from them thousands of dollars, when not more and greater advantages, for religious purposes, in exchange for the assurance which the canons and bishops give them of gaining many indulgences, and by their means of avoiding purgatory.

Besides the images named above, there are many others which confirm the existence of idolatry in Mexico, and all the horrors of Polytheism. Among others is a bust, which appeared on the back of a mule, which was seen one morning in the middle of a road. Although the people almost killed him with beating, the animal would not move a step, until they took off his little burden ; but as soon as that was removed, he started off at full speed, and soon disappeared, so that nobody could find him. What he carried was a small casket, which, on being opened, was found to contain a little head, made of wood, accompanied with instructions, written in Latin or Spanish, directing how it should be worshiped.

Here is another idol which steals from novices their *rebozos*—or Mexican shawls or cloaks—and takes them to its niche, with the special province of giving to its devotees salvation, money and husbands !

Mexico needed the religious Reformation, not to satisfy a taste, nor to follow a fashion ; but because with it only could she prosper and grow great. Her emancipation from the Roman Church, and the acquisition of all those principles which the Reformation has secured, is to Mexico what the atmosphere is to all organized beings.

In the previous articles has been shown the condition of the clergy, seditious and full of pride, always standing in the front of influence, to seize upon it, or to impose their conditions upon it : a rebellious and fearful power, which relies on an ignorant multitude ready to support its sordid pretensions. In the face of that conspiracy, the Reformation was begun, and had scarcely taken its first steps, before it was betrayed by the power which had been corrupted by the priesthood.

The liberty party trusts in its power, because it is strong ; and it fears no surprises, because it is sincere. Tyrants justify all measures which tend to their ends ; and therefore, when they have lost their last hope of reinstating themselves in the government, to recover their lost dominion, they think the time has come to import the pillory, and the foreign yoke, as the best promise of what Mexico ought to expect from traitors, who to her disgrace were born under her beautiful dome of sapphire !

A lady applied to the late benevolent Mr. Reynolds, on behalf of an orphan. After he had given, she said, " When he is old enough, I will teach him to name and thank his benefactor." " Stop," said the good man, " thou art mistaken : we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain."

[By request, we publish the following letter of the Italian Premier on Religious Liberty. As most of the religious journals had given it, and our columns were full, we did not print it in our last Magazine. It is a document that will live as long as Liberty lives, and with pleasure we now transfer it to our pages.]

THE ITALIAN PREMIER ON RELIGIOUS LIBERTY.

The bishops who were exiled from their sees by decree of the Italian Government, and subsequently took up their residence at Rome, addressed a letter to Baron Ricasoli after the issue of his circular, by which they were informed that they were permitted to return. The bishops were under the impression that that permission did not apply to those ecclesiastics residing in Rome, and complained of this exclusion in their letter to the President of the Council. Baron Ricasoli's reply, dated November 26, was not originally intended for publication, but since the letter of the bishops appeared in the *Unita Cattolica*, it was considered necessary that the public should be made acquainted with the terms in which they were answered by the Minister. It is as follows :—

MONSIGNORI—I have only to-day received the letter which you have done me the honor to address me from Rome, bearing date 15th inst., on the subject of the recall of the bishops to their sees. This letter was doubly agreeable to me, from the important reasons for which your lordships approve that measure, and in which I am happy to concur with you, and from the request that the permission to return to their dioceses, conceded to the bishops by the circular of the 22d October, should be also extended to the bishops residing at Rome, thus demonstrating your good will and reverence towards the institutions and the laws under whose shadow you desire to live.

I rejoice that I anticipated your wishes in this matter, and interpreted your sentiments aright by deciding on the same day as that on which your letter was dispatched that the exception complained of should be removed. Of this I believe your lordships will already have had full and official cognizance.

The decision adopted by the Government arises, as your lordships state, from the desire that perfect liberty in the relations between Church and State should pass from the abstract region of principle in which it had hitherto remained into the reality of fact. The Government, therefore, no less earnestly than your lordships, desire that Italy may very soon enjoy the magnificent and imposing religious spectacle now afforded to the free citizens of the United States of America by the National Council of Baltimore, wherein religious doctrines are freely discussed, and whose decisions, approved by the Pope, will be proclaimed and executed in every town and village without *cæquatur* or *placiti*.

I therefore beg your lordships to consider that it is liberty which has produced this admirable spectacle—liberty professed and respected by

all in principle and in fact, in its amplest application to civil, political and social life. In the United States every citizen is free to follow the persuasion that he may think best, and to worship the Divinity in the form that may seem to him most appropriate. Side by side with the Catholic Church rise the Protestant temple, the Mussulman mosque, the Chinese pagoda. Side by side with the Romish clergy the Genevan Consistory and the Methodist Assembly discharge their office. This state of things generates neither confusion nor clashing. And why is this? Because no religion asks either special protection or privileges from the State; each lives, develops, and is followed under the protection of the common law, and the law, equally respected by all, guarantees to all an equal liberty.

The Italian Government wishes to demonstrate as far as possible that it has faith in liberty, and is desirous of applying it to the greatest extent compatible with the interests of public order. It therefore calls upon the bishops to return to their sees, whence they were removed by those very motives of public order. It makes no conditions save that one incumbent upon every citizen who desires to live peaceably—namely, that he should confine himself to his own duty and observe the laws. The State will ensure that he be neither disturbed or hindered, but let him not demand privileges if he wishes no bonds. The principle of every free State that the law is equal for all admits of no distinctions of any kind. The Government would be glad to cast off all suspicion and abandon every precaution, and if it does not now wholly act up to this wish it is because the principle of liberty which it has adopted and put into practice is not equally adopted and practiced by the clergy. Let your lordships remark the difference between the condition of the Church in America and the condition of the Church in Europe. In those virgin regions the Church is established amidst a new society, but which carried with it from the mother country all the elements of civil life. Representing the purest and most sacred of the social elements, the religious feeling which sanctions right and sanctifies duty, and carries human aspirations far above all earthly things, the Church has there sought only that empire pleasing to God, the empire of souls. Companion of liberty, the Church has grown beneath its shelter, and has found all that sufficed for free development and the tranquil and fecund exercise of its ministry. It has never sought to deny to others the liberty which it enjoyed, nor to turn to its exclusive advantage the institutions which protected it.

In Europe, on the other hand, the Church arose with the decadence of the great Empire that had subjugated the earth. It became constituted amid the political and social cataclysms of the barbarous ages, and was compelled to form an organisation strong enough to resist the

shipwreck of all civilisation amid the rising flood of brute force and violence. But while the world, emerging from the chaos of the middle ages, re-entered the path of progress marked out by God, the Church impressed upon all having any relation with it the immobility of the dogma entrusted to its guardianship. It viewed with suspicion the growth of intelligence and the multiplication of social forces, and declared itself the enemy of all liberty, denying the first and most incontestable of all, the liberty of conscience.

Hence arose the conflict between the ecclesiastical and the civil power, since the former represented subjection and immobility, and the latter liberty and progress. The conflict, from peculiar circumstances, has greater proportions in Italy, because the Church, thinking that a kingdom was necessary to the independent exercise of its spiritual ministry, found that kingdom in Italy. The ecclesiastical power, from the same reason, is here in contradiction not only with the civil power but national right. From these causes originated the distrust and precaution described in my circular which provoked your censure, but which were only dictated by necessity. The bishops cannot be considered among us as simple pastors of souls, since they are at the same time the instruments and defenders of a power at variance with the national aspirations. The civil power is therefore constrained to impose those measures upon the bishops which are necessary to preserve its interests and those of the nation.

How is it possible to terminate this deplorable and perilous conflict between the two powers—between Church and State? Liberty can alone bring us to that happy state of things which your lordships consider so enviable in America. Let us “render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s,” and peace between Church and State will be troubled no more.

I desired to pay deference to these principles in removing the prohibition to the return of the bishops and their residence in their sees. I believe that liberty is good in profession and practice, and further, that it has the virtue of converting those who are called to enjoy its benefits. I trust that your lordships, returning to your dioceses with the sincere sentiment of respect for the law expressed in your letter among a people who wish to remain Catholic without relinquishing the rights and aspirations of the nation to which they belong, will bless that liberty which protects them, and upon which the reconciliation of interests hitherto appearing irreconcilable can alone be based. RICASOLI.

Use sin as it will use you ; spare it not, for it will not spare you ; it is your murderer, and the murderer of the world. Use it, therefore, as a murderer should be used. Kill it before it kills you.

POETRY.

THE SUNBEAMS OF SPRING.

HAIL ! hail to the Sunbeams of Morn
That break from yon redolent sky—
O'erspreading each valley and lawn,
Where winter terrific passed by.
The day-star in beauty comes forth,
Effulgent with life-giving beams—
Subverting the winds of the North,
And melting the ice-bounded streams.

Flow on, gentle river ! in pride—
Come home, little warblers of Spring !
Awhile with my loved ones reside,
And here with my favorites sing.—
Come, bring the sweet olives of Peace,
Ye songsters and birds of the grove :
Let anthems of music increase,
And praise to our Father above.

The earth with sweet fragrance is rife,
And flow'rets will soon be in view ;
The shrub, vine, and tree shoot to life,
Bedecked with the rain-drop and dew :
The mountains, the hills, and the vales,
With greenness be carpeted o'er—
Fresh odors and spice on the gales
Ascend to the God we adore.

Oh ! welcome again is the Spring !
And welcome mild Phœbus, whose light
O'er nature a brightness doth fling,
And cheers the dark wintry blight.
I hail thee, sweet Sunbeam ! with joy—
Great source of all blessings here given ;
May gratitude be our employ,
Till Spring buds around us in heaven.

J. J. R.

HOME.

"Where is thy home?" a stranger asked
A simple village maid ;
"Oh, just across the green," said she,
"Down yonder glassy glade.
A pleasant place and fair to see,
Though we are of the poor ;
Contented with our lowly lot,
We never covet more.

"Where is thy home?" he asked again,
"Where?" said a stripling gay,
"Nay, ask me not, I cannot tell,
My home is far away :
Far mid the battle and the strife,
Where worlds are won and lost ;
Or else upon the stormy sea,
By wind and tempest toss'd."

"Where is thy home?" a sweet mild face
Turned as the stranger spoke,
A thousand memories in her heart
To sudden anguish woke.
"My home ! alas ! long years have pass'd
Since I a home could claim :
Now, husband, children, all are gone,
And home is but a name."

The stranger paused, and cast his eye
Upon an old man grey,
So bent and feeble that he scarce
Could wend his weary way.
"Where is thy home?" once more said he,
"Thou lookest old and wan ;
A cosy homestead should be thine
For thy remaining span."

The old man rested on his staff,
And feebly shook his head ;
"I rest my worn-out frame," said he,
"Upon a pauper's bed ;
Yet I desire no better lot
Than God to me has given,
No earthly house I ask or crave—
I have a home in heaven."

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS NO EXPERIMENT.

LONG since, the steam engine, the railroad, and the telegraph, have ceased to be regarded in the light of experiments. Neither of these have so long, nor so well demonstrated their usefulness in ameliorating the condition of our race, as has the institution of the Sabbath-school, if indeed

it be proper to compare it, or think of it as a modern invention. As an auxiliary to the ministry, and we may add to the power of religion everywhere, its rapid spread and increasing perfection of administration, are both apparent and convincing. Notwithstanding many practices which we would gladly see abated, it is an institution of equal promise to the missionaries who go

from their countries to convert the heathen, or restore a purer faith and worship where the Scriptures have been withheld from the common people. If in England and America, it may be assumed that the institution has become properly organized, and begun to exert its legitimate influence in bringing about that general co-operation and labor of all professors of religion, so characteristic of primitive Christianity, it may yet be for us to inquire just how it is to be made an auxiliary of equal force in fields more purely missionary than our own. While everywhere the general principle is the same, which may be said to be this, the education of, and voluntary labor of laymen, there is still left for discussion the order and method by which this limitless power can be made available.

In heathen countries the work must progress from the center outward, and wisely our foreign missionaries have established Sabbath-schools only so fast and so far as they can be reinforced and kept in communication with the central station. Just here, it is encouraging to see how willing the new converts are to be set to work.

In all civilized countries where there is pride of nation, pride of language, and great jealousy of foreign influence, especially in matters of religion, the mode of procedure is not very dissimilar from what it is in our own country. The native elements and the native agency must be induced to pray together and work together, whether native or foreign, are to be sought out and organized for self-improvement and aggressive action, long before it may be possible to furnish each group in every place with an educated and well settled pastor.

The paper, the library book, the commentary, and habit of the people to meet in assembly, will all come to the aid of the missionary. In educated communities, one missionary agent will be able to keep alive several of the organizations and make himself useful almost to any extent, provided he has a single layman who is sufficiently Christian and intelligent to be made overseer of one of these groups.

It is thus in countries nominally Christian that the Sabbath-school can be made,

as with us, the precursor—the cause as well as the consequence of church organization.

If our premises are correct, it follows of course that the stay of our missionaries in one place is only to be long enough to make a healthy organization and supply it, nay, keep it supplied with the necessities of activity and life; thus giving them the character of apostolic itineracy. For illustrations, read the two following reports from Germany and Italy:

EXTRACTS FROM

MR. BOLOGNINI'S REPORT.

FLORENCE, JAN. 10, 1867.

MY DEAR SIR:—I have visited Pavia, where is a school of some twenty to twenty-five children. It was conducted on the old system, but I found a very good Methodist minister, to whom and the day school teacher I explained our system, which was gladly received. Here I had to remain two days more, owing to the dying condition of the daughter of the minister. I then was requested to conduct the funeral service, which I did, and at the cemetery I had a good opportunity to present Christ as our only Saviour and Mediator to many Catholic people, attracted by the burying of a Protestant, as they said. I have been to Asola. There is a very small church and a Sabbath-school with very few children. I intended to remain some days to preach, for the place is promising, very promising, but they have only occasionally a preacher, and the work progresses slowly here. To induce the people to come, we published an invitation, which we had posted on the corners of the streets, that in the evening a religious discourse would be held in the Evangelical Hall. On the evening it was almost full, and the largest part of the auditors were learned men and day school teachers, for all in the city were here but one.

My argument was that the Italians must decide to be either Catholic or Free Italians. They cannot be both. After my argument was over, I asked the audience to object if they could, but every one assented. I intended then to proceed by showing how we had all to take the Bible for our guide; but I had to go away next day to Mantova.—

Many of the professors accompanied me to the hotel, and requested to hear more,—I have promised to go back as soon as possible.

In Mantova, I found Mr. Turin.—I hired a hall for four evenings, and we had a meeting there to survey the ground. Two of those present began to object to the Bible and every religion. These two were rationalists. Mr. Turin and I controverted their errors for about two hours. Next evening I was alone against the opposers of the Bible; but on coming out, we went to a coffee house, where we had a larger audience for preaching the Gospel. While I was engaged in discussion, the man who had opposed me most handed me a small piece of paper, and bid me good-night. I went on with my discussion, which lasted until midnight, and when at home I read in the paper given me these words, which I translate for you:—"Minister and Evangelist—I offer you five francs monthly, if you open a public place fit for preaching, in Mantova. This subscription of mine, is for the propagation of the Gospel here." (Then the signature.) I gave the paper to Mr. Turin when I went to Milan. Here also I stopped four or five days, having been requested to preach.

On Sunday evening I preached, but to a very poor and discouraging audience, in Mr. Turin's chapel. I visited his Sabbath-school, and that was very beautiful to be seen. In Mantova, when I was there on a Sabbath day, I had invited the people to come to our service, which I held at 11 A.M. There were some women and a few men, and we held with them our worship, which had I think a good result on the mind and conscience of those present. I was very much inclined to open there a church. I had found a very good place for perhaps six hundred francs a year. But I had not money to hire the house, and then I did not know whether I could be allowed to remain there. What I know and can say is, that I have seen a very great thirst for hearing the word. In Mantova was a continual preaching and talk in the houses and coffee houses. So I know it is every where in Venetia. But we want men. I have been to Alexandria. There will be also a Sab-

bath-school of some thirty children.—Now I am going to Genoa. Mazzarella having to go there to the Parliament where he is a deputy, begged me to go and conduct that church during his absence. I hope you have no objections. Yesterday I came back and to-morrow I will leave again.

EXTRACTS FROM

MR. BROCKELMAN'S LAST REPORT,

Giving an inside view of the most religious part of Germany:

In Darmen, I met a party of six young ladies who had just opened a school in a narrow sewing school-room, seventy boys and girls crowded around large tables.

One of the ladies told each Sunday a Bible story, another an amusing story, besides praying and singing with the children. I met them one evening and explained a text to them. On the next Sunday I was in their school. Only forty-nine children present, and divided into classes, each one taught by a teacher, which pleased them very much, and proved the possibility of it. I entreated them to give a Bible to each child, and to have regular teachers' meetings.—A merchant having very faithfully taught seventy-five children for many years, allowed me to divide them into classes under eight young mechanics, whom I had addressed in one of their associations. After a teachers' meeting, I conducted for once the Sunday-school, sixty-one children present in eight classes, and thirty five infants in one class. All were much pleased with this experiment, and the teachers took the names of the children at once, promising to continue to come. In another part of the town, I found six young mechanics, and a very talented vicar, ready to be their superintendent. They would begin their Sunday-school in the course of December, in the very room where I had addressed them. I am anxiously waiting for letters to hear how they succeed.

Of the many good promises which I have received, I value the most one given by a pastor, who is to remove next Easter into one of the parsonage houses. He will then have a large hall, and begin a Sunday-school with the assistance of the young

ladies whom he has prepared for confirmation.

The Baptists have forty children in their Sunday-school, taught by one teacher all the time. The minister and teachers whom I met twice, decided upon the better plan of a real Sunday-school, for which they have very good rooms and excellent teachers. In a good many meetings and conversations, I had opportunities to explain and to recommend my cause. I found no want of fit teachers, but of the self-denial which a regular engagement for every Sunday requires. At the opening of the splendid new Vereinshaus, costing 75,000 thalers, and which is the third one of its kind here, I was allowed to give a short address before the crowded audience, holding two pamphlets in my hands, the one written by one of their ministers present there, who urged the ladies to establish Sunday-schools, the other one containing the speech of Rev. Püttner from Berlin, who last year at a crowded convention here of young men's associations, recommended Sunday-schools to his hearers.

Duisburg, containing 12,000 Protestants and 2,000 Roman Catholics, the Rev. E., Inspector of the Deaconess' Institution, had seen the Berlin schools and would recommend them in his Sunday magazine, but he could not do more, having no time to be superintendent, for which he would be the very man. I regret it, but hope to see him again.

Mühlteim, on the Ruhr, which with the villages belonging to it, has 40,000 inhabitants. One teacher here had a hard task with 160 girls each Sunday, and begged me to give her help, as her health suffered under the fatiguing work. Two young men had three so-called Sunday-schools, one of them in town with ninety boys, and two in villages, an hour distant, with thirty boys each, the latter meeting once a fortnight; these two teachers changing places. Only one of the six pastors promotes every kind of lay activity and was ready to help me, but he first would see what a Sunday-school really was. He being engaged that Sunday I had to leave, but I returned the next week, and having held on Saturday night a teachers' meeting with the eight young men

composing the young men's association here, the above mentioned female teacher secretly listening in the next room, I conducted the following day the Sunday-school. Owing to the very bad weather, only thirty-five boys were present in five classes. The teachers and the pastor, who were present, declared themselves perfectly satisfied, and intend to continue in this way, but help for the teacher with 160 girls is not yet found. A very excellent Vereinshaus affords the best accommodation. Such a house is now bought, and under repair, in Wessel, a Prussian fortress with 6,000 Protestants and 7,000 Roman Catholics; the latter rapidly increasing. I was present at two so-called Sunday-schools, that day less frequented than usual, one of thirty boys under two male teachers, and another of forty girls, taught alternately by two deaconesses. By opening folding doors the singing and praying would be in common, but no where in this part along the Rhine was such a union of teachers of both sexes thought proper. In the afternoon I held a meeting, attended by twelve young women and twenty men, whom I entreated to unite, to reorganize their Sunday-school and to have regular teachers' meetings. To encourage them, I offered to come again and show them how to manage such a meeting. Next Friday night at 9 o'clock was appointed by them, and I returned in due time to Wesel. However, at 9½ o'clock, only three men and two women were present, and I showed them how to go through the lesson. Fortunately the future superintendent, an excellent Christian, and a merchant of the place, was present, so that I could instruct him sufficiently. I was for the next Sunday engaged at Mühlheim, and could not stay another Sunday. Hopeless as the case appears, yet I retain good hope for the future; as this gentleman assured me, that with the removal of the Sunday-school into the new Vereinshaus, greater interest would be certain.

Crefeld, a very prosperous manufacturing town inhabited by 33,000 Roman Catholics, and 18,000 Protestants. A real Sunday-school with 150 children and 17 teachers, partly Independents, partly Baptists, and established by an American minister living

here for a few years, had just been dissolved into three separate Sunday-schools, as the owner of the hall would not allow them any more to meet there. Besides these, I found in quite separate parts of the town three ladies, each having collected fifty children on Sundays. All agreed that helpers would be very desirable indeed, but only one of them had been able to find a young friend to help her. I have often heard people say, "first convert souls, then they would be helpers in the Sunday-schools." But Sunday-schools exactly tend to promote conversions of young and old. One of the three Protestant pastors showed an interest, but could not find time then, and begged me to come again some time hence. If a pastor sets to work, there are generally some who come forward who would not teach without his countenancing it. Next I came to

München Gladback, containing 14,000 Roman Catholics, and 4,000 Protestants. I attended a religious meeting of fourteen gentlemen, and after the close of it I informed them of the great necessity of Sunday-schools. Both pastors not present then I found in favor of them; the one prepares each Sunday a young lady, who with a sister and a friend have a Sunday-school with forty-five girls, teaching them alternately; I had a long conversation with them, found another teacher to help them, and heard from them that they had one in view too, so that they may have five classes in future. The other pastor introduced me to the young men's association, where some other gentlemen were present too, thirty in all, and it was decided to begin a Sunday-school in that very room, here of course again separated from the other one, conducted by the ladies. They consequently require two superintendents, two libraries, two localities, and two teachers' meetings.

Deutz, opposite Cologne, where the Protestants only amount to 1,800. The pastor not alone called a meeting together in his own house, where fourteen ladies and three men were present, but when eight of the ladies offered themselves as teachers, he accepted the place of superintendent, his lady being among the teachers. Having a fit room at his disposal, he promised to begin the first Sunday in Advent.

Coblenz is inhabited by 20,000 Roman Catholics and 4,500 Protestants. The latter have a very difficult position, the children of the numberless mixed marriages are almost always brought up as Roman Catholic, and evangelical tradesmen scarcely ever prosper. One of the two Protestant pastors, only there since four weeks, will be a blessing to the parish. He met my description of Sunday-schools with great approval, as the very thing he had been looking for. As he is at the same time the elected president of the Renish Provincial Synod, a very honorable and influential post, he can do a great deal to forward this kind of Sunday-schools all along the Rhine. He took me to some ladies who already had offered themselves for any such kind of work. They received us very kindly, and wrote down ten names of their friends who certainly would be teachers. They agreed a beginning should be made on the first Sunday in Advent.

Wiesbaden, whose Sunday-school I described last June. It had increased. Present were the superintendent, Rev. N., four teachers, (one myself,) and nine female teachers, (two others absent.) The sixty-eight children, up to 18 years old, were divided into twelve classes, and the twenty infants into one class. It was a pleasure to see how everything went on. I closed with a little speech addressing the children, and praying at the end of it.

Frankfurt Sunday-school, established some three years ago, has twenty lady teachers, and 200 girls, superintended by Rev. Davies. It is extremely well regulated, and may be called a model Sunday-school for Germany. Parents think it a great privilege to have children placed in it.

Hanan has 17,000 Protestants, and 2,000 Roman Catholics. Three of the five believing pastors and some other Christians, I found well inclined. One of these three pastors, the Dean, has to give a lecture about Interior Mission Work shortly, and promised to give at the same time notice that Sunday-schools are to be attempted here very soon. To enable him to describe them, I gave him full information and the necessary papers. He will let me know the impression produced. In

Darmstadt, counting 30,000 Protestants and 5,000 Roman Catholics, I held a meeting three years ago with you and Rev. Heihler, which as well as my numerous visits since proved all in vain. This time the believing court preacher, then also present, allowed me to address a party at his own house. He gave me the time appointed for a Bible lesson in the following week. I came again that day and found assembled thirty ladies and ten gentlemen, rather unfavorably disposed to my cause, as they afterwards confessed. However, they changed their minds, and twelve ladies of the thirty had their names taken down, engaging themselves to become teachers. A minister, generally beloved and out of office just now, accepted the place of superintendent. One of his daughters is among the teachers, two others will join by-and-by. One of the ladies being a member of the committee of a sewing-school, promised to provide the room of that school, and to invite the seventy children who learn to sew there during the week. The Sunday-school then would be established at once. Christmas time, and a preceding meeting to discuss details, obliged us to postpone the opening till Sunday, the 30th inst. I am to be present for assistance and to advise. In Mannheim the superintendent and two Sunday-schools there, told me :

"We have lost two teachers who had to leave in consequence of the war. We miss them very much. Four male and four female teachers go on steadily. Some children give visible signs of having been influenced by the Holy Spirit, which could not remain a secret at home. In Roman Catholic churches and schools, exhortations were given not to let children visit any more the Protestant Sunday-schools. Infidel Protestants did the same. Children were warned in the streets, and rough boys entering the house-door, prevented them from entering the Sunday-school, so that parents prohibited their children from coming. Instead of 100 children, only forty remained, but we have now again seventy-four, of which, forty can read."

I am convinced the Sunday-school remains firmly established, and in combination with it, a very interesting work of evan-

gelization goes on in this sinful place, of which I shall inform you some future day.

In Carlsruhe the two Sunday-schools are held at the same hour. I joined this time the public examination at Miss F.'s Sunday-school, which takes place annually. In eleven classes were seventy-five children. They were catechised by eleven ladies, their teachers, one class at a time, having each prepared for a different parable of Christ. Miss F. directed the whole, questions and answers were given loud, so that the twenty-five visitors could hear them. A believing pastor of the town, Dean Z., closed with prayer. I think nothing like it exists in Germany. The superintendent of the other Sunday-school, whose predecessor was the late Mr. R. Schmidt, informed me that they have three female teachers and five male, and fifty children at present. Both these Sunday-schools gave up subscribing for the Berlin Sunday-school paper for want of funds, in 1867. This time I could not pay for them again a part of the 17 thalers, which each set of sixty copies costs, without the postage, and yet these little weekly papers help to make the children regular and interested.

I have now returned to Heidelberg, and I must take my pen to correspond with the numerous Sunday-school friends, entreating them to work on while it is day. I give you at the same time a few extracts from letters lately received from superintendents of Sunday-schools. They are almost literally translated.

Oct. 23d, Stuttgart.—"Next Sunday we shall celebrate in our teachers' meeting, the first anniversary of our Sunday-school. We intend, together with other Christian friends present, to ask for God's blessing on our Sunday-school work. Could you give me some news of the progress of other Sunday-schools, to animate the teachers, and to exhort them to come regularly to the teachers' meetings? None of them are sorry to have enlisted as teachers. We continue to have 4 or 500 children in our Sunday-school. With Rev. G.'s two Sunday-schools in this town we remain on friendly terms, and we have printed on joint account a little hymn book, to give to the children at Christmas."

Nov. 27th, Schaffhausen.—“During my absence in the summer, the number of our Sunday-school children dwindled down to twenty-five or thirty-five; but last Sunday we had again 105 in thirteen classes. We are convinced that the number will increase up to 150 next month, and I go out week after week in search of teachers to help us. The teachers’ meeting is now held at 8 o’clock, p. m., and is well attended. The Sunday-school takes root and flourishes, the Lord, we rely on it, will give fruit in time. We should be very happy to see you again in our Sunday-school, but we will not praise ourselves, and only quote the first verse of Ps. 115. Mr. T. is now employed to collect the necessary money to enable us to subscribe again for the Berlin Sunday-school paper in 1867, but little has come in so far.”

Dec. 3d, Freiburg in Baden.—“Notwithstanding the many difficulties, the number of our children have increased to 141. They are from three to fifteen years old, eighty-nine can read, fifty-two cannot. I have fourteen teachers, of whom two entered lately and are a great help. One of these two has been a Sunday-school teacher in England. Some of the other teachers are rather young, but besides the real teachers’ meeting, I have them with me an hour extra to go with them through the lesson, to make them recite what they are going to teach to the younger ones who are entrusted to them, and pray with them for our work. I have spent sixty-five florins for benches and have no means left for books. In 1866, our kind friend, Mr. M. made us a present of 35 copies of the Berlin Sunday-school paper. May it please the Lord to give us a locality for our Sunday-school, which I cannot find thus far. My advertisements in the local papers produced no offer. My repeated demands with the authorities of our town, with the committees who have halls at their disposal, and even with our own Protestant church consistory and school authorities, were all refused. To be able to assemble, we accepted for the moment a room which Mr. M. kindly allows us in his evangelical hospital. Some parents have blamed us for taking the children there; certainly, the first signs of a

contagious illness would oblige us to give up this room entirely. The fifteen lady teachers continue in prayer to the Lord that He may provide us a room, and I know that He will not forsake the work which He has begun so wonderfully among us.”

Dec. 4th, Pfalzheim.—“Our Sunday-school goes on very satisfactorily with the help of the Lord: many of the children come with great pleasure and listen to us attentively. During the summer the parents kept them from the Sunday-school, and took them out walking, but now we have again thirty-six girls and twenty-four boys. Please to send us little books for them at Christmas.”

Dec. 10th, St. Gallen.—“We have now 170 children, of whom thirty cannot read yet. Besides myself, we have fourteen female teachers, and seven male teachers. Two or three ladies come and listen, or replace absent teachers, until new classes will be formed. A good many children love the Sunday-school, are regular, attentive, and respect the Bible. One little girl lately addressed her teacher who is a little irregular, and finished with saying to him: ‘Dear teacher, are you coming next Sunday, or would you like that I fetch you?’ The seven teachers love the Sunday-school, are regular, and show real interest. The fourteen ladies give me great pleasure; with them there is progress, real progress, energy, devotion, and unceasing love for their children. Do you know that we lost Miss C. W., the pearl among our teachers? She died in deep and child-like faith. It was a triumph! For my own part, I consider it one of the greatest blessings granted me by God, that I have been made superintendent of this Sunday-school.”

Dec. 14th, Caunstaff.—“We have eight teachers, all ladies, and eighty-two children. After New-year we are to have a larger room and shall, no doubt, increase our Sunday-school. One of our teachers, having removed to Augsburg, has begun a small Sunday-school there.”

True quietness of heart is got by resisting our passions, not by obeying them.

SABBATH-SCHOOLS IN FRANCE.

NO. III.

SECOND only to correct organization, is the introduction of proper music, and a suitable Sabbath-school library. Without these, except where there is previously a pretty strong church organization, or a pastor practically familiar with, and intent upon showing his membership how to work systematically, a school will either die or have but a sickly existence.

Protestant music in France, and in fact throughout the continent, consists almost wholly of old familiar chorals which have been sung for centuries, and though much loved by the pious, they have few or no charms for children. It was enough to sadden men, if not angels, to hear the lively French youths drawl out the semibreves, each of which was heavy enough to crack his voice, if not to break his back.

But change of organization prepared the way for a change of music. Providence had placed a lover of music, a singing pastor, in the chair of the Sabbath-school committee; and strange to say, as soon as his eye lighted upon the pages of the "Sabbath School Bell," he selected our familiar melodies, "There is a happy land," and "I think when I read that sweet story of old," as though he thought the youth of France would sing and admire them. The waves that spread when a pebble is dropped into the peaceful lake, are not more rapid than were the echoes of these little hymns from the centre to the circumference of France. Not two years elapsed, before ten thousand volumes of these hymns were published, and some of them could be found in every department of the empire. These changes and improvements in the Sunday-school system in Paris were deemed of sufficient importance, after less than six months' experience, to be celebrated by a general gathering of the Protestants, both parents and children, in the church of the Oratoire.—On an April morning in 1837, the police were startled by the appearance in the streets of Paris of something strange and new. Groups of men, women, and children, were seen wending

their way toward the palace, but with such jubilant steps that no arrests were made, and soon the officers of peace were relieved to see the various columns filing into the venerable cathedral, evidently with no revolutionary intentions. The kind officers of the police nearest at hand were soon required to assure the numbers, still gathering, that the house was full, and they must depart in peace. The two hours' service was of a character as interesting as it was novel. Each of the prominent pastors gave a history of his brief experience in the Sunday-school, and congratulated each other and France on the advent of an institution, as valuable in itself as timely in its introduction. Some two thousand persons were present on the joyful occasion, and when the assembly broke up, many felt that a new era had dawned upon the Protestantism of France. The ministers and laymen from all parts of France here assemble every year, to exhort one another to greater diligence in the work, relate anecdotes of usefulness, or else to catch a spark of the sacred fire that has once, and may yet again kindle a holy flame in every parish of that great and beautiful empire.

Each assembly has been larger and more interesting than the previous, and each year the "Cirque Napoleon," one of the largest circuses in Paris, is filled by four or six thousand happy praising souls, who constitute the largest annual gathering of Protestants on the continent of Europe, and probably the largest in the world. KNOX.

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.

1 John iii. 6, "Whosoever abideth in Him sinneth not."

CLEAVING TO CHRIST.—*The Electric Wire.* I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear, not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the

ground, like any other unsupported weight. A stream of life from the Lord, in contact with a human spirit, keeps that spirit cleaving to the Lord so firmly, that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-

stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken, the dependent spirit instantly drops off.

REV. WILLIAM ARNOT.

THE FOREIGN FIELD.

NEW HAVEN, Feb. 12, 1867.

REV. JOSEPH SCUDDER, Dear Bro.—The following case of enquiry came under my notice just before I left Chili, and it may serve to show some of our friends the state of things in Spanish America for a certain class of minds.

I was requested on a Saturday evening to visit a native who was very ill. On my entering the apartment he sat crouched on a low chair, or stool, oppressed for breath and able to speak only with difficulty. His first question was strange enough.

"Sir, I have never known you to speak with you, but have read what you have written, and hope you will not refuse my request; which is to be buried, when I die, in the Protestant cemetery."

I asked him why he made a request so unusual? "Because," he replied, "the Roman Catholic Church casts me out. The curate has threatened me that I shall not have burial in sacred ground."

I promised him to comply with his request if in my power, but asked if he was willing to tell me what had moved the curate to such a refusal? "Because I would not confess to him. If you care to hear I will tell you what has passed," said he, and proceeded with the following statement:

"The curate brought me a charity, two dollars in money, expressed sympathy with me that I was so ill, and then said, 'My son, you will desire to confess to me, will you not?' I replied," said the sick man, "that I preferred not to do so. 'Is it possible, do you wish to go out of the world without confessing your sins?' Yes, sir. 'What moves you to such unwillingness to open your mind to a minister of God?' It is that I have not that faith which the Ro-

man Catholic Church holds and demands of us; I do not believe in such a God as you speak of. 'Ah, well, leave it there for to-day and some other day I will come and see you again.'

"A few days later," said the sick person, "the priest came again, and having inquired about my condition of body, proceeded: 'How is it about that small affair, (asuntito,) of which we were speaking?' What affair? 'Why, that of confession.' Did I not say clearly, sir, that I did not wish to confess? 'Yes, but I hoped you would change your mind.' I have not changed it and shall not, and beg you to do me the favor of not urging it any further. 'Then you do very wrong. I am God's minister, and come to you to prepare you for going out of the world. You must confess to me if you are to be saved.' Indeed! Why, by what authority can you prove that to me? 'By the authority of the holy fathers of the Church.' Ah, yes, there it is, the authority of men, they were all men as you are.

"At this," said he, "the curate was annoyed, and rising from his chair replied, 'You are a heretic, an impious wretch. I have seen many pious men go out of the world, but when you die I am coming to see how such a heretic as you are will meet death. Buried in sacred ground you shall not be!' I thank you for saying it," he answered, "for perhaps the Protestants will give my remains sepulture; and if not, the sea is broad, and deep, and ought to hold me. At that," said the patient, "the curate left me and has not come any more, although, he added, he afterwards sent another clergyman, who said, 'My son, what is the matter that you refuse to make confession of your sins? Is it shame? Is it

about women? Why, if you are ashamed, I will begin and confess my sins to you.' I thank you, but I have no wish to know of your wickedness, and you shall know none of mine."

This it seemed had ended his interviews with the priests. They came no more; and because of their threats he had sent for me.

I then remarked that I would be glad to be of further use to him, though, as he had only asked to see me about the burial, I did not wish to intrude on the privacy of his feelings; but that I would offer him any light I could, if he desired it, regarding the Gospel of salvation."

Said he, "there is a great deal of foolishness in that."

"Perhaps not," I replied, "if it be rightly understood. Are you willing to mention any of your doubts?"

"Why, sir, I am not a bad man, not worse than others."

"Well, let that go, all men have disobeyed God, and need pardon, and why should we not accept Christ when he offers it?"

Said he, "I do not believe there are three Gods."

"Neither is that Christianity except as men caricature it. But, probably, your doubt is about Jesus Christ having been God at the same time that He was a man. Is it so?"

"Yes, sir, that is it exactly."

"Well," I rejoined, "God is a pure spirit, and if He were now to enter this room, indeed, He is here now, yet you cannot see Him with your bodily eyes;—and it is well, since if you could you would lose sight of Him as soon as these eyes are frozen and made sightless in death."

Looking serious, he said, "That is true."

"Well, if God now can or would condescend to approach you or me, or any other man in human circumstances, looking out of a human eye, showing himself in the tones of a man's voice; nay, if he would manifest himself in all the emotions and sufferings of a human mind, go through the world and lead a human life; would not that be an unspeakable assistance? Would He not truly be the light of the world? Should we not then be better able to know God? And

would it not be what thoughtful men so often have considered?"

"Sir," said he, "that never occurred to me before."

"Well," I said, "I recommend you to dwell on it. I will now leave you; shall I come again to see you?"

"He wished it very much," he said, and after a few days I went once more.

"I have been thinking and am impressed," said he, "with what we were speaking of. In fact I wish I could understand and receive Christianity, but have read that which has poisoned my mind against it, have been very negligent and have sinned greatly."

I strove then to point out to him some of the more immediate historical proofs of the genuineness of the New Testament records, and urged him to put his trust in the Lord Jesus Christ, receiving with implicit confidence whatever He had taught or promised. In various visits I read to him from the Gospels and the Psalms, and after opening the way of life inquired if he would wish me to pray. He assented, and I did so. I told him to speak himself to God in prayer. When I called on one occasion, he asked me to let him have a copy of the prayer I had offered with him, since he knew not how to speak to God, having been so neglectful.

Not many days had elapsed ere he said he felt a measure of peace and tranquillity, such as he never dreamed of before. This, however, did not last. In a few days he lamented that his mind was troubled again, that his old skeptical habits of thought returned and troubled him; that thoughts of God were fitful and indistinct. This showed that he was candid and trying to be thorough with himself. The prayer of the Publican interested him. It suited his case. He made it his own and would often repeat it. He regained his tranquillity once more, and with a trembling hope he thenceforward held on until the end.

One day he said, "Sir, I am your debtor for trying to enlighten me; and I do wish you could go to all my countrymen and tell them, as you have told me, about God. They do not know God; they do not know

the words of Christ; but if the truth were put before them kindly and in love they would certainly accept it."

Once or twice, in the many interviews we had, he spoke of the priest harshly, and of what he had threatened him, but I told him it would be better to forget that and remember that the priest was himself misled by the falsities of the Roman Church, in which he had been trained. "But," said he, "should he not, if a minister of God, have tried to teach, and not threaten me?"

"He should have done so," I replied, "but, perhaps, he knew not how to answer his own hard questions, let alone yours. However," said I, "Christ will save you if you call upon Him, and then you may leave it all."

"Well," said he, "tell my countrymen if you have opportunity, about the Gospel as you have shown it to me; how it brings pardon for a sinner, and lifts him to think of justice and virtue."

The last time I saw this man was the day before his decease; at sundown I called; he sat upon the bed propped up with pillows, very weak, hardly able to articulate, but in an instant knew me, and reached out his hand. "What," said he, "was the prayer of the Pharisee?" "You mean of the Publican?" "Yes, what is it?"

I repeated it.—*Sed propicio a mi que soi pecador.*

"Ah, yes, that is it; all this afternoon I have been too weak to recall it; I am so glad you came in; I have no peace save in these things. Why did I neglect them so long!"

"You have then a quiet hope of pardon," said I, "have you, in Christ crucified?"

"Yes, I am unworthy, but hope thus in the mercy of God." Again I prayed with him, and for the last time said farewell. The next morning he expired. Preparations were made for the burial, a notice was inserted in the papers, and the burial service being conducted in Spanish a number of his countrymen attended.

That there might be no difficulty, he had taken the precaution in his will to bequeath his mortal remains to me, that I might inter them in the Protestant cemetery; and

though the case was a novel one, the civil authorities decided that his will must settle the question.

The curate during the illness inquired of a relative if it was possible the sick man had called Mr. Trumbull to be his spiritual adviser. When he learned it was so, he expressed great surprise, but attempted no interference. When the notary came to make the will, I happened to be present. The usual clauses were inserted, "I die in the Roman Catholic apostolic religion, whose dogmas I believe." When this was read to the patient, he spoke up, "No; strike out the *Roman*; I am a Catholic apostolic, but not a Roman. I die in the faith of Jesus Christ."

And so terminates this account of a soul needing instruction for the solution of its doubts, that was met with censure and threatenings of dishonor to be put on the body, if confession were not made to a man. The confession might have been the veriest sham and pretence, yet it would have been accepted, while honest doubt could not be tolerated. Compulsory confession is the most impious form of Roman tyranny.

I would simply add that several of his countrymen, who at my request went to hear his statement from his own lips, spoke in strongest terms of censure of the course of the priest, and gave me every token of sympathy. And all the Chilians, to whom I ever have mentioned it, have expressed their shame, but hardly their surprise, that thus in the name of religion the attempt should be made to oppress.

Yours truly, DAVID TRUMBULL.

SOUTH AMERICA.

SANTIAGO DE CHILI, Jan. 1, 1867.

DEAR READERS OF THE CHRISTIAN WORLD.—Hearty New Year's greetings I send you all from that narrow strip of land which you have seen so often in your Atlas, and of which you have heard somewhat during the nominal war of fifteen and a half months, which has been dragging its slow length along.

We are in the heat of summer, the time of the early fruits. Strawberries, plums, pears, apricots, cherries, figs, oranges and lemons, are now found in market. New

potatoes, onions, carrots, cabbage, asparagus, lettuce, new corn, &c., are also to be had in abundance. Good beef, mutton, veal, pork, ham, fish, and all that you find in first-class grocery stores, can be bought. Thus you see that we are not cold nor hungry. Don't we pity your Vermonters for example, who are freezing, and depend mainly upon the apple for their fruit at this season?

The Santiago Valley produces good fruit in abundance, yet we very much miss the good apples of those northern States. We have, later in the season, apples, but they are generally dry and sweet. As for your cold weather, we almost envy you. Four months of the year the heat is oppressive. I should not like to undertake to walk ten miles beneath a summer's sun in this vicinity. I always carefully follow the shady side of the street, and even then a walk of three miles will often give me the headache.

The Archbishop, for the first time since I have been in Chili, publicly and directly writes against our work. In the clerical paper of the 12th inst. appeared the following article :

CIRCULAR TO THE PRIESTS OF SANTIAGO AND VALPARAISO.

SANTIAGO, Jan. 10, 1867.

Reliable persons have assured me that there are distributing publicly, even in the streets and public squares, tracts and pamphlets, in which are reproduced old and worn out calumnies against the Holy Catholic Church, calumnies a thousand times answered. With this the Protestants have wished to make respectable their religion against the only true Church of our Lord Jesus Christ. In these writings they try to cover up the monstrous contradictions of their false systems, and inexhaustible multiplicity of the variation of their doctrines, which so much characterize the error which prevails among them. As you see, the foreign Protestants and the paid agents of the Bible societies justly reprobated by the Church, do not limit themselves now to claim for themselves the liberty of professing and exercising their false

sects, or systems of religion, but they propose, without disguise, to seduce the Chilean Catholics from their own religion, which is the only true religion. And if these artifices can do no harm to those Catholics who have received a tolerable religious education, there are the unwary and ignorant, whom seduction can lead to error. It is necessary that you put the faithful upon their guard, and excite in them zeal for the defence of our holy religion, rudely and perversely attacked by foreign (adventitious) fanatics, propagandists of their false sects, or by salaried speculators, who speculate with the funds which are collected in the name of Christianity. God bless you.

RAFAEL SALENTIN,

Archbishop of Santiago.

The priests evidently are annoyed by the efforts we are making. Of late we have distributed some tracts, published from Seymour's Nights with the Romanists. Not being able to answer them, he feels compelled to growl and ridicule. You can see the persecuting spirit in the circular. This bodes no good to our cause. Fortunately there is no prospect that the priests can so far gain the ascendancy in this country as to effect active persecution. Native converts will probably feel persecution more than the foreigners.

BOY TAKEN UP FOR SELLING OUR BOOKS.

He offered his books in a store. The merchant examined a moment the books, and called a policeman. The boy was taken to the police house, but the officer told the boy that he was engaged in a lawful traffic. The books were not immoral, he said, and they must have passed the custom house. He gave the boy the books, and sent the policeman away with a reprimand.

A GERMAN TAKEN BEFORE THE JUDGE FOR SELLING OUR TRACTS.

He sold a man some of our publications for one dollar. This Chilean took them to the railroad station to sell. For that some one called him before the judge, who took from him his books, giving them to a priest to examine. The German was then sent for.

He defended his course, and refused to give back the money, unless the books were returned to him. This the judge refused to do. Nothing as yet has come of it. The priest reported that the books were of the very worst character.

N. P. GILBERT.

VALPARAISO, Jan. 15, 1867.

Rev. J. SCUDDER—Dear Brother:—If you ever sat down in camp to think or write, in the midst of military drill, you can appreciate my feelings on the present occasion. Just in front of the study are a hundred native soldiers, all shouting in unison, keeping perfect time in motion, and performing their duty well, but making my letter writing almost an impossibility. Well, in one sense they are soldiers of the Pope, and could hardly be expected to favor an article for that magazine of light and knowledge, the *Christian World*. So I must write now, as well as speak in future, under discouraging circumstances.

Christmas has passed since we last wrote you. While it was gratifying to know that the fact of Christ's birth was recognized by church rites in this country, it was painful to witness such an utter perversion of the true intent and meaning of that blessed event.

In contrast with the cheerful Sabbath school gatherings at home on Christmas eve, where hymns of praise are sung to the Redeemer, we saw "mass" celebrated in "the Mother Church." About midnight Christ (according to the teachings of the clergy) was sacrificed by a priest. We stood at the front entrance of the building, which was crowded with the devotees of Mary. At the ringing of a little bell by the priest all knelt, except those in the outer hall. Again it rang, as a sign that at that instant Christ was sacrificed, and immediately all "crossed themselves," repeated their "Pater Nosters," and many uttered fearful groans. Some looked at us very sternly, because we did neither; and a man behind me, in the crowd, while making the sign of the cross, frequently elbowed me in a very unpleasant manner.

From the church most of the people

flocked to the principal market, which was decked out with flags.

The finest fruit of the season was displayed there in abundance, and men and women in the little stalls were making merry with songs and indecent dances. They call Christmas eve "La Buena Noche," and prolong their festivities till morning.

It may be interesting to you to know that there is a good prospect of a native Sabbath school class being established here soon, under the management of some pious women connected with the Trumbull church. Even now there are some nominally Catholic children who attend the Sabbath school of this church, or a mission school for English speaking children at the other end of the city. But little can be done, however, in this direction, until we receive those *helps* in the shape of Spanish papers and hymn books. Evangelical publications for adults are also most necessary; and we are the more contented while preaching to an English congregation, to the partial hindrance of our personal legitimate work, to know that the one whose pulpit we are supplying is doing so much in the States to secure an abundance of religious literature for Chili and South America.

Last Sabbath was our first communion season here. There were eighty-two communicants present, more by a half dozen than ever sat down at the table of our Lord at one time before. A German who communes with us tells us that he is a member of a society of his fellow countrymen here, and that he proposed the subject of a German church to them. While many favored the idea, the majority opposed, on the ground that they did not want a minister of so-called evangelical views. But the sounder portion will, it is thought, take the matter in hand themselves, and eventually build a church for the German population here.

After consultation with parties best able to judge, we have concluded that Valparaiso is the place of all others in Chili in which to commence our Spanish work. Though Santiago is the capital, this is the real New York city of the country; and a

good movement commenced here will have greater publicity, and secure more speedy and permanent results than elsewhere. From our last letter you may see that there are more here who would gladly hear the Gospel preached in Spanish than in any other Chilian city.

During the holidays Rev. Mr. Gilbert, of Santiago, with his family made us a visit, and cheered us much by his strong faith and hope for the conversion of this country from Mariolatry to Christianity.

Sincerely yours,

A. M. MERWIN.

P. S.—Brother Sayre is quite worn out. He goes to-morrow, at the invitation of a friend, to spend a week at the baths near Santiago. He sends kind regards.

GREECE.

ATHENS, Feb. 27, 1867.

Rev. Mr. SCUDDER—My Dear Brother : The week of prayer was for the first time observed in this city, and all who attended it felt abundantly blessed. It was delightful to see Christians of five different denominations, and from different nationalities, meet together as members of one family, acknowledging one King and Lord, one Saviour, as citizens of one kingdom. We had, providentially, with us for two days in these meetings, the Rev. Mr. Douglas, Episcopal clergyman from Philadelphia. His remarks, his prayers, his ready use of Scripture and of song, made a lasting impression on our hearts, and we shall ever, in all our prayer meetings, remember him, and feel his influence.

Christian travelers can do much, both for us, for the work, and for themselves, when they approach us not as mere travelers, but as Christians. We were also favored with the presence of Professor Packard, of Yale College, who is spending his winter with us, and is ever ready to help in every good work.

Greek Christmas is the anniversary of our Sabbath schools, so on the 14th of January (Monday) we celebrated, as usual, our third anniversary. The chapel was crowded, and many had to stand at the entry. We felt encouraged to see the people come, and especially the parents and friends of the children. Our exercises consisted in singing by the children, and remarks made both to the children and their friends. Professor Packard very kindly addressed the school in Greek; also another gentleman, a Greek professor of language, who now has a school of his own. Three

of his children attend regularly the Sabbath school.

It is interesting to know that there are some in the school who, for three years, have not lost more than a dozen Sabbaths. These are children of those who regularly attend preaching. We rejoice to see the increase of families at the service; when the parents attend the preaching we have the parents' influence upon the children, and such children are not only regular, but also encouraged to apply what they hear. Of this we have several most encouraging evidences. After the exercises the little ones were treated to an orange and a little bag of sweetmeats, and all went away very happy.

It is also encouraging and gratifying to see not only the increase of numbers, but also of the Sabbath schools; we can now count four Sabbath schools in the city for Greek children. May the Lord bless the truth taught there, and that the present generation grow in the love of God that is in Christ Jesus.

In order that we may meet the want of religious literature, especially for the youth, we have combined all our efforts, and concentrated all our means, under the regulations you will find enclosed. We feel encouraged by the prompt action of the children in America to aid us in such work. Many thanks to the children of Endfield, and those of the First Presbyterian Church at Elizabeth, N. J., for their encouragement.

We have also concluded to publish a Child's Paper in Greek, at present monthly, with pictures, and as soon as the children can help us we will publish our first sheet. We will send to each school which contributes for it a copy, to see how a child's paper looks in Greek. Cannot some of the benevolent publication societies provide us with cuts, and donations in money, that we may be able to carry on that paper more vigorously, and print it oftener than once a month? We shall put a price of one cent. You must not forget that such a paper is not limited with the boundaries of Greece, but with the Greek language. It will be sent everywhere where the Greek is spoken, and do its work of love where no man and even no Bible can reach. Let our friends ponder this, and give us a list to work well. As you see, from regulations, we will publish our report of publications in the Christian World, also acknowledge all donations through the same, and consider the Society as the guardian of the whole thing.

This Publication Board, as you see, is in a sense a private one, as it is limited to brothers Kalopothakes, Sakellari

and myself; but as we are to receive aid, we wish to report publicly, for the benefit and the encouragement of the donors.

The Cretan war is raging more furiously than ever; and on this account we feel pained to see that Americans are yet under the influence of the Napoleon deception. France would not enjoy the moral influence of America in this struggle, as she has declared herself against it. We were gratified to learn at last that the United States government has ordered some of the government vessels to go to Crete, and carry off the poor starving women and children, who are exposed to all manner of danger and insult from the Turks. England and Russia have each brought a load, and France too has brought the other day a load of traitors, but the Greek government would not receive them, and so they left them outside on an island. Some of them came to Athens, but everywhere they meet with insults from the people. We felt still gratified to hear that even the people are coming together, and, for humanity's sake, are opening their hearts and their purses to aid the poor refugees. We have felt mortified, but now begin once again to lift up our heads, because America is about to fulfil all the expectations she has awakened in the last year throughout the world. That is, she will not refuse her moral influence to any race upon the globe who are bold enough to fight for a principle, for a people who readily give up all that is dear to man on earth for the liberty of man. Let America do her part, and then the American will be everywhere welcomed and beloved. The American Bible, as well as the cotton cloth, will be acceptable, and the principles that govern the American people will become endeared. Religious liberty where the Moslem reigns has only existed in the paper, and only enforced when guns and bayonets commanded. The policy, and the victim of that policy which persecuted the truth in Greece, have passed away, and have become historic, and a better future is before this nation, as it is beginning to be governed by better principles, more western than eastern.

Troubles are arising in other parts among the Greeks in Turkey. In Thessaly the people took up arms, and committees in their behalf have been formed here. The Archbishop is the chairman of the Thessaly committee. The Sultan has resorted to a dodge that is making much trouble. By royal command, the value of the small Egyptian coin, which is the one in the hands of the people, is forbidden to circulate in his dominions, and in consequence its value fell at once. But the government still pays the soldiers in that coin, not in its reduced,

but in its high value, and so the people in the market, and small shop keepers, refuse to take it. This exasperated the people, and riots began again at butchers and bakers. A more rotten state of things can nowhere exist.

I have already written too much, and I will now close, with the highest regards and sincere love for you and all the good people.

We are all well, and all wish to be remembered.

Yours, in Christian love,

GEO. CONSTANTINE.

P. S.—The stray one has returned, as you will see from Dr. Campbell's note.

ATHENS.

Rev. MR. SCUDDER—My Dear Sir:—It is a long, very long time since you have heard directly from me, but my silence was not occasioned by negligence, or want of desire on my part, but by want of time, as you will presently see.

You know that the strongest reason for going down to Areopolis was the illness of almost all the members of my family, especially that of the children, who were suffering both from intermittent fever and whooping-cough for upwards of four months. We landed at Gythion, the ancient navy-yard of Sparta, and from thence proceeded on mules' backs to Areopolis, the capital of the province of Western Laconia, or Mani. As soon as we were settled in my father's house we resolved to make our stay there profitable, not only to ourselves, but to the people, in every way we could. So I commenced my regular exercises on the Sabbath, and my wife began to gather the girls of the neighborhood, and to form a little day school, which she continued also on the Sabbath as a Sabbath school. Besides, finding that people came in in the evening, I made up my mind to give them an opportunity of hearing the word of God. So I put off our evening family worship to an hour which seemed to suit their convenience, and from the time we went to the time we left we had every evening an average attendance of ten persons.

The first two or three Sabbaths the number of those that were present in my morning services was small, but gradually increased till it amounted to over forty; and it became the theme of many a conversation among the people, and the subject of warm discussions among the youth, a thing which roused the suspicions of the Bishop's agent, and induced him to attend the services himself. So he came the following Sabbath, and sat among the rest. My text was from 1 John iv. 16: "God is

love." And it was an interesting sight to see over forty hearers, and the Bishop's agent among them, all attentively listening to what was said, and throughout giving evidence that they approved of the remarks made by the speaker. After the end of the services, which generally lasted about an hour, the priest got up and complimented me by saying that he wished every father would do the same in his family; that he was both gratified and instructed by the exposition of the text, and that he intended to be my regular hearer.

Knowing the character of the man, and his Jesuitical way of doing things, I told him, before all, that he might come or not, to me it was indifferent, my doors were open to all, and whoever wished could come.

Two or three days after that I received a letter from the Bishop of Oitylus, in which he wrote that he was informed I was engaged in holding meetings to the offence of the people, &c., and he wished me to write and say whether the report was true. In answer to his letter I wrote that it was true that I had such meetings in my house every day, and especially on the Sabbath, but it was not a new thing. It was a part of my family worship to which none were invited, yet all who wished to be present were welcome. He wrote back, saying that I must stop those meetings, because they were calculated to bring discord and religious dissensions. I answered that I was in the habit of holding such meetings in Athens, under the very eyes of the Synod, and yet none ever thought of objecting to them, much less to put a stop to them, and therefore I was unwilling to alter my arrangement. As soon as he received this answer he wrote me another letter, in which he declared, that unless I should close my doors during the time I held those meetings he should be obliged to resort to such measures as his duties to his flock and to his superiors demanded from him, and that my answer would guide him in his future movements toward me. To this I answered, that although I did not exert myself to gather the people, yet I felt it my duty to keep the doors of my house open, and to receive all who wished to attend my services; that it would grieve me to be obliged to have any trouble with him; nevertheless, my actions toward him would be regulated by his conduct towards me. Thus ended our correspondence and our friendship; for, on receiving my last communication, he referred the matter to the Synod, and the Synod, after a long and spirited discussion, in which some of its members insisted upon issuing an anathema

against me, and others objected to it as illegal, petitioned the minister of religion to take the matter into his hands, and bring me to a speedy and exemplary punishment. The minister of ecclesiastical affairs referred the matter to the minister of State, and he enclosed all the papers referring to this subject in one of his own to the prefect or Eparch of the province of Oitylus, with an order to examine the matter, and, if I confined myself within my house, to let me alone; but if I extended my efforts out of doors also, to apply the law of proselytism against me. The minister's communication concluded with these words: "Let all be done quietly, and without any trouble."

These papers were shown to me by the Eparch, but I was not allowed to take a copy of them, notwithstanding my demanding it as a right; and I could not but tell the Eparch that it was a shameful thing for the Synod and the Government to seek to injure a loyal subject in that way, and yet to deny him the means of defending himself. It seems that the Bishop's communication created such a fear in the hearts of the holy Synod, that they ordered both him and the public preacher of the province to proceed *immediately* to Areopolis, the seat of the Eparch, in order that they may reclaim the sheep which were misled by my *impious* teachings. However, as soon as these proceedings were known, the citizens of Areopolis were so indignant that they drew up a paper, in which they declared that they were not only pleased with my conduct in those matters, but greatly obliged and grateful to me for the gratuitous medical help which I rendered to the sick and wounded. This paper was signed by the head of every family in Areopolis except one, and handed to me by a committee composed of young men, who declared that they were ready to stand by me to the end. And they would in all probability have taken severe measures against both the Bishop and the preacher, had they dared to make their appearance while I was there.

And now, seeing all their efforts and plans frustrated, both the Bishop and his agent resolved upon another plan. Thus the former commenced writing letters to various persons to abstain from holding intercourse with me; and the latter went so far as to revile me wherever he went; and one Sunday morning waited outside of my door, and as soon as the girls who composed my wife's school went out, his own daughter among them, holding a card on which was printed, in Greek, "If ye love me, keep my commandments," he took hold of his daughter, snatched the card from her

hand, and said, "you must never again go to that Judas's house, this card is Judas's card"—and tore it in pieces. During all this time I endeavored to bear these trials patiently; but when I saw that I was assailed in my own house, I then thought it was time for me to stand up for my rights as a citizen, and to demand the protection of the law. So I brought an accusation against the Bishop's agent for slander; and finding that the attorney was unwilling to bring the matter before the court, I availed myself of a clause of the law, by which, under peculiar circumstances, and with a heavy responsibility, one could act in the stead of the attorney; and thus I took the matter into my own hands, and compelled the priest to appear before the court. It was a grand, as well as an interesting sight, to see the court-room crowded with spectators breathing indignation against the priest, and he himself occupying the seat of the accused. Acting in the place of the attorney, I had the right to unfold and to argue the case before the Judge; and if I am to judge from the countenances of the hearers, my speech, which was quite long, was not without effect. My two counselors too spoke very well, and presented the case so clearly that the Judge, in spite of many threats and entreaties, which he had received from various persons, condemned him to a fine of ten drachmas.

I forgot to say, that before resorting to the law I sent word to the Bishop's agent, saying that I was ready to forgive him, if he only came to me and expressed his sorrow for what he had done, but he refused; and so I had no alternative but to vindicate my rights through the law. With the issue of the sentence ended all efforts on the part of the opponents of the truth, and I continued my work unmolested till I left Areopolis, having an average number of thirty hearers every Sunday.

But you must not infer, from this brief narrative of the case, that all this agreeable and good result was the work of chance; for I saw every day the hand of Providence so manifestly leading the way to this that I often bent the knee in tears, and thanked God for such a signal interposition in favor of the truth, using me as an intelligent instrument to effect His benevolent ends: for as soon as these trials commenced several severe cases, and especially surgical ones, presented themselves in succession.

And the most wonderful of all was, that those who mostly opposed me were the greatest sufferers. More than a dozen cases of these were brought to my notice, and placed under my care; and the thing was not confined to the town of Areopolis

alone, but extended to all the villages of the demos (township). So that, notwithstanding the presence of a government physician, the whole practice of the province came into my hands, and besides numerous medical cases, which kept me constantly employed day and night. More than forty-five surgical cases—gun-wounds, bruises, falls, cuts, abscesses, dislocations, fractures, &c., passed *successfully* through my hands, except one which proved fatal, the ball having penetrated to the pericardial sack.

That my services, both to the body and to the soul, were acceptable to the people, is manifest from the fact, that in the repetition of the elections for mayor of Areopolis I received 100 votes more than on the first occasion; and on leaving the place most of the people, the priests among the rest (except the Bishop's agent), escorted us to the outskirts of the town, and there were not a few who took a final leave of us with tears in their eyes. I myself could not restrain my tears on seeing such a spontaneous manifestation of respect and good will from all classes of the people of Areopolis.

I could give many interesting incidents of our stay among the mountains of Mani, but the time does not permit. I may do it at some future time. Suffice it to say, at present, that we passed four whole months in that remote part of Greece very pleasantly, and I hope profitably to the people. What pleased and interested me above all was the interest which they manifested in the truth, and the boldness they showed during all that time. I cannot but hope and believe that God has some plan for them. I at least intend, God helping me, to make another effort next summer, and see what can be done still for those hardy mountaineers.

To this end I want the most necessary surgical instruments for a country surgeon, as I have none of my own. Could not some one send me such a set through your exertions? I will write to Dr. King also about it, hoping that by his help also you may be able to procure them for me in the course of the year.

I have given you this brief statement of my visit to Mani somewhat hurriedly, for you must know, that notwithstanding all my labors there, I had to write for the Star too, and send my articles by mail to Athens, the young man whom I hired to write for it being confined to the beds of the week; and since my return to Athens I have been taxed with work, my four months' absence having accumulated a great many things demanding my attention.

Brother Sakellarius performed his part well, and I am very much pleased with his

conduct, and hope he will prove a help to us, as well as a blessing to this country.

With my best regards to Dr. Campbell and to yourself, in which my wife unites, I remain, dear brother,

Yours, sincerely,

M. D. KALOPOTHAKES.

ATHENS, Greece, Jan. 11, 1867.

My Dear Mr. SCUDDER.—The Lord seems blessing efforts here in the Sabbath school work. Brother K's Sabbath school has increased to over seventy-five pupils, and here to about fifty. The annual Sabbath school meeting was held in the chapel on Greek Christmas, or rather the day following. Over 100 in all were present, and saw and heard about Sabbath schools. Time does not allow me to give you a full account of the Sabbath school work, but will do so soon.

We observed the week of prayer, as appointed by the Evangelical Alliance. Christians of five different nationalities, and four different denominations were present. It was like an annual feast, and we all felt rewarded. The Rev. Dr. Hill proposes to preach next Sabbath in the Embassy chapel, on the subject designated for last Sabbath. The present year opens much more hopefully than the last. We feel more free in our work, are more encouraged by larger numbers, both at preaching and Sabbath school; there is greater religious interest among evangelical Christians.

The Cretan struggle makes this a most trying time for this nation. Over 3,000 souls, old men, women and children, having fled from their homes for safety, leaving husbands and brothers to fight the fight of freedom. England is doing well. English hearts are responding nobly to humanity suffering in the cause of freedom and truth. Our prayer is that America may not dis-appoint her friends by refusing to aid the sufferers. There is a reward promised, both here and hereafter.

Yours, in Christian love,

GEO. CONSTANTINE.

ITALY.

BIBLE WOMAN.

Extracts from the Reports of the Bible Woman, Mary Ann.

I went to visit the families in Garden street. They are accustomed to come together, and give me a warm welcome, and always listen with evident pleasure to the reading of God's word, and to the explanations. This time, on the contrary, although they came together, they received me rather coldly, so that I was well convinced that something unusual had occurred. After a

little, one of them began to relate to me a conversation she had with her confessor. "I told him," she said, "all my wicked thoughts and doubts, as any good Christian should. I told him I could not believe in purgatory, because that would be to deny Christ, who shed his blood to purge us from all sin. Then he was very angry, and exclaimed, 'Who put such a diabolical falsehood as that in your mind?' I told him that a good woman, who came to visit me when I was sick, read to me very often from the Gospel, and taught me a great many things that I did not know before, and that I had never known a religion so well suited to my wants. Then he said, if I permitted that woman to come to my house I should be condemned forever; that these persons were hired to go about in the houses of the poor, and seduce them from the truth." This had disturbed them, and caused them to feel afraid to receive what I said. So I began, and told them simply and plainly what our object was, and what were the true motives of the priests, in endeavoring to keep the Gospel away from the people; and that they opposed us because we wished the people to read the true word of God, which would enlighten them, and undeceive them, so that they would no longer receive their superstitious practices. Then I showed them many passages in the Testament which they could use in answer to the arguments of opposers, and they thanked me, and said they should know better what to say another time.

I have made many visits to a Roman Catholic family, where the husband is an invalid, and manifested no particular interest in the Gospel, but the wife is always glad to see me. A few days ago he listened to our conversation with the usual polite indifference. The same day he was taken much worse, and sent for me to go to him and give him some advice. He began by asking me if I thought he would recover any sooner if he should receive the blessing of the priest. I replied, we read in the Bible that cursed be the man that trusteth in man, and that blessed is he who trusts in the Lord. We do not believe that any man can assume the right of blessing others, except by seeking in prayer that the blessing of God may come upon them. I read him many passages from the Gospel, and he said he was persuaded there was no other way of being blessed but through Jesus Christ.

Another sick man was very much opposed to speaking of the Gospel at all, and said that it was not well for us to puzzle ourselves with what we could not understand. But his wife needed my assistance

and was convinced that the religion of the Gospel was the only true religion, and desired me to speak often with her husband; consequently our conversation was generally on religious subjects. He gradually began to be interested, and even wished me to read to him, to pass the time, as he said. One day from a severe attack he fainted, and his relatives and friends thinking he was dying sent for the priest, who came and administered extreme unction, to prepare him for his entrance into the other world. As soon as he came to himself, and found what had been done to him, he sent for me, and asked me what I thought of this anointing. I explained what I thought to be the meaning of the passage in James Epistle, that the Lord hears the prayer of faith, blessing the means used for the recovery of the sick, and raises him up, and forgives his sins. But that the unction of the sick with holy oil, which the priests perform, was of no use, and was a vain ceremony. He immediately called his wife, and told her to wash off all the oil that had been put upon him; and then he said to me, "I wish you to pray to the Lord to have mercy upon me, for I am a great sinner." After that he was eager for instruction, and was not satisfied unless I visited him every day, and read to him. He always had some question ready for me every time I saw him. One day I found him much troubled in mind in regard to the Trinity, but was satisfied after I had read to him the 7th and 8th verses of the 5th chapter of 1 John. He was never weary with listening to the reading of the Scriptures, especially with those parts that speak of the love of Christ for sinners. He often told his friends that nothing but trust in Christ could save them from their sins, and give them peace with

God. I saw him nearly every day the last few weeks of his life, and I cannot doubt that he truly trusted in the Saviour, and died in faith.

A short time ago I sold a Testament to the mother of a large family, and she not only reads it with her children, but invites her neighbors to hear it also. Every time I go to her house she hastens to call them together, and we read and converse upon some chapter, which they wish to have explained. The last time they proposed the second chapter of the Second Epistle of Peter, and afterward the fifteenth of St. John's Gospel. They were much moved at the greatness of the love of Christ, in so uniting himself with his disciples. They also desired me to give them instruction in regard to prayer. I told them we did not always know what we should pray for as we ought, but that the Spirit helps our weakness, and begets in our hearts the desires which we should make known to God; that we are under obligation to render thanks for what he has done for us, and to praise him for his continued goodness; and we have need to ask pardon for all our sins through the merits of Jesus Christ, and for grace to live in his fear, that we may not offend a Father so kind and loving. In fine, that we should express all our wants with submission to His will, and trusting in the righteousness of Christ. We always begin and close these little meetings with prayer.

I went to a neighboring city to visit my son who joined the army, and though I had the misfortune not to find him, I had the pleasure of giving consolation to many poor soldiers, who begged me for something to read, and they received with great thankfulness the small Testaments which I gave them.

MISSIONARY INTELLIGENCE.

Intelligence of other Societies, Home and Foreign.

TURKEY.

Mr. Green (A. B. C. F. M.) writes:—

"The community of Mooradchai has suffered some sore persecution, and even now two of the brethren are in prison on the false and atrocious charge of murder, brought against them, in order to shield their own heads, by some rich Armenians, who had procured the murder of a wicked and tyrannical priest. The community is still without pastor or preacher, and during the summer the teacher of the school was also absent, at Broosa, receiving instruction. Yet

the brethren have been occasionally visited by the pastor of the church at Bilijik, and the grace of God appears to have abounded towards them. Eight new members have been received into the church, which now numbers nineteen; and the whole number of Protestants has increased to ninety-eight.

Miss West (A.B.C.F.M.) writes regarding a monthly concert at Kharpoot:—

"After the opening exercises, Mr. Wheeler gave a most graphic and interesting sketch of the thirty-seven days' tour from which he and his associates had lately returned. At Choonkoosh, two days' journey from Khar-

poor, many of the people came an hour's distance to meet and welcome them, and crowds escorted them, triumphantly, into the city. 'Nine years ago,' said Mr. W., 'I made my first visit to Choonkoosh, in company with brother Dunmore: and we were hooted at, stoned, and at last driven from our room in the pouring rain and splashing mud of a dark night!' Now, every house seemed open to receive them, and had there been a hundred, instead of twenty-five or thirty men, they would have been amply accommodated. Here they found a large and expensive house of worship, built by the people. The men had brought all the timber by hand, a distance of from three to five miles. It sometimes required thirty men to bring one stick.—Women and children brought water and earth and stones; and what is still more wonderful, Armenians of the old church, and even *Turks*, lent a willing hand in bringing materials for this temple of the Lord. A Turk who was at the same time erecting a mosque, expressed great surprise at this; for, said he, 'I can scarcely get my work done for money, and yet the people help build the Protestant meeting-house for nothing.' Women were still busy in plastering the walls; but they hastened to finish their work that a meeting might be held there for the first time."

SIAM.

Mr. McDonald writes to the O. S. Presbyterian Board, with regard to a young convert, now nineteen years of age, whose father had put him and his younger brother into the mission school for five years. Mr. McD. says:

"The time was up some ten months ago, but they still remained. On Saturday Boon went home and told the parents that Hee had decided to be a Christian, and was to be baptized on the morrow. They both commenced crying, and the mother became very much enraged, and said she had spent all her labor in raising him in vain. On Monday morning early she came down and asked to take the boys away. I told her that as the time was out she could take the younger boy, but that Hee was now able to decide for himself. When she left she told him never to come home, and when she died, as she was now old, he should not come to the funeral, or, more literally, 'he should not look at her corpse.' This of course was very trying to him, as these people have all a great reverence for their parents. He has told me that when his mother had gone, he went into his room very sad, and opened his Siamese Testament to find some consolation.

Opening wholly at random, he hit upon Matthew x. 34, 'Think not that I am come to send peace,' &c. Having read this verse and the connecting ones, he found much consolation."

CHINA.

A missionary of the Presbyterian Board (O. S.) writes regarding the Chinese observance of New-Year's day:

"With them a frown or an angry word on the first day is an ill omen for the whole year—a good superstition that might be extended with advantage to all the rest of the days. After offering incense to their idols, they go about from house to house paying the compliments of the season.—Those of the first day are mostly limited to relatives, each individual being required to knock his head to all who stand above him on the family register. Thus it sometimes happens that a gentleman and scholar must go on his knees to a coolie—in the person of a poor laborer doing homage to the principle of seniority.

Early in the morning, Zungon dropped on his knees before me, and, knocking his head on the ground three times, wished me a happy New-Year. This mode of showing respect is not in accordance with our usage, but it is the custom of the country (as it was of Palestine) and you cannot prevent it. I might, indeed, have said to Zungon, 'Rise up, for I myself also am a man,' but alas! there was too little danger of his mistaking me for a deity. He then turned to the north, and, knocking his head three times more, paid his respects to his mother, who was in Peking, four hundred miles away."

The same missionary, being on a journey, fell in with a Mohammedan, of whom there are not a few in China. He says:

"At noon it was our misfortune to dine in a Mohammedan inn. We had with us some provisions, and only called on our host for pancakes and vermicelli. Coming in with one of the desired articles, he saw me carving a piece of ham, and, throwing himself into a theatrical attitude, implored me to desist. I consented, and was just about cutting a few slices of beef to supply the place of the *hara*, when he repeated his display of grief and alarm, and begged that I would not bring ill-luck on his humble roof by eating there of the flesh of the cow.—Amused at his earnestness, and choosing to respect his prejudices rather than take the trouble to seek another inn, I concluded to dispense with meat and make a pretty free application of butter in lieu of it. But the

poor host came in again just as I was opening my butter jar, and besought me not by any means to allow any of that animal oil to come in contact with his dishes. They had, he said, been cleansed from all such defilements five years before, and he was anxious to keep them clean. Many of his sect are not punctilious on these points; but this poor fellow was bearing a double yoke, combining the prejudices of Arabia and China."

MICRONECIA.

Mr. Doane (A. B. C. F. M.) writes from Ponape, or Ascension Island:

"With what had been done before and what has been done since our arrival, we can now claim one-half the population of the island—a population of some five or six thousand—as on our side; I wish I could say, truly, on the Lord's side. You may be surprised that I express myself thus, that we can speak of three thousand persons as turning to the side of the missionary, as giving up one at least of their ugly sins,—the use of the disgusting, stupefying, semi-intoxicating *ava root*,—as being willing to be taught by us, asking largely for books, attending more or less on what of schools we have, bearing quite patiently reproofs for evil, all praying much, and taking part in meetings—both speaking and praying, and yet feel doubtful as to calling them children of the Lord. I trust many of them are such—that the change is not one outwardly alone; but you know so much of native character that my remark may not, after all, seem so very strange. But leaving out of view the question as to how radical this change is, a work has been done here of thrilling interest; one over which the churches at home may warmly rejoice, and over which, I trust, the blessed spirits above do sing new hallelujahs."

Mr. Sturges writes from the same island:

"Several high chiefs have already died, more will soon die, and it is startling to the heathen party that their *priests* seem to be specially marked. Quite a number have died, and now the only remaining one of the highest class on the island is dying, in great neglect and want. A few years ago, his order brought the highest chiefs to his presence, and he was feasted and honored as the embodiment of the Great God. Now, his calls and threats are like the Pope's bulls, very laughable. This high priest claims the honor of having sent the wind that blew down our meeting-house at Aru; and he says if he dies he will send a storm to blow down the island!"

At a later date, Mr. S. adds:

"The high priest, of whom I spoke as the 'incarnation' of the deity, is dead, and no one mourns his death. He left word that he should send a wind to blow away the island, but I see no signs of any one putting extra posts to their houses, fearing the storm. The priest's brother, who succeeds him as chief of the place, has sent over asking for a Christian teacher; and a good man and his wife have gone from a neighboring tribe."

On the subject of preaching tours, Mr. Sturges says:

"We have just come home from one of these tours, having spent seventeen days in visiting among our people; and though the pen we built around our bed did not always secure us from older claimants to our corner, such as pigs and dogs, and though Mrs. Sturges was often thronged by eager crowds of women when she most needed rest, yet we had a good time, and much wanted to remain longer."

OUR OWN CONTINENT.

The Rev. Mr. Moore writes from California to the "Home Missionary":

"I do not think that our brethren at the East have, as yet, begun to realize the importance of the movements going on to connect us with the far East by means of the new line of steamers, to sail so soon for China. Chinamen love California. They love to stay here. Already we have in this State about 60,000, and 20,000 more are either on their way from China, or are soon to start. With the opening of this new channel of communication, they will come in great numbers. What will be the effect upon us? They are excellent imitators, and pick up knowledge very readily. They will soon learn, in China and Japan, that the United States has room for them, and that their condition will be improved by emigration.

Now, who can tell what will be the effect of this influx of the worn out millions of foreigners who shall crowd to our shores? Are our religious, social and political institutions strong enough to stand the shock? Already, the mother of harlots—the church of Rome—is on the move for them; they are to come to this country to renounce one kind of heathenism simply for another?—God forbid that the Christian church should suffer these poor starving, perishing souls to come to her door for bread, and send them away to feed on the husks of the Romish church?"

An Episcopal Missionary writes from Kansas to the American Church Missionary Register:

"How much missionary effort is needed here may be illustrated by the following incidents: A man was reproved by a neighbor for doing on the Lord's day what in New-York he would have reproved another for doing. His reply was, 'Sunday has not crossed the Mississippi yet, and 'twill take it some time to get so far West.'

Another man, who had recently come into the State, was mildly reproved by a missionary for his shocking profanity.—Death soon after came and took away the child of the blasphemer, and extorted the confession that, three years ago, he was a communicant. He has now returned to a better mind."

MISCELLANEOUS.

A PRESS of matter has crowded out our reports from the Home Field. Rev. Mr. and Mrs. Sadd have continued to labor faithfully and successfully. So trustworthy are they deemed by the public authorities, that large sums of money and coal were put into their hands for distribution, during the winter, among the poor of Louisville. We are sorry to learn that they have been overtasked and somewhat broken down by their labors.

FAITHFULNESS—A Sermon, by the Rev. W. H. H. Murray, of West Meriden, Connecticut. New-York: pp. 20.

It is not often that we notice sermons or quote from them. When a meteor flashes across the horizon, one is forced to stand still, and gaze not only, but rivet the attention of others. We urged Mr. Murray to print this discourse, assured that it would do good. While on its surface are beautiful ripples and undulating waters, that sparkle in the sunlight for all, in its depths are choice pearls for those only who will dive to get them. Faithfulness to our nation, to our covenants, to our inward life, and to the promptings of immortality, are some of the points treated. We can but quote a paragraph or two:

"The success of a man's life, as well as the success of a nation's, is measured, not by what he gets outwardly, but by what it adds to him inwardly. The beauty of a rose lies not in its encasements, but in the delicacy of its leaf-tinting and the delicious sweetness which rises out of the blushing bosom of it. So with man. It is the color and fragrance of his nature within, and not the quality of his surroundings, which compose his real glory and charm. And all our

doing and thinking should be studied and valued in reference to what they add to us inwardly. Daily should the sun ripen some new cluster of graces in us, or deepen the rich tints of those already matured. The heart of man, like an arbor, embowered by his clambering thoughts and trellised with his imaginations, should get more odorous with fragrance and laden with pendent ripeness, with the passing of every sun.

* * * * *

Rightly considered then, the thought of dying is not a sedative but a stimulant. It does not repress, but impel. It does not cause one to shrink back, but to leap forward, for whether we run into darkness or sunlight, nothing can be gained by lagging, and what may we not miss? Is not a day in the mansions above better than a year in the houses men build, and would not he be a loser who tarries? But who can tarry? Are not our very hairs numbered? Is not our last breath known to Him, out of the life of whose nostrils we came, and are, and shall be?

* * * * *

My friends, it may be that to some of us a great blessing, as we thought, did some time come and put its arms about us; but even as it pressed us, and we felt its heavenly warmth, it vanished and left us lone; and some do stand to-day, and ever will, stretching out hands for what will never come back. Farewell, sweet hope! farewell, bright dream! The harness and the battle now, the good of men and God's high glory, until this breath is spent, and, scarred with many a wound, the unknown fighter gently falls on sleep. Build monuments for others. But over him who suffered much, did long for much, and was not satisfied

did bless the world, he might have hated ; did triumph over temptations his very greatness gave birth to, and alone made possible, erect no stone, fashion no mound. The angels note his resting place, and in God's Book his name is somewhere written down. In Heaven's wide range, for such there surely is a place. Within the dim unknown, where crowns are found for many, a crown must be for him. Swift be thy coming, death, and deep thy chamber, grave, for all whose natures hope and have not, and having not are pure. O God, be good to such. Cool Thou their fevered blood, strengthen them to hide, and to be hidden until the mantle they would fain be folded in, falls on them, and their weary features, settling to a smile at last, reveal the longed for and the long delayed repose."

Those wishing a copy can procure it by sending 25 cents and a stamp to J. Scudder, 156 Chambers-street, New-York City.

THE ARCHBISHOP OF NEW-YORK.—Twenty years ago there was but one Archbishop in America, and he was at Baltimore. Now there are twenty-two, and more are to be made. The present Archbishop of New-York is quite unlike Bishop Hughes.—Hughes was violent, defiant, an agitator, a controversialist, a bold defender of his church, an open assailant of all who opposed it. Archbishop McCloskey is quiet, unobtrusive, noiseless in his rounds, seldom speaking against Protestants, and in all his public addresses conciliatory to the erring fold. Yet it is said that the diocese was never as prosperous, never so many converts, never winning to the fold so many from other faiths. His great *forte* is education. And the groans of the Ritualists at the aggressions of the Catholic Church among their number, prove that Ritualism is the stepstone of the Papacy, and that the wiles of the Jesuits are quite as successful as the bold assaults of the theological gladiator.

THE BIBLE IN PORTUGAL.—The British and Foreign Bible Society have received encouraging information in regard to the circulation of the Scriptures in Portugal,

and the increasing readiness of the people to buy the sacred books of the Society's colporteurs, regardless of the displeasure of the priests and others. At one place, where they sold many books, a priest undertook to debate with them in the public square, alleging they were 'bad books.' 'A large concourse of people soon assembled round us, and the poor priest was greatly humbled, for, in his sight, everybody bought Bibles and Testaments, and even, in the evening, came to our lodgings to buy more. Yesterday, however, the Administrador sent for us, and sent us, with a letter from himself to the Dean, who asked us for our books, and said that he would give us an answer presently. In a short time he gave us his answer in writing, and bid us return to the Administrador. The Administrador told us we might continue selling our books, as there was no harm in them."

A GREAT OPPORTUNITY TO BE IMPROVED. Permission has been given by the French Imperial Commission to the Bible Society of France to have its stand in the park surrounding the Paris Exhibition. The Bible Committees of England propose to unite in the movement, and to make the occasion one for the wide distribution of the whole Bible or the New Testament in many different languages. It is thought that some 2,000,000 copies may thus be disposed of, and the sum of \$30,000 is now being raised by subscription in England to aid in this enterprise.

ROMISH INTOLERANCE DEFENDED.—The New-York Tablet, having found that the facetious treatment of the subject of the suppression of Protestant worship in Rome did not have the effect intended, but only served to increase the indignation and disgust with which the action of the Pope has been received, returns to the subject, and attempts, by argument, to sustain the high-handed proceedings. But the task is a desperate one, and for American readers the simple recital of its arguments would suffice for their refutation.—*Obs.*

WILLIAM, King of Prussia, is to be the Emperor of Germany.

GOING CELEBRITIES.—The New-York Tribune says that some Baptist clergymen in New-York have the design in view of bringing the Rev. Mr. Spurgeon there during the anniversary week. It is also said that the High-Church party among the Episcopalians have a similar design with no less a notability than the Rev. Dr. Pusey.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF FEB. 1867, TO THE 1ST OF MARCH, 1867.

NEW HAMPSHIRE.

Portsmouth. Charles E. Meyer.....	25 00
Rindge. Legacy of Mrs. Mary K. Con- verse by Eliza Kimball.....	100 00
Haverhill. Perley Ayre to make himself a L M.....	30 00
Exeter. S. A. Rowland.....	4 00
Derry. 1st Cong. Ch. to complete L M for Jos. Montgomery.....	25 00

MASSACHUSETTS.

N. Wrentham. A. B. Peffers.....	8 00
Northampton. Jared Clark.....	10 00
Dedham. 1st Church and Cong.....	79 58
Braintree. 1st Church and Soc.....	23 00
Chelsea. Rev. Dr. Copp to complete L M for Rev. Sam'l E. Herrick.....	10 00
W. Newton. Mrs. B. C. C. Parker for a Christian Literature in Mexico and S. A.....	20 00
S. Reading. Cong. Church and Soc'y for L M of Rev. Cha's A. Bliss.....	38 17
S. Dedham. Cong. Ch. and Soc. for L M of Rev. J. P. Bixby.....	60 00
Charlestown. Mrs. N. A. Littlefield for Miss Rankin's field.....	10 00
Franklin. Mrs. H. O. Phipps for a L M of Dan'l S. Coolidge.....	30 00
N. Andover. Cong. Ch. and Soc. for L M of Dr. O. O. Davis.....	33 44
Tewksbury. Cong. Ch. and Soc.....	25 69
Worcester. Central Ch. and Cong.....	56 17
Wilmington. James Skilton.....	25 00
Newburyport. Miss F. B. Bannister.....	50 00
Foxboro. Orthodox Cong. Ch. and Soc.....	40 00
Melrose.....	110 00
Medway. 1st Cong. Ch. and Soc.....	26 87
Woburn. Of which \$5 ea. from Dr. E. Cut- ter, Mrs. S. Dow, G. R. Gage, & Dea. T. Richardson.....	101 17
Long Meadow. Gen'l's. Benev. Ass'n.....	61 40
Chickopee. 1st Ch. and Cong.....	9 70
Springfield. 3d Ch. makes. G. L. Bliss L M.....	38 53
1st Ch. makes Miss Louisa Dickinson & Warren J. Ly- man L Ms.....	69 00
" Olivet Church.....	12 90

RHODE ISLAND.

Pawtucket. Friend.....	25 00
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CONNECTICUT.

New Haven. For Christian Literature for the Spanish Am. Rep's.....	2 00
Meriden. 1st Cong. Ch.....	129 33
Stratford. Col. G. Loomis U S A.....	5 00
Plantville. Cong. Church, Rev. Wm. R. Eastman L M.....	52 56
Rockville. 1st Ch. in part.....	50 00
" 2d Ch. Rev. Asa S. Fish & Geo. Maxwell L Ms.....	74 85
E. Hartford. Cong. Ch. & Soc. Rev. T. J. Holmes L M.....	39 57
Southington. 1st Cong. Ch. to make Geo. E. Lewis L M.....	30 33
Farmington. 1st Cong. Ch. & Soc.....	57 35

NEW YORK.

N. Y. City. 7th Pres Ch by J. H. White.....	46 10
Walton. Cong Ch. balance.....	8 00
Warsaw. Pres Ch to make Rev. J. E. Nassau L M & part L M for N. Dean Fisher.....	42 78

Ogden. Pres Ch to complete L M of Rev. A. M. Thorburn.....	22 38
Mount Morris. Pres Ch to complete L M of M. H. Malbie.....	15 80
Astoria. Ref'd Dutch Ch.....	37 00
New Haven. Pres Church by Chester B. Wells, Tr.....	8 20
N. York. Jos. McKey, for Italy.....	10 00
Brooklyn. A. Friend.....	1 00
Stafford. Hugh Hammond for Ch'n Lit- erature.....	10 00
Williamsburgh. S. 2d M. E. Ch add'l by Rev. C. D. Sing.....	5 00
So. Argyle. U. P. Ch to make Rev. J. H. Andrews L M.....	31 00
Chester. Pres Ch by J. G. Clark, Tr.....	31 00
Nyack. S. School of Ref'd D. Ch to make Dan'l D. Smith a L M.....	30 00
N. Y. City. "A Friend".....	5 00
Cambridge. 1st Pres Ch.....	2 00
New Paltz. Ref'd Dutch. Ch. by Rev. P. Pottz.....	16 78
Port Richmond. Ref'd D. Ch. Quarter- ly Col. by A. C. Wood, Treasurer.....	20 18
Sayville. Rev. H. Clark add'l for L M.....	3 00
Albany. 2d Pres Ch by Galen Balchel- der, Tr.....	214 00
Brooklyn. Jacob Campbell to make Rev. Cha's S. Robinson, DD, a L M.....	50 00
N. Y. City. F. Sturges.....	10 00
" Jas. Frazer.....	30 00
" Mrs. Robt Hoe L M by her husband.....	30 00
" Barret Van Aukun.....	10 00
" Crowel Adams for Mexico.....	100 00
Williamsburgh. S. 2d St. M. E. Ch to make Mrs. Helen Brady and John H. Doughty L Ms.....	61 05
N. Y. City. U. Pres Ch. Jane St. for Rev. Mr. Moorehead's field, It'y.....	40 55
" Balance in full of L M for John McClennan.....	6 60
Williamsburgh. N. 6th M. E. Ch.....	9 75
Kartright. Benev. Ass'n of 1st Pres Ch by E. T. Gibbs, Tr.....	2 00

NEW JERSEY.

Jersey City. Wayne St. Ref D. Ch. by H. J. Hough, Tr.....	57 00
Newark. S. School 2d Pres Ch for Rev. Mr. Constantine.....	30 00
Perth Amboy. Pres Ch by Rev. J. A. Little.....	5 65
Kingston. Pres Ch add'l which makes Rev. Edward Wall a L M.....	42 50
Absecon. Rev. C. T. McMullen.....	5 00
Princeton. Rev. Dr. R. Taylor.....	10 00
Newark. Stephen Peabody & Richard A. Peabody L Ms by their father.....	60 00
" Marcus Sayre.....	10 00
New Brunswick. Monthly Concert in 2d R'd D. Ch to Rev. O. H. Hazard L M.....	44 85
Orange. 1st Pres Ch by Geo. Lindsley, Tr.....	100 00
Beverley. Pres Ch by John T. Hender- son, Tr.....	15 44
" Wm. B. Hayward L M.....	30 00

PENNSYLVANIA.

Uniontown. J. W. Barr for Ch'n Litera- ture in S. A.....	5 00
Buchanan. Rev. J. T. Edwards & wife.....	2 00
Philadelphia. Anna Graham.....	1 00
N. & Southampton. Ref. D Ch.....	4 30

Greensburg. Cash	1 00	St. Louis. Moreton \$2 ea.; Mrs. Burns	
Eldersridge. Pres Ch which makes Rev.		\$1 50.....	53 50
A. Donaldson DD. L M.....	30 00	" Messrs. Wade, Jennings,	
Indiana. U. P. Ch add for Rev. Mr. Moore-		Scott, Champlin, Keady,	
head's Field, Italy.....	13 60	McLanahan, Horton, Teas-	
Chestnut Hill. H. J. Williams.....	10 00	dale, Austernel, Bryan,	
Germantown. Dr. Weaver.....	10 00	Withington, Teasdale, Ja-	
" Cash.....	2 00	cobs, Breckinridge, Nel-	
Norristown. Rev. Mr. Rolston.....	10 00	son, Trever, Dickinson,	
Murray. Mrs. Risk for Miss Rankin's		Conklin, Mrs. Stone, Man-	
Schl \$1, Ch'n Literature for		nny, Weaver, Waters, Tan-	
S. A. \$1.....	2 00	dy, Stagg, Scott \$1 ea.; A.	
Phil'a. S. Colwell \$30, Byard \$20, Corne-		Pohl, Mrs. Fairchild 50c ea....	26 00
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ter, Hodge, Gillette, Worne,		support of Italian S. Sch'l	
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Wigton, Perkins, Taber, Van-			
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sick.....	4 29		
" Zion M E Ch New Year Col.....	6 10		
MARYLAND.			
Baltimore. St. Mark's Luth. Ch. add.			
which makes Rev. C. A.			
Stark, L D.....	22 00		
MISSOURI.			
St. Louis. Olive St. Christian Church.....	7 00		
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DD. L M \$50, Messrs Bro-			
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stitutes Thomas W. Tur-	
ner, Henry F. Blount, &	
C. C. Tyrrell, MD. L Ms....	92 11
" Vine St. Pres Ch. which	
makes John Grant L M....	33 70

OHIO.

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complete L M of Rev. A.	
Newton, DD., & balance	
for L M. A. A. Read.....	28 11
" M. Epis. Ch., O. E. Penne-	
well, E. D. Morehouse, N.	
Wooster \$2 ea.; others	
\$2 70.....	8 70
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J. S. Converse \$10, Rev.	
Dr. Aiken, Mrs. Aiken,	
N. Sackrider, Geo. Mag-	
gatt, J. F. Clark, Dr. E.	
Cushing, L. Wick, E. H.	
Potter \$5 ea.; Ely, Ray-	
mond \$4 ea.; H. Wick	
\$1, which makes Rev.	
Mr. Atterbury, DD. A L	
D., & F. C. Keith, T. D.	
Crocker, Mrs. E. Wed-	
dell, L Ms.....	184 00
" 2d Pres. Church, Messrs.	
Handy, Hart, Beckwith,	
\$10 ea.; Curtiss, Hatch,	
Morgan, Gaylord, Mat-	
ther, Howes, \$5 each,	
others \$8, which makes	
with previous contribu-	
tion Rev. T. H. Hawkes	
DD, A L D, and T. P.	
Handy, Wm. Hart L Ms....	68 00
" Mrs. M. A. Walworth to	
make herself a L M.....	40 00
Westminster. Pres Ch.....	3 21
" 2d Baptist Ch. which	
makes Rev. S. W. Dun-	
can, and in part Wm.	
Christholm L Ms.....	55 05

MINNESOTA.

St. Peter. Eliza W. Marshall.....	2 00
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T H E

CHRISTIAN WORLD.

VOL. XVIII.

MAY, 1867.

No. 5.

WHAT ARE WE DOING FOR OUR RELIGION?

WE have been informed that some of the readers of the "Christian World," after perusing the leading article in the March number, from the pen of Dr. Eddy, were constrained to ask, "If these things are true, what is the use of striving against the aggressive movements of Rome?" We are truly sorry that this article should have produced such an effect. It was certainly not meant. Macaulay wrote to arouse England and sound the alarm. Dr. E. quoted him and added words, not to dishearten, but to stimulate—not to discourage, but to awaken to new effort. Is it not a fair question to ask, would not Rome have accomplished more if the little that has been done by Protestants to thwart her endeavors had not been done? Contrast the efforts of Rome, as a propagandist in this country, with the efforts of Protestants, and we think we shall come to the speedy conclusion that we have not done all that we could.

Rome saw that her power in countries where she had ruled with an iron sceptre for centuries, was fast slipping from her grasp,—Italy, disenthralled almost in a day, evangelical religion dotting the whole territory, and Rome besieged in her own castle, France throwing off her yoke and rebelling against Rome's government—and so with Mexico, and so too, to a wonderful extent, in most of the South American Republics. What shall she do to regain her prestige? She sent her missionaries to heathen lands, but there they met with a terrible rebuff. The heathen crossed their fingers and said, "We worship idols, you worship crosses. You are our twin Brother. Why should we leave one form of idolatry for another?" She then cast her eyes towards shores where liberty reigned, where each man is allowed to worship God according to the dictates of his own free will with none to frighten—none to compel. In England, she saw her opportunity in the Established Church, given to forms and ceremonies. Let us attack this weak point, said she, and decreed to do it. She worked upon

the clergy. She encouraged them to High Churchism, to introduce candles and vestments, the ritual and the chasuble. Well done, said Rome, and her countenance became radiant with joy.

America was another field,—a young nation possessed of land enough to feed the whole world—and into it Rome poured the millions of her starving subjects ; and along with them, sent her best educated, most attached priests. For years it was slow work, and she had full time to study her policy. She saw from the beginning that she could not follow the course she had pursued in lands where ignorance, and superstition as a consequence, reigned. She must change her mode of operating. Not the Cross in one hand and the whip in the other ; no, that would not work ; she must become all things to all men. She must be your most humble servant. She must wash your feet and wipe them with her hairs, and thus show herself *Christ-like*. She must not demand ; she must coax and entreat. And this policy she pursued for years, until she increased in numbers and power. We now begin to hear demands and commands, you must and you shall. How came this ? She watched her opportunity, it came at last. The land was suddenly involved in a terrible conflict. All eyes and all hearts were turned from everything else, to the mighty hosts arrayed against each other. Every patriot's and every Christian's whole study was : How shall we save our beloved land from dismemberment ? Now was Rome's time. She poured in her votaries and her treasures. She concentrated her efforts in large centres. She put up her magnificent cathedrals and churches. She hired the best musicians, and discoursed the sweetest of harmonies. She dazzled with her splendor, and enchanted with soul-enrapturing song—She bade her priests preach orthodox sermons, and keep the iniquity of her system behind the altar. She sent her sisters of charity into our hospitals, and her priests into our armies. Thus has she enticed and bewildered the unwary and the ignorant. She has done more. As she became numerically great by immigration, she offered her votes to those who would grant most. She has thrown herself into one side of the scales, and they begin to oscillate. Need we wonder, then, that she has accomplished much ?

Now, what have we done ? Comparatively little ! Rome, as we have said, has arrayed herself here in shining garments and gorgeous trappings ; but she has taken good care to cover her ugly face and dark designs with an impenetrable veil. What efforts have we made to tear this veil from before her, and make public her intentions ? What bulwarks have we raised in the way of her aggressive movement ? What castles have we built, and proclaimed, Thus far thou hast come but shalt come no farther ? Protestants send their children to Romish

schools on the plea that they can learn music and French better. Manufacturers give their money to build Romish cathedrals, pleading that their workmen will leave them if they do not do so. Millionaires go to Mass because it is so splendid ; yes, and because it is becoming fashionable. These are sad truths, but they must be told. We might go on and enumerate others, but enough.

And yet, notwithstanding all this, we do not believe our Lord will deliver this land, this blood-bought, blood-saved land, into the chains of a slavery worse than that from which the poor freedmen have just escaped—no, no ! And why ? Because up to this time, Rome has carried false colors ; now, she begins to unfurl her own banners and claim what she hitherto begged for. Because eyes are being opened which have been long closed to her encroachments. Because her sands, if we read our Bible aright, are nearly run out, and because we believe Christ's Church will take care to see that she is dressing herself for her funeral.

The Church of our Lord in this country, ashamed of what it has done, will, we are sure, arise and arm herself for the contest. Oh ! should she not be ashamed at the little she has done ? Look at the millions Rome is spending to entice and capture ; and then at the paltry sum given by Protestants ! Look for instance at the condition of this Society, formed of all the evangelical denominations in the United States. We are at work in Italy, in France, in Greece, Mexico, South America and the United States, and yet with all our pleading, we have been able to raise scarcely one hundred thousand dollars a year for the conversion of the Roman Catholic world. Societies plead for the heathen, and millions are freely given. We are glad of it, and wish the sum were larger. When we, however, ask, alas ! a cold shoulder is given. Never have the directors of an institution worked harder ; they are men well known ; they give much of their time most freely. They have introduced additional working men, new laws, new energy and new life, and appeal to the public in the name of their Master. The field is open, open everywhere ; our efforts, the little that we could do with the means granted, have been abundantly blessed of God. Read the letters from Italy, Greece, Mexico and South America, and this will appear ; and yet we are crippled, crippled on every side for want of money.

Christian friends, do not be discouraged ; Rome does not succeed to the extent that efforts put forth by her would seem to show. She does not have the power over mind and conscience that she desires and seeks. As Dr. Storrs truly said, when the Archbishop tells a hundred thousand men, You must not go to the Park, they go. The great Fenian movement has become, to all intents and purposes, a secession

from Rome. She tried to control it ; she threw in her priests with the hope of directing it, but to no purpose. Then too, the very truth that she has been obliged to preach, is beginning to have its effect. Look at some of those who have become her perverts ; Dr. Forbes, Rev. A. Riedel, and others. With what loathings they have turned from her bosom ; with what trumpet tongue some of them warn those on the road to Rome. Look too at the children of those who came to our shores Romanists. How many of them seek a holier, a purer shrine at which they may worship ?

If we had not a single encouragement, would it not still be our duty to work, and give, and pray ? But, blessed be our God, He has not left us without hope and witnesses. Only this winter a colony came from Italy, of many souls, every one a convert from Rome. They came bringing their evangelist. They have gone to the West. These were the fruits of the labors of this Society ; we shall have many more. They have known what it is to be under the tyranny of Antichrist, and never will they put their limbs again into shackles.

Brethren, help us, give us, pray for us, and with every energy God has granted us, we will work for the religion you and we so dearly love.



THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE FIFTH.

IT WAS necessary to impose some chastisement on the eternal conspirators against the national independence, on those who had filled the dungeon with worthy Mexicans, on those who had erected scaffolds to murder even the physicians of the liberal army, and on the following day had hailed the conqueror with welcome, and covered him with garlands of flowers. It was necessary to satisfy public justice, and to reconcile punishment with Republican magnanimity. The extremists, who are always the victims, would have desired a terrible retribution ; the laboring classes knew their enemies well, and understood that they would soon have to return to the mountains, and fight in defence of their country, unless they displayed an energy proportioned to so great a crime. At last the heart spoke ; resentments were silent, and not a single drop of blood was shed. The prison of the conspirators was opened, that of the enemies of the public power, the ministers of the oligarchy, the blood-thirsty generals and the seditious priests ; and rather to save them from the popular wrath than to visit them with condign punishment, the most notable of them were banished, as bitter enemies of public liberties and the institutions of Mexico.

What is exile to him who takes with him the treasures of his native

land to any part of the world he pleases ? What is exile to those who have no country, or who have it in Rome, or who wish to have it in the dominions of the kings of Europe, under the shadow of transatlantic thrones ? And what, finally, is exile to those who are going to turn to their own advantage even that position, by forging chains for the country which has expelled them from her bosom ?

The Republicans and Progressionists understood all this perfectly, but they did not know how to erect scaffolds. They have not learned, neither wish to learn, how to shed the blood of their brethren. They love the Bible ; and have seen that God did not kill Cain. They love the Gospel, and have seen that Jesus Christ endured Judas with patience and left him to his own remorse. The progressive Republicans established the inviolability of human life in their constitution.

The bishops intrigued in Europe and showed to Napoleon Third a rich country which they had undertaken to weaken, by making it bleed and harassing it during half a century ; they pointed to him the colossus of America given over to civil war ; they wakened the ambition of old Spain, with the idea of recovering her lost territory ; they had communications with the Pope ; the religious question was about to be solved, and that of races, about which nobody cared, found zealous defenders.

The projects of the Romish clergy had been long known ; the consequences of their labors and their complicity with the Pope were understood. That tyrant had already fulminated excommunication against the closing of the convent of St. Francisco, in the interior. A conspiracy, with terrible and sanguinary plans, had been surprised, which fortunately failed. In the consistory of the 15th of December, 1856, the laws of reform had been declared null, which suppressed the privileges and prerogatives of the priests, and the laws which nationalized the property of the Church, the government of Mexico being anathematized, and all who obeyed their decrees. These measures are known to the American people, and have been published in their newspapers and religious magazines.* The Pope ordered the Romish priests to protest against the laws of their country, and not to take the oath which was prescribed, and authorized them to make any demonstration whatever that might tend to recover the so-called rights of the Apostolic See.

Was there ever greater impudence than that of the bishop of Rome ? Could there be a greater misfortune for Mexico, than the existence of that priesthood, the destroyer of peace and order, and the only power which has insulted the government and sold the country ?

The priests in the pulpits repeated, word for word, the threats of

* See the Magazine of the American and Foreign Christian Union, April, 1857.

the Pope ; and society was alarmed by the anathemas, which impressed a large portion of the people, who had anything to do with the government, either directly or indirectly. When the Constitution was promulgated, many public employees refused to swear to obey it, and consequently they were deprived of their offices ; but the avaricious and intolerant priests made no provision for their destitute families. The Constitution only secured the rights of man, and protected society ; proclaimed the independence of the state, and allowed men to worship God as they pleased, instead of converting the government into a police of the Church of Rome.

The Constitution of 1857 does honor to Mexico, and besides, allowing future generations to reform it, on performing certain formalities, its authors showed that they did not consider themselves infallible, like the Pontiff of Rome, or wish to impose their opinions on posterity, like the priests of Mexico.

After taking care of the Apostolic conduct of the clergy in Mexico, it is proper to inquire whether, at least, by example, if not by precept, they inspire their flock with good customs.

The life of a priest in Mexico is a very worldly life ; and he is not occupied with his spiritual mission, except, as has been seen, to misguide his people. Many of them have been the heroes of riotous and scandalous scenes ; but the greater part are hypocrites and prefer silence and darkness to movement and light. They almost always distrust Providence, who takes care even of the sparrows, as they say with open irony. Like their church, they amass money with untiring zeal, and become rich individually and collectively. The bishop thinks himself a God on earth ; and the canon scarcely yields to him in pride or arrogance ; while the priest feigns modesty, to make his way among them, and flatters them for favor. The monk is a glutton, passes through all kinds of humiliations ; has no education, and possesses all the vices natural to a sedentary life, developed by his monastic habits. He has the gout, and his stomach swells to an enormous size. Some of the monks drink the most intoxicating liquors. Of course what the public say of them may be taken for truth in general ; that they enter their monasteries without being known, live without being beloved, and die without being regretted.

One of the reasons which the Mexican clergy have for favoring celibacy, is the aversion which they have for the family, because a family would attach them to the country, and make them begin to contract duties and engagements with it.

The priests of the Romish Church, as is well known, to be ordained are required to take an oath of chastity, of voluntary poverty and a life of obedience. Nobody, however, can believe in such vows ; and

the perfectly sensual and worldly lives of the ecclesiastics are a protest against them.

In a multitude of cases, priests have disturbed the peace of families ; in a multitude of cases those pastors have abused the trusting members of their flocks. Appearances have generally been saved ; and parents, from the fear of the conflicts with the powerful influence of their enemies as well as to avoid the public disgrace of a daughter have preferred to dissemble her ignominy. The offspring of those abound in Mexico, who naturally, in mobs and insurrections, defend the rights of the Romish Church, in obedience to the doctrines taught by their fathers.

The curates of souls are a species of feudal lords, with habits still more corrupt than the friars of the convents ; enemies of matrimony, but partizans of polygamy and clandestine criminality. Wretched is the father or the husband who undertakes to avenge an injury of this kind, specially during a few years past ! The whole parish will rise against him to defend their respectable curate, who thus finds himself outraged by a parishioner. A curate disposes like a king of the life and the honor of his parishioners, and acts as he pleases, and in every possible manner. Many of them have changed the hyssop and the holy water for the horse and musket of the *guerrillas*, and although the priests generally appeal to the doctrine of the councils to support their demands, they entirely forget them in their vengeance and their vices. Nobody remembers that any curate has ever been degraded or excommunicated, who like that of Zacapoaxtla has gone to the mountains to kill Republicans and to be the scourge of the defenceless villages, and their fair inhabitants. Never has been seen a more detestable being than such a priest rushing to the field ; but it is done by many of them ; and from the bishop down, it is thought very worthy of them ; they are eulogized, and when they die, they receive the honors and apotheosis of martyrs. On the other part, when a liberal dies, they deny him an ecclesiastical burial. Nay, more : the priests have dug up the corpses of Republican chiefs buried in Catholic cemeteries, carrying their anti-evangelical hatred beyond the tomb !

We shall close these articles with a few words on the converted priests.

From the time of the promulgation of the Mexican Constitution, and the passage of the Reform Laws, far from diminishing the number of those who believe in the noble destiny of the human race, who are to live free and unconfined, to improve and increase and be happy, until Omnipotence shall prepare them for higher ends, far from diminishing the number of such believers, they have greatly increased them.

Persecution and anathemas have not deterred those bold hearts from

breaking their spiritual chains, throwing off the yoke of error, and powerfully contributing to tear off the mask of imposture.

A great number of priests, since the year 1857, have begun to preach the pure, evangelical doctrine, and to oppose error, fanaticism and superstition. The truth, therefore, has some apostles in Mexico, who have proceeded from the Church of Rome. They have not shrunk from martyrdom, nor from the vengeance of the Catholic priests. They have not feared the Jesuits and do not fear them.

The churches of the United States have seen some of them, and it is sure that many will follow their footsteps, when the ridiculous throne erected in Mexico shall fall into ruins. Its rubbish cannot be preserved by the favor of Napoleon the small, whose troops have stifled public opinion. That day is very near ; it will arrive in spite of the tyrants of Europe, in spite of Pius Ninth and his party ; because right and justice are more powerful than robbery and piracy and the adventures and assaults of those who seek to restore the Divine right of kings : because foreign intervention and monarchy in America are as false as the miracles in Mexico.

The hour of Reformation and progress will be sounded in that country, and that people shall enjoy civil and religious liberty, evangelical brotherhood, liberal instruction and all the benefits of truth and light.



A SHORT DEMONSTRATION OF THE INIQUITY OF POPERY.

IN the front of the Douay Bible, published with the approbation of Bishop Hughes, in the city of New York, we find this

“ADMONITION.”

“The Scriptures, in which are contained the revealed mysteries of Divine truth, are undoubtedly the most excellent of all writings : they were written by men divinely inspired, and are not the *word of men*, but the *Word of God* which *can save souls*, 1 Thess. ii. 13, and James i. 21 ; but then they ought to be read, even by the learned with the spirit of humility, and with the fear of mistaking the true sense, as many have done. This we learn from the Scripture itself ; where St. Peter says, that in the epistles of St. Paul, there are *some things hard to be understood, which the unlearned and unstable wrest as they do also the other Scriptures to their own perdition*. 2 Pet. iii. 17.

“To prevent and remedy this *abuse*, and to guard against *error*, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages without the advice and permission of the pastors and spiritual guides whom God hath appointed to *govern His church*.

Acts xx. 28. Christ Himself declared, 'He that will not hear the church, let him be to thee as the heathen and the publican.' Matt. xviii. 17.

"Nor is this due submission to the Catholic Church, (*the pillar and ground of truth*, 1 Tim. viii. 15,) to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning. The ignorant fall into *errors* for want of knowledge, and the learned through pride and self-sufficiency."

Here, then, is a *full* admission that the Catholic hierarchy actually prohibit the people from reading the Scriptures "which can save souls." The ignorant must not read, because they have *too little* knowledge; the learned must not read, because they have *too much*!! But if any are allowed the privilege, it must be with the "advice and permission" of the priests. We know how pertinaciously they deny the charge which Protestants have preferred against them; but here is proof from their own Bible, as permitted to be published by Bishop Hughes.

One would suppose that these holy custodians of the word of God, who profess such anxiety lest it be perverted to the perdition of incompetent readers, would themselves be exceedingly cautious lest they might fall into the same sin, or become in any way false guides to their flocks: most certainly, that they could not willfully, craftily and wickedly mutilate that Word, and teach their people that their forgeries are the truth of God. Let us see:

In this Douay Bible, Ex. xx. 4, 5, the *second* commandment is thus rendered, "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above; or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands to them that love me and keep my commandments."

I now turn to BUTLER'S CATECHISM, "recommended by the four R. C. Archbishops of Ireland, as a general catechism." Published in New York, by the Catholic firm who issued the Douay Bible. And read "Lesson 14, on the ten commandments."

Q. Say the ten commandments of God.

- A. 1. I am the Lord thy God, thou shalt not have strange gods before me, etc.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother.

5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods. Exodus xx.

The iniquity of Romanism is clear as day. Here the law of God, by these Holy custodians, is thus mutilated. They *leave out the second commandment* entirely, to save their image worship and adoration of saints with other forms of idolatry, and *cut the tenth into two* to make the number good!!!

Thus, out of their own mouths, by the evidence of their own press, the Romish priests are convicted of perpetrating an outrage upon the law of God in their general catechism, to be taught to their children, as the true version of it, from Exodus xx. We hazard nothing in saying that this single act is a demonstration that nothing is too bad for Popery to do, in the whole catalogue of possible sins, when she has a purpose to gain. And what is it, in this instance? Clearly to keep the evidence from their deluded victims, that the Bible condemns their idolatry as a flagrant violation of the law of God, which they pretend to guard, with all other Scriptures, from the errors that might possibly arise to both the ignorant and the learned, should they read them without their watchful care and kind permission. W. G. R.

CHILDREN.

Harmless, happy little treasures,
Full of truth, and trust, and mirth,
Richest wealth, and purest pleasures,
In this mean and guilty earth.

How I love you, pretty creatures,
Lamb-like flock of little things,
Where the love that lights your features
From the heart in beauty springs!

On these laughing, rosy faces,
There are no deep lines of sin—
None of passion's dreary traces,
That betray the wounds within;

But yours is the sunny dimple,
Radiant with untutored smiles;
Yours the heart sincere and simple,
Innocent of selfish wiles;

Yours the natural curling tresses,
Prattling tongues, and shyness coy,
Tottering steps, and kind caresses,
Pure with health and warm with joy.

The dull slaves of gain or passion
Cannot love you as they should;
The poor worldly fools of fashion
Would not love you if they could.

Write them childless, those cold hearted,
Who can scorn Thy generous boon,
And whose souls we fear have smarted,
Lest—Thy blessings come too soon!

While he hath a child to love him,
No man can be poor indeed;
While he trusts a Friend above him,
None can sorrow, fear or need.

But for thee, whose hearth is lonely,
And unwarmed by children's mirth,
Spite of riches thou art only
Desolate and poor on earth:

All unloved by innocent beauty,
All unloved by guileless heart,
All uncheered by sweetest duty,
Childless man, how poor thou art!

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOL EXTENSION

INTO COUNTRIES WHERE NOT YET
ESTABLISHED.

IN England, America, France, Switzerland, Belgium, Holland, Italy and Germany, the institution may be said to be established. But in Spain, Mexico, South America, countries of the Greek Church and such parts of the heathen world as the English-speaking missionary has not yet trodden, it can hardly be said to be introduced. We would not, however, ignore the fact, that individuals in many of these countries are imbued with the spirit, and using its methods, music, and literature as means of fulfilling their Christian obligation. Every age, and almost every year, is developing some new method by which the news of salvation may be extended, and this fact gives more importance to the discussions of the various means by which the tidings can be spread, than can be ascribed to the discovery and improvement of art, science, or civil government.

In answer to the prayer of Christians offered in this country, the world, with here and there an exception, is now accessible to the missionary, and it behooves every intelligent Christian to study various plans by which the Gospel can be made most effective. Wherever there is civilization and religious liberty, all modern improvements, if conformable to the letter and spirit of the Scriptures, can be made available, each taking its proper place in a process or system of development. The signs of the times more than indicate that before the countries now declaring for religious liberty are to any considerable extent evangelized, the few that remain closed will be open.

If then, England and America would not betray their trust in leading forward a mission so glorious, nothing is so important as that the spiritual fires upon their own altars be kept bright and glowing. The Gospel must be a transforming power pervading all our institutions, especially those which are educational. An incident will illustrate this. A few years ago, a merchant visited the island of Cuba with a view of ascertaining its

moral or rather immoral condition, and to see what means were best adapted to reach a population said to be reduced by superstition and slavery to the lowest degree inside the pale of civilization. Under the command to obey God rather than man, a small hand printing-press was smuggled on shore, in a box of envelopes. When inquiry was made for a Christian man or woman, none was to be found within 100 miles of Havana, and only one could be heard of on the island. The pilgrimage in search of him was a dreary one, and ere his residence was reached, the traveler gave out exhausted by the intensity of the heat, and the length of the journey. A letter and the printing-press were sent forward, and the young Christian began his work. But it was soon relinquished for prudential reasons. Returning to Havana, it was ascertained that there were several young men in the city who had received their education in the States, and could speak English. They were convened, and the plan of taking Cuba for Christ by means of Sunday-schools was submitted to them. They heard with interest, for they had seen here the fruits of liberty and Protestantism, and could no longer be bound in spirit, by the cords of superstition and ignorance. Notwithstanding, some of them had been educated here in Catholic institutions, they professed a willingness to undertake a Sunday-school, but for the fear that they should be immediately arrested and thrown into prison. One who has not breathed the air of a persecuting despotism, cannot appreciate that fear. One or more of these young men dared not to return home after that interview, fearing they should be betrayed by some one, but went a day's journey to lodge with a friend for a short time to prevent any suspicion that he had been holding an interview with a Protestant. Had these young men been truly converted here in our American schools, they might have braved imprisonment, and the same government that cowardly shut up Matamoras in Spain, might have yielded earlier to the call of Christendom to liberate those whom they imprisoned for daring to obey Christ.

KNOX.

[If any one doubts the power of the Sunday-school to give force to the mission, to diffuse the influence of the Gospel among the masses of all civilized people, and to furnish a cheap male and female agency by which revealed Truth may be brought into contact with civilized Europe, South America, or wherever a corrupt form of religion prevails, let him read and ponder the facts and suggestions in the following letters from Mr. Kalopothakes, missionary of this Society in Greece.]

ATHENS, Greece, Feb. 16, 1867.

MY DEAR MR. WOODRUFF,—Interested as you particularly are in the Sunday-school department, you will, I doubt not, be glad to hear something on this subject from me too, known though I be to you only by name. It is true that much has been published about Sunday-schools, at Athens, by others, yet a little from me too will not, I hope, be found amiss. As Mr. and Mrs. Constantine have written about their own doings, I will confine myself to a few particulars in connection with the efforts of a few ladies, among whom are Mrs. Sakellarius and Mrs. Kalopothakes.

My wife had a sort of Sunday-school in our house, which Mr. and Mrs. Sakellarius took charge of all summer, during our absence from the city; but the real openings for Sunday-school labor, so far at least as we could see, commenced to present themselves to our notice only since the latter part of last fall; and we were not slow in availing ourselves of the willingness and readiness of the people to enter upon the work. Believing that in this, as well as in all similar Christian and benevolent undertakings, a woman's heart and hand is better fitted than that of man, and seeing that their efforts excited less prejudice than our own, both Mr. Sakellarius and myself thought it best to let our wives, assisted by an excellent American lady, and a few Greek male and female teachers, take up and carry on the work; we until lately, assisting only as outsiders. But lately, the work has grown to such dimensions, that we had to enter into it ourselves, either as teachers or assistants in some way or other; for from twenty children with which the

school opened in Oct. last, the number has gone up to 160; so that both our large rooms (in which I hold my Sunday-evening meeting,) and two smaller ones adjoining are now filled to their utmost capacity. The most pleasing aspects in connection with this Sunday-school, are the following:

1. That most of the children, themselves, seem to feel interested in the matter. For boys and girls accustomed to spend their Sabbaths out in the streets, or at play, to be willing to come to Sunday-school and pass an hour and a half in reading God's word, hearing the explanations, and singing, is to us, and I believe to you, very encouraging.

2. That the parents have commenced not only to allow their children to come, but to come themselves, and express their gratification with what they hear and see.

3. That persons occupying important posts in the government, either as professors or teachers, should be willing to come to our monthly concerts and not only listen but also address the children in a manner approving of the work.

4. That thus far no opposition to our efforts has been attempted. Last Sabbath at our monthly concert, there were about thirty women present, besides the children, making the total number about two hundred. Among the boys present, were several of the worst kind in the city, and they not only listened eagerly to some remarks and questions I addressed to the school, but at the end of the exercises, several of them came forward and wanted to have their names put down as pupils—thus bringing themselves under the best influence for reform. The school is now divided into an infant school, conducted by a Protestant girl, member of my family, and into a school for older children, arranged in classes which are taught by four female, and four male teachers. The influx of Cretan children and even of young women is large.

We know not how long this interest will continue, but we hope and pray that it may extend till it shall become general. In addressing the children, and seeing some of them moved with emotion, my heart swelled with deep feeling towards them, and I could not but pray that God would bless these

tender plants, and nurse and bring them up for His glory!

With regard to establishing Sunday-schools in other parts of Greece, about which you have made inquiries—the total absence of pious teachers is certainly the greatest obstacle in the way at present. Yet, were this want to be supplied, the government, I fear, would spoil the whole by insisting on having the catechism of the Greek church take the place of the Bible, as is done in all the daily schools throughout Greece. For a Protestant to go about and establish Sunday-schools, is out of the question, at present, at least. He can start one if he happen to stay for a few months in a place, as we did last summer in Laconia, but it will go down the moment you leave the place.

There are now more than 2,000 Cretans, refugees among us. These have been placed in ten to twelve houses, several of which are located around our house, and both the children and the young girls attend our Sabbath-school. Brother Sakellarius and myself, besides our other engagements, have also resolved not to overlook those located in other parts of the town; since nothing is done for their spiritual condition, and have been visiting and teaching how to read and write in the work-days, and forming them into Sunday-school classes on Sundays. They are docile and eager to learn, and their situation is very favorable to the reception of the truths of the Gospel. If we succeed and see some of them carry with them to their Cretan homes a copy of the Bible, as their future guide and help; we shall feel that we have done our duty to these unfortunate Cretans. But this is with God; and while we work we have to leave the whole result with Him who knows what is best for them as well as for ourselves.

Brother C. is to send you by the post of to-day the resolutions about our publication-board, and the Child's paper.

The latter, as you see, comes into my own hands, and I hope you will not be slow to furnish me with all the materials necessary for carrying it on successfully,—acceptably to the Greek children.

And now, before I close this letter, let

me add, that in consequence of the large number of children in our Sunday-school we have been obliged to have some benches made, and will add some others too, very soon. The expenses of these will amount to about twenty dollars, in gold. If you could remit this sum to us, you will oblige him who has advanced the money out of his own scanty means.

Praying that God will bless you in your efforts for the spread of the Sunday-school cause everywhere, I remain,

Yours very respectfully,

M. D. KALOPOTHAKES.

[The following extracts are from a missionary employed by the Sunday-school Society of Paris. They show how the work of evangelization can be promoted among that great and interesting people.]

"I. MISSIONARY JOURNEYS AND SCHOOLS VISITED.

"From July 1st, to Sept. 4th, from Sept. 3d, to Nov. 12, 1866, I traveled 1,511 kilometres by railway, 787 by diligence, 384 on foot. In the departments of Deux Sèvres, de la Vendée, de la Vienne, de l'Aisne, des Ardennes and de la Marne, I visited sixty-one churches, and twenty-nine Sunday-schools, the latter containing 1,380 pupils, (675 boys and 705 girls,) twenty-one of these schools employed monitors and monitresses numbering eighty-eight young men, and ninety-three women. I preached thirty-one times and addressed 2,291 children, divided thus: in the Sunday-schools, 1,380, and in the week-day schools, 791—(i. e. 313 girls and 478 boys,) and 120 (fifty-seven girls and sixty-three boys,) assembled at church after the service.

"With respect to the direction of these twenty-nine Sunday-schools spoken of, we find that eight of them are superintended by the pastors, one by the wife of the pastor, and one alternately by the pastor and a young person connected with the church, three by the pastors and elders in turn, ten by the pastors and school-masters in turn, while the six remaining ones are under the direction of the school-masters. Fourteen of these schools study the Old Testament, 215 the New Testament. In order to get

a general idea of the Biblical knowledge possessed by these children, I questioned them on the leading doctrines of the Gospel, and I am happy to state, that in seventeen schools their answers were quite satisfactory, and they were tolerably well in the other twelve."

"III. THE NEW SCHOOLS.

"It is rather difficult to estimate the actual results of my two missionary journeys; nevertheless, without enumerating thirty sermons preached by your agent, addresses to 2,291 children, conversations with pastors, elders, school-masters and teachers, including visits to churches; your agent has been the means of commencing eight new schools, and there is reason to hope that the foundation of one of these eight schools will be the means of obtaining a new church for Protestant worship. In conversation with the pastors in the N. G. on the object of my mission, I learned that in a small frontier town, where there is no Protestant worship, there is a small number of Protestant families, with many children old enough to attend the Sunday-school. On the morrow, I visited this place; our isolated brethren received with joy the idea of establishing a Sunday-school among them. One young lady volunteered to take the direction, and in a few days the school will be opened. We are pleased to think that with the blessing of God added to the zeal of the pastors, they will soon have a new church which will owe its origin to the creation of this Sunday-school."

"IV. PUBLICATIONS OF OUR FOUNDATION PROTESTANT LIBRARY SOCIETY.

"The works that we publish are received everywhere with much pleasure, and read with edification. I have distributed 570 volumes in the course of my two missionary journeys. All the pastors in Poitou and the N. G. are unanimous in their desire for cheap publications. They say: 'We pray that your Society will make some effort to put a stop to the pernicious practice which exists of giving annually some thousands of Catholic books as prizes, in Protestant schools, owing entirely to the cheapness of their publications.' In Poitou, especially, they are very much behind with respect to Protestant libraries, and I was pleased to

be able to commence four Protestant libraries for them."

[The following letter is from a colored barber in Graytown, C. A., or San Juan del Norte del Nicaragua; written beautifully and with scarcely a word altered. It shows how Christianity can be disseminated, and its institutions sustained amidst the most untoward circumstances when the heart is rightly inclined.]

"Touching our church, we have a society, established since April, 1864, upon democratic principles, that is to say, leaving a door open to every denomination of the Protestant church, and not particularly confined to any sect, but as touching those who may be called followers of the meek and lowly Jesus. There was, if I am allowed to say truth, none until about a year ago, when Almighty God was pleased to call me to go into His vineyard. Our little church was closed up for want of some one to read God's holy word, until about four months ago, when a letter was sent me, signed by eight or ten of the Jamaica portion of the inhabitants, to conduct a semi-weekly service in the church, and which was subsequently confirmed by the society unanimously, that I, as one of the trustees, should make use of the church, and in compliance with their request, I have since been reading the Holy Scriptures and exhorting my fellow sinners to flee from the wrath to come. I conduct service throughout the whole Sabbath, that is to say, at six o'clock in the morning a class meeting; my Sabbath-school commences at 11 o'clock, precisely, and we dismiss at 12 o'clock; at 1 o'clock, I read the Episcopal Church service, dismiss at half past two; at 3 o'clock, Sabbath-school again, and at 7 o'clock read, pray, sing, and exhort the audience. I am glad to say that I never before saw so good attendance in the church as is now exhibited. My class meeting, when commenced about two months ago, had only six, myself included, but now I am glad and happy to say, we number seventeen altogether, a few backsliders are reclaimed, and many of the others came and gave me their hand in sweet fellowship, and said they also, at the same time, gave their hearts to God.

"I beg you will try and send us a minister, for there is a wide field for the Saviour's cause here; and now, that so much demonstration is shown by the people, it requires the right help to break down Satan's kingdom, and to set up the Saviour's glorious and peaceful kingdom on the ruins of the enemy of souls, that old deceiver from the beginning.

"My Sabbath-school is about nineteen months in existence, and is on the progress: although attempts were made before by others, they did not succeed well. My Sabbath-school to me, is like a little heaven below, and I study to make it so to the little ones. Things look better now than ever they did before, but time will not permit my entering now in details.

"Please always send me English books, tracts, or anything you know will be of use to us here, whether in Spanish, French or German. You can, with propriety, send to my address any books, papers, or tracts you intend for distribution. I guarantee that they will be properly distributed.

"The Spaniards seize upon them with avidity, and are asking for more. All that I can now say to show you how much can be done, is to send me all you think fit, and leave the issue to me, and our good and great God's holy guidance. I shall keep up a lively communication with you, according to your request, from time to time, and will give you every minute account of our progress."

THE FOREIGN FIELD.

HUNGARY.

MY DEAR BRO.:—My friend, Rev. Mr. K., thus writes me respecting our missionary in Hungary: "Mr. F. returned on Friday, after an absence of six weeks, and is engaged in completing his report. His account is of a very encouraging nature, and I fully believe that we have been rightly guided in the selection both of this agency and the agent. Several pastors in the district, which he has now visited twice, already call young F.—*their missionary*. The minister to whom I sent two thousand tracts for sale on his official visit of the district, sold them all in his own village before he even started, and in a neighboring village that was very poor, F.—sold seventy Bibles in *two days*, and several people sold fowl and eggs in order to obtain the sum for a Bible."

In another letter he also says: "The work of Bible and tract distribution progresses rapidly, and I am very much interested in several new acquaintances of pastors which I have lately made through our colporters. It seems as if there were numbers of ministers and people in this country, who only waited for a hand stretched out, such as our agencies, to come to their aid. I enclose a specimen of the letters received lately

which will interest you." (See the accompanying letter of the Hungarian pastor.)

"I shall be most glad if you can furnish means to charge myself with the superintendence of another colporter."

Such is the encouragement we have for labor in this most interesting field. Hungary, for Bible and tract distribution, and for general evangelistic effort, is, just at present, the most favored place and promising country in Europe.

Are there not individual Christians in our churches in the United States, who will support an additional colporter in that country? And the "American and Foreign Christian Union," will it not make a larger appropriation for work in Hungary? We want more means and men in a time so opportune to spread the Bible and religious tracts everywhere among the people, and rekindle anew the self-sacrificing zeal and power of their old Protestantism.

WM. CLARK.

[The following is a copy of a letter written to Rev. Mr. K., of Pesth, by a pastor in Hungary, after a visit from one of our colporters.

WM. CLARK.]

"DEAR BROTHER:—This week I had a visit from a colporter, from whom I made

several purchases. I am much pleased with all the tracts—they preach Christ. It is high time that such publications, built on Christ Jesus the Corner-stone, should be scattered in our fatherland, which is devastated by the deadliest rationalism.

“For many years past, it has been my desire to enter into correspondence with Tract Societies, but I was ignorant of the addresses, hence, every communication was impossible. And now, the Lord sent that colporter to me, who told me that with you, dear brother, is a depot of tracts. I bought 200 tracts of the colporter, and have sold fifty of them in one day among my people; undoubtedly, a small beginning; but when you take into account that with us tracts are still ‘terra incognita,’ you will join me in giving thanks to our Lord and Saviour for taking our beginning into His own blessed keeping.

“It is highly gratifying to know that some tracts are translated into Hungarian and Slavonian. That is wholesome food for our erring sheep. It were the most desirable, could the following books be translated into the above languages; ‘Jaspis’ Seven Letters on the Reading of the Scriptures,’ 2. ‘Luther’s Life,’ 3. ‘Melancthon’s Life,’ and the lives of other faithful witnesses for Christ. Commending you to the God and Father of our Lord Jesus Christ,

I am, etc., ———.

ITALY.

MILAN, FEB. 23, 1867.

MY DEAR BROTHER:—A year has not yet elapsed since the regular formation of our Theological Class, which now numbers sixteen. The applications, however, have been exceedingly numerous, between forty and fifty, and some of great urgency. I send you one, this moment received as a specimen.

“In 1849 my father, for political reasons, was constrained to emigrate from his native land, and left me for a time in the care of his brothers, who being interested for me, kept me continually at school, where I learned those elementary studies that were there taught. At the close of the war, my father took me with him in Switzerland, and there,

during his exile, he never ceased to instruct me in the true religion of the Gospel. The grace of God opened my eyes to behold the true light, and clearly revealed to me the truth and the life, which is alone found in Jesus Christ, our Saviour and Redeemer.

“Afterwards, my father being able to return to Milan, when a place was opened for preaching the Gospel in that city, he with his family were among the first to attend. Here I daily heard the Gospel, which more and more filled the void in my heart, which I had sought in former years to satisfy with fastings, masses, and rosaries.

“I soon connected myself with the church that was formed at the first announcement of the Gospel in Milan, and on the arrival of Rev. Mr. Piggott, was employed by him as colporter, in whose service I continued for three years, visiting the various cities in Lombardy. Afterwards, I was employed by yourself as colporter of the Am. and For. Christian Union.

“If after examination, I may be accepted, as I ardently desire, and may become one of those who are preparing to preach the Gospel, I will never cease to pray that I may have grace, activity and zeal in the prosecution of my studies, and in gaining a knowledge of the Sacred Scriptures; that I also may be qualified to preach Christ to my people, as ‘the Way, the Truth, and the Life’ and their only Saviour and Redeemer.

“A. T.—”

Our evangelist shortly after his arrival at Verona, thus writes:—

“Scarcely had I arrived at this place, when I met with many who had been compelled to endure a long exile from the Venetian provinces when under foreign rule, and who had found a home in Milan, Brescia, Bologna, Genoa, and other Italian cities; and now had just returned to their friends and home. Among these I found many who were friendly, and some who were truly converted to God. These greatly rejoiced to see me, and were very happy when, on the first Sabbath after my arrival, we celebrated together our Saviour’s dying love. Our little assembly was held in the room of our brother Agosti, who is a most faithful colporter in this city, and who en-

deavors with all his ability to lead souls to Christ. The room is, however, altogether too small, we need one much larger as a place of worship, and with such an one, accompanied with labor and prayer, we are certain the Lord will bless us."

In another letter he also says "the disposition of this people is very favorable for the reception of the truth; in general they are more intelligent in this part of Italy than in Emilia or provinces South, less jesuitical, more frank and cordial, and the clergy also less corrupt. I have found here a very dear Christian brother, a young Italian engraver, who was exiled seven years ago from this, his native city, and was converted in Modena. He will be a great help to us in our work, especially in our evening schools."

A hall for preaching has at last been found, and there is reason to hope our evangelist will find much encouragement and success in his labors in this city. Many of the middle and higher classes have shown themselves favorable to the evangelical work, and expressed a desire that a chapel for preaching the simple Gospel might be opened.

WM. CLARK.

EXTRACTS FROM THE REPORT OF THE BIBLE-WOMAN, MADEIRA.

I called to see a woman who was just preparing to go to the cemetery to visit her father's grave. She was filling a little lamp to take with her, and she thought this, accompanied with her prayers, would assist in procuring repose for his soul. We conversed a little while, and she became much interested in the doctrine of death and the resurrection, as contained in Christ's words to Mary and Martha, and said she would not go to the cemetery, but would remain at home, if I would also stay and converse with her. She desired to understand better these words which I had read, and to know what one must do to obtain this eternal life. I said if she would read the Gospel, she would find in it all these precious truths and more, and that it is Jesus who has purchased all these blessings for those who believe in Him, and obey His words; that through His merits, their sins can all be pardoned; that He sends the Holy

Spirit to renew their hearts and prepare them to participate in His glory. She was very attentive, and desired to know where our meetings could be found that she might attend them. She then purchased a New Testament, and I hope the Spirit may open her mind to perceive the truth.

Another day I was sent for to visit a sick woman. She had heard of the evangelicals, and had a great desire to know what they preached and believed. When I entered, she said she had sent for me to tell her what was this Gospel, of which we said so much. She then began to relate to me how long she had been an invalid, and how long she had suffered. After expressing my sympathy, I remarked that however severe are all our troubles here, they last but a moment in comparison with eternity; that Christ came and submitted himself to sufferings for our sakes, that we might have an eternity of happiness. In answer to her questions, I explained our doctrines and manner of worship, in all of which she was much interested, and said she was more desirous than ever to become acquainted with this "new sect."

Nearly every day I visit the sick of the church, and especially the sister in Passion St., who has patiently endured so much opposition and persecution from her neighbors for the last two years. They are much less bigoted than formerly, and when I go to visit the sick woman, they come in sometimes and ask me to read to them.

Entered a family where several were conversing on politics. One said, "this government never will prosper, because it is undoing everything that the church has been establishing for so many years, that is, abolishing monastic institutions and turning the monks and nuns out into the world." And they asked me if I did not think so too. I answered, that "I thought these people could serve God and their neighbors much better in the world than shut up in convents."

"You talk like a Protestant," said they. I replied, "I receive the Gospel and endeavor to live according to it." "Ah, yes," said they, "you are one of those Protestants, called Evangelicals, who preach the false Gospel." "No," said I, "the Gospel

we preach is not false;" and after a long discussion on that point, they said, "But you do not believe in the Madonna." "Certainly, we believe that the Virgin Mary was the mother of Jesus," said I, "but not the mother of God; we believe she was a created being like others, and therefore we leave her in her true place, and respect her as his mother. But we do not burn candles before her, or blaspheme her, or worship her as though she were God."

Called upon a woman who was lamenting the declension of all religion, and said it was dying out of the hearts of men. This state of things she attributed partly to the disastrous war and partly to the increase of evangelicals in the country. I replied I was sorry these were her opinions. On the contrary, it appeared to me that true religion was on the increase, that the Word of God was read by many more persons, and was better understood; and though many that bear the name of Christ be destitute of true religion, yet, His real followers, who seek to know and do His will, are becoming more numerous. "What is the will of Christ?" said she. I read several verses from John's Gospel, 15th, 16th, and 17th chapters, and told her that these were Christ's own words to His disciples, and they contained the same doctrines which those whom she called heretics believed and preached. She said she must have been greatly mistaken, for she verily thought that these new preachers were trying to destroy all religion, and ruin the souls of men: but it appears, she added, that they are right and preach the truth.

Yesterday I went to the Hospital, to visit a sister of the church who has a very short time to live. She was surrounded by some of her relations and friends, who had come to visit her. She asked me to read her something from the Scriptures, which I did, and endeavored to comfort her with many promises, and exhorted her to resignation to God's will, assuring her that He does not afflict His children willingly, or in anger, but in love; and that He always gives strength to endure unto the end. Those around her expressed great astonishment that I spoke in such a comforting

manner, because they expected to hear heretical words and wicked reasoning, but instead it was all consolation. "However, they added, our religion is the best because it is the most ancient." I showed them from several passages that the doctrines which they called new, were those which Christ and His apostles preached. They assented to all, but said they could not change their faith, because they would lose their position in society. The sick woman then wished me to speak to the nuns who were nurses, and beg them not to trouble her in her belief, but leave her to fix her thoughts only on Christ. I made known her request, and they replied, "We never interfere with any one's conscience, but it would be better for her to listen to us now, and receive the offices of the church; if she does not, she will be judged at last." I remarked that judgment did not belong to them, but to God.

SOUTH AMERICA.

[We rejoice at Mr. Gilbert's determination to give up the English work and conform humbly to the Spanish. From all we learn of others, he is an acceptable preacher in the vernacular of the country.]

SANTIAGO, Feb. 28, 1867.

REV. J. SCUDDER—Dear Sir: Bro. Mc Kim has now been with us two Sabbaths. We had hoped that he would have concluded to remain with us; but his heart is set upon the work in Lima, and as he cannot make up his mind to choose this as a permanent place of settlement, he prefers, on the whole, not to commence work in Santiago. He does not think that the prospects are better in this city or Copiapo, than in Lima.

Another thing which has an influence upon him is, that I have about determined to relinquish the English work, and give myself entirely to the Spanish.

In the Spanish work, there is enough to do for him and me, and I greatly desire that some missionary may work with me. It is a sad disappointment to me that Bro. McKim is determined to keep on to Lima.

However, it will always be pleasant to have had him with us, even for a visit.

Some repairs are going on in the house and Bible-class room, which prevent us from making it as pleasant as we could have wished; and which interrupts our class for a few weeks. We hope, in a week, to be underway again.

The prospect is, that the class will open more favorably when we commence again.

A very great want is, one who can give himself to the work. With the improvements I am now making, my house will be quite comfortable, and the Spanish class will have a room that will probably answer until a church is provided.

We are very sorry to learn that Rev. Mr. Grieve of the Mexican mission is dead. May the Lord sustain his deeply afflicted family, and send other laborers into the field.

About books, I wish that we might get some directly from New York. Should we not, in some way, be supplied with all the Spanish publications? Most of these we have, such as "Historias de la Biblia," "Viador," "Lucila," "Romper del Alba," "Noches con los Romanistas," but there are others, such as "Historia de la Reformation," and Keith on the Prophecies, of which we have none.

The little paper, and question book, we have never seen. We need a new supply of tracts. Can you not send us a great number of "El Protestantismo?" I prefer this to all the tracts. Again allow me to urge upon your consideration the importance of translating the remaining volumes of the "History of the Reformation." The Chilians who have read the first two volumes, greatly wonder that the other volumes are not forthcoming.

It is very gratifying to us that the Christian Churches are doing something to supply a Christian Spanish literature for the Spanish American Republics. The demand is imperative, and a present supply will create a larger.

By information we must open the door of the intellect, and then we may apply the truth to the heart. Much rubbish of ignorance and superstition must be cleared away before we can lay well the foundation for the Christian Church in these countries.

Let us labor on, ever active, ever hopeful, ever distrustful of human strength alone, but ever strong in the Lord; confident, yet humble, large hearted, but jealous for the Redeemer's cause—frank, but discreet.

Above all, may the Lord give to His laborers the gift of the Holy Spirit.

Yours very truly,

NATH'L. P. GILBERT.

[This letter brings us the intelligence of the safe arrival of Bro. McKim. One of our brethren writes, Mr. McKim preaches well in Spanish.]

SANTIAGO DE CHILI, FEB. 20, 1867.

MR. SCUDDER—Dear Sir: You have already heard of my arrival in Chili, through our dear brother Sayre. He wrote you by the last steamer, as I should have done myself had it been convenient. But all my things were yet on board of the bark; and I felt more like walking around than sitting down, even to write a letter to the World. But now, I am with Mr. Gilbert, where I shall remain until I hear from you, at least. It is worth the fatigue and expense of so long a journey, just to see the difference between a nominally Christian land, and our own Bible-reading and Bible-loving country. If some of our good people could only realize the darkness and superstition of this, the best of Roman Catholic countries, they would "bestir themselves" to labor more zealously for the kingdom of Christ among those who now sit in darkness. There is a grand field for the exercise of Christian virtues among those who care for none of these things. And the truth, having secured a foothold here, will, by the grace of God, move on triumphantly until all error, and vice, and superstition be done away. No one can limit the Spirit's power, and He is the renovator of the world, which now lies dead in trespasses and sins. Mr. G. is very busy; but sends his love with mine.

A. J. M.

CALLE DE COLEGIO, SANTIAGO, CHILI.

VALPARAISO, Feb. 28, 1867.

DEAR BRO. SCUDDER: Through some mistake, our letters posted for the last steamer were not sent, hence, this is a fortnight later.

We can hardly expect much news relative to the Spanish work, until your missionaries have learned the language.

We spend several hours, (the whole morning indeed,) every day in the study and recitation of Spanish. With reference to missionary operations here, I would state that in response to a sermon preached in this church, the congregation contributed two hundred and twenty dollars for missions in Chili; and the same week a committee was appointed to draw up a constitution for the formation of a Missionary Society, to be composed of the members of this Church and congregation. The Sabbath-school has heretofore been the organ of all operations of this kind.

The aids proposed by this Society have reference to the elevation of the Chilians, as well as that of the English-speaking population on their coast. Already they have a missionary for the latter, and ultimately will, doubtless, secure one to labor among the natives here.

An important era in the history of Protestantism was lately marked by the opening exercises of the first Protestant school building erected in Chili. They took place in this city, on the morning of Feb. 11. Among the most important personages present on that occasion, were the American and English Consuls; also the Mayor, or Intendente of Valparaiso. Speeches were made by the two former gentlemen, and your missionary. Addresses, too, were read, giving an outline of the history of the school, and a vote of thanks was presented to the Mayor for his aid in the path.

The school is wholly unsectarian in its character, though thoroughly Protestant—and the building is beautiful and commodious, having accommodation for two hundred pupils. It is under the superintendence of Mr. McKay, a Scotchman, and deacon of this Church.

Fourteen years ago, the priests interfered with Mrs. Trumbull because the Bible was read in her school. In these days of light and progress, no interference of the kind is attempted in any school conducted by foreigners, though the Bible is daily read by the children.

Another sign of progress in the good cause here, is the recent movement among the German-speaking population, to secure a minister and place of worship. Mr. Tisca, formerly missionary in the South of Chili, has been invited to take charge of the congregation, and considerable money has already been subscribed for the erection or purchase of a Church building.

This interest among foreigners to conserve the true faith, betokens much good, indirectly, for this people.

We have lately attended several funerals, visited the hospitals, and preached on board the Pensacola, American ship of war.

Truly yours, A. M. MERWIN.

VALPARAISO, Feb. 14, 1867.

REV. J. SCUDDER—Dear Bro.: I am glad to learn, through the religious and secular press, that the interest awakened in South American evangelization is on the increase. This is a cause of great encouragement to all who are laboring for the spiritual good of this people, and more especially to those who are brought into personal contact with them. This country, so near our own, where superstition and error have so long held supreme sway, should be entered at all points by the missionary of the Cross whenever the door is opened. Chili, of all the other Republics along this coast, opens her door the widest. The people are more liberal and enlightened. The Spirit is daily taking firmer hold of the hearts of the people, and preparing the way for the preached and written Word. As a proof of this, on Monday last, the first Protestant school house ever built in Chili was opened, on which occasion the Intendente, (Governor,) of the province, was present. This school numbers about one hundred and fifty scholars, many of them connected with Chilean families. It has an excellent corps of Christian teachers, and is destined to exert a wide and salutary influence.

Bro. McKim arrived on the 10th inst. He has gone to Santiago, and will probably commence operations there. This, I think, will be a wise plan. This most important point should be re-inforced by some one who should give all of his attention to the

Spanish work. Let us concentrate our little force, that we may work more effectively for the upbuilding of our Redeemer's kingdom. Even in this country we shall have to work against great opposition, but the Lord of the harvest is on our side, and His truth must and will prevail. The people are greatly in need of a religious literature. They have but few books, and even these are for the most part, poor translations of French novels, works on the immaculate conception, and on the intercession of the saints. The Sunday-school paper will be a most valuable addition, but let us have something more substantial.

Yours truly, S. SAYRE.

N. B. Bro. McKim desired me to notify you of his arrival. Bro. M. and wife are both well.

The following circular, from the prelate in Chili, to the curates of two cities, Santiago and Valparaiso, has a value for showing that some attention has been called to the truth. It is dated Santiago, January 10th, 1867, and runs as follows:

"Trustworthy persons have informed me, that there are distributed even in the streets, and public squares, pamphlets, in which are reproduced the old calumnies against the holy Catholic Church, with which, though a thousand times refuted, Protestants have sought to justify their rebellion against the only true Church of our Lord Jesus Christ; and in which pamphlet effort is made to disguise the monstrous inconsistencies of those false systems, and the exhaustless multitude of varying doctrines which characterize so much the error that predominates in them all."

"As you see, Protestant foreigners and the salaried agents of Bible Societies, reprobated with so much reason by the Church, no longer claim merely liberty for themselves to profess and exercise their false sects, (ejercer sus falsas sectas,) but propose openly to seduce Chilian Catholics to apostate from their religion, which alone is the true. And, although such measures can cause no injury to Catholics who have received moderate instruction in their religion; it is becoming, since there are others careless and

ignorant, who may be seduced into error, whether material or resulting from simple ignorance, that you be admonished to put your parishioners on their guard, and to awaken in them zeal for the defence of our holy religion, rudely and perversely assailed by fanatical adventurers, propagandists of their false sects, or by paid agents who speculate with the funds which are collected, under the shadow of an idea to which Christian appearances are given.

(Signed.) "Rafael Valentin,
"Arch. Bishop of Santiago."

This document may well encourage the friends of the Gospel in Chili. The apathy of the Roman system of death begins to be disturbed. The clergy are alarmed, and yet feel enabled to prevent, through the civil power, what they so much deplore:—once it was not so; but now, this power is shorn. Force will no longer serve their turn; the inquisition has passed away; and they must defend their dogmas with argument, or mourn while the friends of truth expose their erroneousness.

An extract from a private letter written Feb. 1st, in Santiago, will cast light on the above circular of the prelate.

"The circular was called forth on account of some tracts which — distributed lately in this city, —, purchased of —, a number of the 'Religion of Money,' tracts from the 'Evenings with Romanists,' etc.; took station in the gate of the garden in front of the Cathedral, and as gentlemen passed out, gave each one a tract. At other times —, accompanied by —, distributed copies of the 'Protest,' 'Letter to Casanova,' and your address to the Bible Society (on the Apocryphal Books,) from house to house. . . . It is a pity we have not thousands of the tract 'Prayer to Saint Isidore' to scatter about gratuitously: there never has been any number of them distributed here. I see, more and more every day, the necessity of tract distribution on a larger scale. In spite of the anathemas of the clergy, plenty of readers can be found."

The pamphlets mentioned above, have been printed in Valparaiso at private cost.

The *Protest*, is that of Luther and his friends in favor of religious freedom, because of which they were called in derision, Protestants. I had it published in Spanish some five years ago. The *Letter to Casanova*, was on the subject of Purgatory, addressed to a clergyman who would not discuss the question, after censuring my sermon on the burning of that church in which so many perished. The *Religion of Money*, is a satire on the venality of the Roman Church, printed by the Tract Society: my correspondent writes that he wishes he "could obtain 500 copies of it for gratuitous distribution." The *Evenings with Romanists* cannot be praised too much. It was translated into Spanish by Rev. Mr. Pratt of the Assembly's Board, and printed by the Tract Society. They circulate it, also, in pamphlet form, each subject discussed forming one tract.

It would be well if new editions could be printed of some of the pamphlets that have been written in Chili; of which, the earlier editions are now exhausted. In 1858, several Christian friends in the country, among whom were Judge Williams and Governor Trumbull of Hartford, Conn., E. F. Backus, Esq. of Phil'a, and S. B. Chittenden of Brooklyn, entrusted to my hands about seven hundred dollars for the purpose of printing in Chili. That sum has been expended since, and even more in printing pamphlets, as well as in using the columns of daily journals for the utterance of Gospel truth, and for its defense and confirmation. I beg to suggest to the Board and patrons of the Am. and For. Christian Union, the desirableness of providing new supplies of these which have proved to be acceptable and useful publications.

Yours truly, • DAVID TRUMBULL.

ITALY.

SARZANA, ITALY, March 18, 1867.

REV. MR. SCUDDER—My Dear Brother: Though suffering from a very severe cold, and feeling prostrated, both in body and mind, enough to lay all labor aside, at least, yet I cannot but write a line of our work in Sarzana. You remember we came here

in June last, and have been holding a private meeting in our own house, twice a week, since that time. A month ago nearly, we thought the time had come to open public evangelization. Accordingly a room, (the best we could find in the town,) capable of containing some 120 persons, was taken, and the necessary preparations made for public preaching. Finding it impossible for me to sustain the preaching, a young evangelist, Sig. Bervotto, was invited to take charge of the meeting. For almost a month, therefore, we have been holding public meetings, five times per week. The attendance is very large; the room filled to overflowing in every meeting. The mayor of the town, who is a very liberal gentleman, of real and solid attainments as a scholar and lawyer, comes when he can. One of the judges of the court has never been absent from a single meeting since we opened public services. In fact, some of the leading men of the town look on our meetings not only with favor, but with evident pleasure, and desire that the Gospel may be accepted by this people. Of course, the priests are very angry, and will do all they can to break it up; but let us not forget that God, in whose name and for whose glory we are here, is stronger than the Pope, or priest, or Satan. I should venture to say, that over one hundred and twenty-five were present last night. In fact, the judge referred to, remarked to me the other day, that he thought we ought to secure a larger place—but I do not think that is necessary. Yet, it is not from mere curiosity that so many come; for the Gospel has been, more or less, publicly preached in this town for five years. The evangelist who is now laboring at Torano, Sig. Luquet, was stationed here as colporteur and evangelist, for two or three years, under the direction of dear Mr. Hall. Prior to him, a Sig. Grosso held meetings in his house for some time—so you perceive, it is not merely from novelty, that so many attend our services; but let us trust from higher and better motives. Dear brother, let me beseech you, and other Christian brethren at home, to pray for our work in general, and for Sarzana, in particular.

I am holding private meetings with a family, consisting of three women and two men, who have not strength enough to come out in public. Two, I fondly trust, have come to a knowledge of the truth, and are beginning to taste something of the liberty there is in Christ. Three months ago, they were frightfully bigoted, now for three weeks, have they never entered the Roman Churches. I have seen, more than once, the tears streaming from their eyes as they listened to the sublime story of the Cross. Said one of the women to me on last Wednesday evening, "We too, were like this poor prodigal, (the prodigal son was the subject for that evening,) afar from the Father's house, ragged, miserable and hungry, but now we are coming home." If we have many things to discourage, to dishearten, (and where is the country in which there is nothing to discourage in Gospel-work?) we have, also, much to rejoice our hearts, and make us sing for gladness. Men come from Tellaro, Lavente, they write asking for the Gospel and the living teacher. But we have not funds to supply all those places. Brethren, can you not increase your appropriations, enlarge your means of doing good while the field is growing wider and grander?

I am ever yours in the Gospel,

W. G. MOOREHEAD.

In the March No. of the "Christian World," page 69, a statement under my name is made, which I take the liberty of correcting. What is there stated, was all true last summer, but it was not so in January, 1867. Three young men studied with me the Holy Scriptures, from July till Oct. 1866; only one of them has continued, with more or less interruption, until the present time. The others returned to their respective places of labor in the field. I do not remember to have written the statement referred to, in connexion with the "Report" published in the March No. of the "World." Something of the kind was written to the "Christian Instructor," a religious paper published in Philadelphia; as long ago as August or Sept., 1866. And though it were then true, yet, when I saw it in print,

I felt deeply grieved that it had been published. Nothing was farther from my mind—nothing do I more dislike than *self-trumpeting*, especially in a Christian.

W. G. MOOREHEAD.

The article Bro. Moorehead refers to, was published elsewhere before it appeared in our Magazine. It was handed to us with the request that we should insert it in the "World." It was true when written, and we do not believe any one will think it egotistical. It is what our friends need, and they are glad to see, wish to know, just what our beloved missionaries are doing, so that they may have our prayers and sympathies. From all accounts, there are few men who work harder than Bro. M.

PARIS, March 11, 1867.

MY DEAR MR. SCUDDER: The state of things in Italy, so interesting, especially since the deposing of the Evangelical priests at and about Naples, is set forth in the following letter, recently received from one of them, in a manner I think well calculated to move the sympathies of Protestant Christians:—

"NAPLES, Feb. 11, 1867.

"DEAR BRO.:—Health and peace from our Lord Jesus Christ.

"Tell the brethren in America, we beg you, that we are in the midst of great and Providential movements, suffering many tribulations which try our faith, and for which we thank Heaven; for it may be by being purified by these, that our souls will be prepared for that glory which is reserved for the elect of God.

"Tell them that these persecutions which come from those found in the midst of ignorance and iniquity, though they fall heavily upon us, are endured with constancy; and for this, also, we praise the Lord, who is good and wonderful, showing forth His glory to such weak instrumentalities as we are. Surely, He will not permit us to be tempted more than we are enabled to bear, by the power of His grace given unto us. It is true that we have to sorrow for having, in some moments of great desolation, been fearful, and even given vent to the bitterness of our souls. But God who

is merciful, will pity the weakness of His creatures, and you and all our brethren will not judge us harshly.

"Our good friend, Jones, is here as witness of the work we are doing in the Gospel field—where, if it is true, that tares and thorns abound; it is also true that the harvest is great. Few, very few, however, are the laborers. Pray, therefore, the Lord of the harvest that He send forth other laborers into His vineyard.

"It is some time since we abandoned the kind of preaching that makes a stir among the philosophers, and pleases the learned, but does not convert and save. Now, our preaching is the simple and bare exposition of the Gospel, and we see that the Lord designs by this, to work upon the souls of them that believe, and that the result in the knowledge and grace of our Lord Jesus Christ is far greater.

"Now that we have fallen under canonical punishment, and are almost put without the pale of the Romish Church, as well as deprived of the emoluments by which we have eaten our daily bread, we have determined to gather ourselves together, poor but trusting, into an institution for work, and that looks to our hands for the bread blessed by God and our own conscience, rather than betray the truth in serving the Pope-king, and remaining under the dominion of the bishops.

"Pray to God for us, and commend us to our good brethren in America. The work of the Lord in the hands of man, has its human side, and on that account it is necessary to commend to men. Let us help each other. We labor in one faith, in one hope, in one love; and God will use our labors—will give our souls consolation, and soon shall be fulfilled the prophecy of Christ: There shall be one fold and one shepherd.

"Salute all the brethren in America on behalf of the poor Italian priests in Naples. Peace, and blessing from the Lord Jesus Christ. Yours humbly,

"S. DA VIAREGGIO."

The affairs of the Chapel here, at Paris, are in a thriving condition. We have raised, already, ten thousand toward extinguishing the old twelve thousand dollar

debt. The attendance at the services is abundant. And our new secretary is becoming a great favorite with all.

Yours truly, A. ELDRIDGE.

SARZANA.

REV. MR. SCUDDER.—My Dear Brother:—

Intensely occupied with many and diversified labors, I have but time to say that, through sufficiency of Him who never leaveth us nor forsaketh us, all is going well in our different stations, as well as could be expected in the present distracted and agitated condition of Italy. The Italian government is passing through one of those financial and ministerial crises, to which all countries are more or less subjected. The hour is a perilous one; for the hydra of Roman reaction has assumed a position of unwonted audacity and determination. What the result will be no one can foretell. That it is a supreme movement for free and liberal Italy no one can deny; that it is one of the most dangerous crises through which Italy has passed since national independency has been attained, all assert. May He who reigneth in heaven and holdeth the affairs of kingdoms and nations in his hand, guide all for the glory of his name in this trying time.

Perhaps I may be able to write you something more explicit and satisfactory on the subject later.

Last week with sad hearts we interred one of our first converts at Torano; a mother who, not only desirous of witnessing for Christ herself, sought also to bring others into that liberty which she enjoyed in Him. Her two sons, two daughters and daughter-in-law, are of the same faith of which she was so simple and beautiful an example. Knowing nothing even of her illness, though but ten miles distant from Torano, and having seen her in good health but a week before, you, dear Brother, can imagine what a shock the telegram gave us which announced her death. In two hours after receiving the news, I was in the midst of the sorrowing brethren of Torano, ready to aid them in all I could. Her death was most triumphant. Her last words were, when asked how she felt. "I shall soon leave you, and all suffering, and be with the Lord."

We encountered the same difficulties in getting permission from the civil authorities to bury the body, which we have always fought. It is the third time in Carrara that we have been prevented from burying in the Common Cemetery; the third time we have been denied the construction of one by the local authorities, as the law of the Kingdom provides. Not content with calumniating and persecuting us while living, the intolerant Jesuits of Carrara have thus far denied to peaceful and law-abiding citizens a legal sepulture when dead. How long this infraction of law and of duty will be tolerated by the government, we know not.

The following is extracted from one of the reports of Evangelists for the month of January.—

“One day, toward the first of the month, I was met in the street by a woman who weepingly told me that her daughter (who had been married to a young man to whom I had given a Bible) was quite ill, and that she (the mother) was anxious I would see her. I felt induced to go at once, but prudence dictated a more cautious proceeding; so I replied that I could not do so without the consent also of the husband. “Oh!” she answered, “he too is very anxious for you to come.” “But how is it,” said I, “that you desire me to visit your sick daughter when you have always opposed me on account of my religious principles?” The woman sighed deeply and replied, “it is true that I and my family disliked you and hated you, because we believed you were a heretic; but your talking and your conduct”—I interrupted her at this point, and begged her not to praise me or my conduct, for I differed not from others, except in being justified by the blood of Him who hath loved me and given himself for me, for God himself hath said: “There is not a just man on earth that sinneth not.” The woman was silent a moment, then said, “not only my family but very many in the town are persuaded that we are not Christians, and that you are not a bad man as the priests told us. They prohibited us to talk with you, or to read your books; but now that we have read and seen for ourselves, we are convinced that Christ is with the Evangelici and not with us Catholics. I desire you to visit my daughter, to teach her the truth, so that should God take her away she may rest in the Saviour. I desire this for myself, for all my family.”

I went to the sick woman the next day

with her husband and found the house filled with women, many of whom left when I entered, but some remained. I said to them, that at the coming of the Lord “two women would be grinding at the mill, one would be taken and the other left;” would to God that these words would not be true of any present, or of those who had left. The sick woman then told me that she felt a great inward struggle because she was not sure of the salvation of her soul. Silently invoking the help of the Holy Spirit, I said: “why do you find yourself so full of doubts? Have you not done all that your church requires?” “Oh! yes!” she said; it was after having done all this that she did not feel any comfort, or sense of pardoned guilt. “And what do you think of this?” I asked. “I think we Catholics are deceived; and it is on this account I have sent for you, that you may teach me the truth.”

I talked to her long, (for four hours and more,) of salvation by grace through faith in the Lord Jesus Christ, and not in the Church; that all the riches in the world would not suffice to save her, but that the blood of the Lord Jesus, shed gratuitously for sin, is all-sufficient for her eternal salvation. It is impossible to describe the effect of these words upon her—she seemed like another being.

I continued my visits and conversations for many days, and did not cease them until she was established in health bodily, and I trust too spiritually. God is thus opening a still wider door here—and may many be brought to know him.

How many poor souls, hungering for the bread of life, sick and surfeited unto death, of the husks of Roman Catholicism, like this poor woman, are there in Italy! Oh! that God would pour out the Spirit in power on this poor, distracted land. “Brethren, pray for us.”

I am ever yours in the Gospel.

WM. G. MOOREHEAD.

“The sweetest word in our language is Love. The greatest word in our language is God. The word expressing the shortest time is now. The three make the greatest and sweetest duty man can perform.”

MISSIONARY INTELLIGENCE.

WEST AFRICA.

In a late number of the "Church Missionary Record," we find interesting journals from the Church of England's missionaries, on and near the banks of the Niger. It will be recollected that this Mission is presided over by Bishop Crowther, an African by birth. This gentleman was employed by the C. M. Society, as native catechist, twenty or thirty years ago. Afterwards, having received orders, he was made Superintendent of the Mission, and known as Rev. Samuel Crowther. His consecration as bishop was solemnized in the Canterbury Cathedral, in 1864. Already six stations have been occupied, one on the right of Biafra, and others along the Niger, at greater or less distances from the sea. The journals to which we have alluded, are written by native clergymen, who use English as a language acquired during their school-life, merely, while their daily conversation and Sabbath sermons are in their native language.

It is interesting to observe that Naval officers, and other Englishmen of position, give their countenance to the labors of these missionaries. Thus, in one journal, we notice the following entry—

"Service at half-past ten. The chapel was tastefully arranged with seats, crimson velvet covering a table. Mr. Edwards, agent of the West-African Company, exerted himself very satisfactorily in the eyes of the heathen and Mohammedans, taking the lead in singing by playing his harmonium. W. M. Fell, Esq., the acting Consul, was present, and there was a perfect cessation from work in landing cargoes, and the sanctity of the Sabbath was duly observed."

Again, we find this record :—

"Commodore Wilmott, with some officers, paid us a visit in our school."

Under another date it is said :—

"The bishop, with a doctor from on board the ship, came to the school: the doctor took a class in reading, and afterwards they went to the place where they were building our school. The bishop was on shore till half-past four o'clock, seeing about putting the posts of the building right, as the people do not understand English building."

The bishop's labors, by-the-by, seem to be of the heterogeneous character called for

in an uncivilized state of society. A previous entry, regarding the school-edifice, is as follows :—

"We had a very heavy rain this morning from half-past eight to eleven o'clock, but the children came under the rain to school. The bishop, through the rain, came on shore at one o'clock, and we went to measure a place to build our school."

The journeys, too, of this good man, are frequently made under difficulties of an embarrassing nature. We find him setting out for a place fifty miles in the interior, with but one horse for himself and the native clergyman who accompanied him. They ascended precipitous hills, and crossed deep ravines. Their experience in the forests was rather rough. Says the native clergyman :—

"The bishop had his new alpaca coat torn piece by piece through thorns, and I had the mortification of having my only new pair of Wellington shoes ripped, while my trowsers shared the same fate with the bishop's coat. We were so shabby and filthy that we knew not how to appear before the king and his courtiers, but the king's messenger, Ajia, who had escorted us, told the bishop to mount the horse, 'Aliheli,' and pressed us to open our umbrellas, that we might appear in state before the king. We were obliged to consent to his proposal, and, after a few minutes' walk, came to the outer court of the Atta of Idda. There was no delay on the part of the king in receiving and welcoming us at his court. We thanked God, and took courage that He had so graciously favoured us with a hearty reception from a king, whose presence in former years, could not be attainable without tedious calculations of lucky or unlucky days."

One of the difficulties with which African missionaries must deal, is mentioned in the following entry ;—

"This day I have sifted the candidate class, and found only five I could conscientiously retain, for twenty have relapsed into polygamy, who have been for more than four years under tuition, and yet could not by any means be persuaded to marry lawfully, and receive holy baptism. Though painful in its nature, I must be faithful: I cannot act otherwise."

And here we have a touching incident— one of these African clergymen giving Christian consolation at the death-bed of an

official of that nation which had sent him the Gospel :—

"Dec. 17—Mr. Maxwell, acting consul, being seriously ill, desired me to pay him a Christian visit, which I did. Finding him rather low, I read to him the order for the Visitation of the Sick, at his own request.

"Dec. 18—Visited the consul again, who continued low and very weak. He desired the sacrament of the Lord's Supper, which I administered to him. Although very weak and dying, yet he was of sound mind, and remarked, among other things, that 'repentance ought not to be deferred until death comes.'

"Dec. 21—Mr. Maxwell died, calling upon Jesus to forgive his sins, and receive his spirit.

"Dec. 22—Funeral of the late consul. The funeral was most respectably attended for such a neighborhood as our infant settlement is. Almost the whole of the inhabitants, from respect to the deceased during his short stay among them, attended his funeral. Christians, Mohammedans, and heathen—all, in fact, who knew the late consul—loved him, and consequently were willing to pay this last tribute of respect to his remains. Part of the service was read in the hall of the consulate, where he had been a constant attendant on Divine service on Sundays, when he was alive. The remainder of the service was read at the burial-ground, the usual rounds for government officials, as in the colonies, being fired by the few armed police that the deceased had brought up with him from Lagos."

SOUTH AFRICA.

Our readers will have seen frequent mention, of late, of the revival labors conducted among the Wesleyans of South Africa, by Rev. Wm. Taylor of California. On leaving the Cape of Good Hope, Mr. T. writes his impression of the field and the work; and he makes use of the following statistics, taken from the report of a previous year, as he had not seen the very last report at the time of writing :—

138 chapels, 359 preaching-places, 63 Missionaries and assistants, 389 Local Preachers, 8,331 church members, 1,235 on trial, 54,790 attending public worship, 128 Sunday-schools, 10,163 Sunday-school scholars, 103 day school teachers, 11,457 day scholars."

Mr. Grant, (A. B. C. F. M.) writes from Umvoti, near Port Natal :—

"We have commenced our week of prayer. Sunday was to us a good day. I enjoyed

preaching. In the afternoon was our concert prayer-meeting, and we had a good time encouraged by the increase of Protestantism in Europe by late changes, which we hope may result in more actual goodness.

Then yesterday, Monday morning, although they have every day a sunrise prayer-meeting, yet as this is the prayer week, they were up unusually early and in large numbers, and the first I knew was the full chorus of singing, that sounded out so loud as to wake me. Could it be earth, was it the millennium, or had we got to heaven? Then, in the afternoon, a goodly number came together again, and we had a nice time. The meeting was taken up most by such as have not usually been forward to take part in prayer-meetings,—an indication that they are waked up. And so we are going on with the meetings, but the post goes this afternoon, and I must send away my letter."

SYRIA.

Mr. Jessup of the American Board writes from Beirut.

"This part of Syria has been thrown into great excitement by the sudden and strange termination of Yusef Keram's rebellion. There is a mystery about it which bodes no good in the future. This notorious rebel, the leader of the reactionary Papal party in Lebanon, who had defied and fought the Turkish Government, is suddenly invited to Beirut by the French consul, in conjunction with the other consuls of the five protecting powers; and one evening in Ramadan, (when the Mohammedan population is peculiarly sensitive,) he enters Beirut surrounded by tens of thousands of the Christian population, singing, shouting, and filling the air with their cries of 'Long live Yusef Kerman;' and finally carrying him on their shoulders into the house of the French consul. The consul could not have taken a step more irritating to the Moslem population, or better calculated to increase Papal intolerance and fanaticism in Northern Lebanon. Yusef Keram goes as 'the guest of France,' as he says, to Algiers. It is a virtual exile, but there is, no doubt, some deep political design in the course of the French Government in the matter."

PERSIA,

Mr. Perkins, of the A. B. C. F. M. writes from Oroomiah.

"The civil protection of the Nestorians has not as yet gained much by the efforts of Mr. Alison.... What effect the report of the Secretary of the British Embassy, Mr. Thompson, whose visit here has been

mentioned to you, may have, remains to be seen. That gentleman was here ten weeks, and looked very carefully, and with heart-felt interest, into the affairs of the Nestorians. He often expressed himself as greatly surprised at the intelligence and capabilities of the enlightened portion of them, and his belief that they must, by their superior force of character, throw off, or at least lighten, the galling yoke which they have so long worn. He was particularly impressed and delighted, in accompanying me one Sabbath to a village church, where he witnessed the exercises of the Sabbath-school and the religious services that followed; and he declared, repeatedly, that he had before no idea of the depth and extent of our missionary work here for thirty years. Perhaps these impressions of a sagacious observer on the spot foreshadow the only practicable solution of the problem of removing their oppressions. In this secluded district of remote Persia, we are seldom visited by a traveler to report our labors to the world; and as modest Christian men, we have had no disposition to move in that matter ourselves, beyond what the vital interests of our work may require for its protection against curtailment at home.

TURKEY.

At Kharfoot, the interest during the "week of prayer" was so great, that the meetings were kept up beyond the eight days. Miss West writes to the American Board:

"This is our *fourth* week of prayer, and the windows of heaven are still open. Oh, pray that they may never again be shut!"

At a meeting of Christian women, the wife of the head man of the Protestant community described her visit to three or four villages. Says Miss West:

"With much simplicity and modesty she spoke of the meetings she had held in those villages, how the room would sometimes be so crowded that women would have to stand and hold their babes in their arms. She had counted seventy women at some of these meetings,—poor, hard-working women, mostly dependent on their daily labor for daily bread, yet willingly leaving their carding, spinning, weaving, or other work, to come and hear the words of life."

Mr. Schneider writes:

"The week of prayer was observed in Aintab, with much interest. We had meetings twice a day, in the morning, before sunrise, and in the evening; and the attendance rose to three or four hundred, or even more. The interest manifested was such that we have continued the meetings (once a day only) into this, the fifth week."

Dr. Pratt writes from Marash:

Our Prayer-meetings have been gradually increasing in numbers and interest, and this week of prayer has been a very jubilee. Both churches have been opened an hour before sundown, each day, and in each a gathering of two hundred and fifty or more (five hundred in all) have attested their interest, while the offering of ten or fifteen prayers, two or three rising to prayer at once, and the pastor's vain endeavors to close the services in less than an hour and a quarter or an hour and a half, show that the coming was not a mere form, and make us believe that the Master and the Spirit are with us."

MISCELLANEOUS.

ANNIVERSARY MEETINGS.

THE Rev. Dr. Dowling, of the Baptist Church, will preach the Annual Sermon in behalf of the American and Foreign Christian Union, on Sunday evening, the 5th of May, in the Thirteenth-street Presbyterian Church (Dr. Burchard's) between the 6th and 7th Avenues.

All who feel interested in the downfall of the *Man of Sin*, and the progress of the Gospel in Italy,

Mexico and South America, are invited to attend.

The Anniversary exercises will be held in Steinway Hall, on Thursday evening, the 9th of May. An abstract of the Annual Report will be presented by the Corresponding Secretary. Speakers whom the public love to honor will address the audience.

The Directors and Clergymen are respectfully invited to take seats on the platform.

THE Rev. Theodore Gulick, a member of the missionary Gulick family, having completed his studies, has been accepted by the Society, and is under appointment as missionary to the city of Mexico. Bro. G. expects to go to the field as soon as a way can be opened between the contending armies, which we believe will be before many days. He feels himself called of God to unfurl the standard of the Saviour at the Capital and claim it, in His name, as His property. Those who know the energy and zeal of our brother, will, with us, bid him God-speed with the assurance of their and our prayers and sympathies.

MR. EDITOR:—THE NEW YORK METHODIST CONFERENCE, embracing a large number of able and efficient ministers, mostly residing in this city and vicinity, held its annual session in the Bedford St. Church, Bishop Janes presiding. All their discussions and reports showed that their hearts and their hands were open to every good work. The Rev. Mr. Scudder, Cor. Sec., being present, was invited to address the Conference, which he did in a very able speech, giving a bird's eye view of the Society's work in Italy, Greece, Mexico and South America, showing how God had gone before them and opened the door for Evangelical efforts in

these countries, and the great necessity at the present time for men and means to carry forward the work. In concluding, he requested the conference to appoint a committee to meet with the Society and examine, with them, their operations, and see whether the providence of God did not demand a more extensive co-operation on their part. To this the conference most cheerfully responded, and we shall be greatly disappointed if the Society does not receive increased contributions from their churches during the coming year. C.

DEATH OF PROF. BURTIS.—The Rev. Arthur Burtis, D. D., Professor of Greek in Miami University, Oxford, Ohio, died on Friday, March 22d, of a disease of the bowels. An erudite scholar, able preacher and true Christian gentleman, his loss will be deeply felt by his associates and pupils. He was a native of New York City, and was born in October, 1807. He graduated at Union College in 1829. He had been connected with Miami University only about six months, and his family had not removed to the West, but expected to join him very soon. They received the news of his illness too late to be present during his closing hours.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MARCH, 1867, TO THE 1ST OF APRIL, 1867.

NEW HAMPSHIRE.		
Temple.	Warren Keys \$5, N. Weehler, \$5.....	10 00
VERMONT.		
Brattleboro.	A. Van Dorn, for Italy.....	5 00
Williamstown.	P. F. Barnard.....	2 00
St. Johnsbury.	North Cong'l Ch.....	40 00
MASSACHUSETTS.		
Shelburn Falls.	E. Maynard.....	2 00
Belchertown.	1st Cong Ch and Soc'y by Eph'm Montague, Tr.....	51 50
North Hadley.	Cong. Ch.....	13 00
Monson.	Cong. Ch. makes E. P. Newton a L M.....	41 02
Worcester.	Central Ch. and Soc'y, add.....	7 09
"	A Friend, for Christian Literature for Spanish America.....	25 00
Boston.	Francis Bundy.....	5 00
Pittsfield.	Walter Tracy, to make himself a L M., and for reading matter for Mexico.....	30 00
Boston.	Park St Ch and Soc'y, in part.....	160 75
"	J. W. Field.....	50 00
Lancaster.	Evan. Soc.....	22 50
Grantville.	O. T. Wilder.....	5 00
West Cambridge.	John Field.....	100 00
Boston.	Miss L. Thompson.....	2 00
Winchester.	Cong Ch and Soc'y.....	87 88
Boston.	T. H. Mead.....	10 00
East Abington.	Cong Ch and Soc'y.....	60 78
Boston.	Mount Vernon Church and Soc'y, in part.....	865 23
"	John Tappan, for Bible work in Italy, in Gold.....	300 00
Pittsfield.	Sab. Sch'l of the Rev. Dr. Todd's Ch., by C. E. West, for Rev. Geo. Constantine, Athens, Greece.....	25 00
RHODE ISLAND.		
Newport.	Rev. G. S. Boardman, DD.....	5 00
Providence.	S. S. Wardwell.....	3 00
CONNECTICUT.		
Manchester.	R. R. Phelps.....	2 00
E. Lyme.	Jos. Ayre.....	5 00
Hebron.	Dea. Seth Smith.....	5 00

Torrington. Alpheus Hodges.....	5 00	Newark. Mrs. Martha Dickinson, pr Rev.	
Rockville. 2nd Ch. Miss E. Wiener's In-		E. A. Osborn.....	5 00
fant Class, with col'n, makes		Mendham. 2d Pres. Ch. pr Rev. E. A.	
her a L M.....	10 00	Fairchild, DD.....	15 00
" 1st Ch in full of L D for Rev.		Paterson. An aged female friend.....	50 00
H. L. Kelsey.....	50 00	New Brunswick. Union Coll'n in 2d Pres.	
North Woodstock. Cong Ch makes Rev.		Ch. which makes Rev.	
T. H. Brown, L M.....	25 65	Chester D. Hartranft	
Plainville. Cong Ch makes R. A. Barnes		a L M.....	47 90
a L M.....	30 00	" 2d R. D. Ch.....	36 08
Torrington. Miss Phebe Beach.....	5 00	Camden. 2d Bap't Ch. to make Rev. M.	
Plantville. Additional, O. W. Stowe.....	10 00	R. Watkins a L M.....	31 00
Hartford. Park Ch Rev. G. B. Spaulding		Mendham. 1st Pres. Ch. by Rev. E. A.	
L M.....	50 59	Fairchild, DD.....	26 00
Ridgefield. M E Ch Rev. J. D. Bouton.....	5 00	Newark. John A. Stewart, for L M.....	30 00
Stratford. Col. G. Loomis, U S A.....	5 00	" S. R. W. Heath, for L M.....	30 00
NEW YORK.			
Brooklyn. Central Cong Ch by J. H.		" H. Baldwin, for Mrs. Constantine.....	77
Pratt, Tr.....	70 00	Elizabeth. E. A. Saxton.....	250 00
N. Y. City. Collegiate R. D. Ch by C. E.		PENNSYLVANIA.	
Knox, Tr.....	128 69	Litiz. Rev. J. F. Felt.....	5 00
Gloversville. J. McLarin.....	10 00	Alleghany. Mrs. G. L. Drane.....	10 00
Portageville. Pres Ch add.....	5 10	Phila. 4th Bap't Ch. in part L M for Rev.	
Champlain. Mrs. R. M. Hubbell to make		R. Jeffrees.....	20 90
her son Silas P. Hubbell		" Mrs. Taylor \$5, E. W. Lehman \$1.....	60 00
a L M.....	30 00	Norristown. Francis Whitney.....	2 00
" Pres Ch which makes Rev.		Kittanning. U. S. Pres. Ch. for Mr. Moore-	
J. Copeland a L M.....	41 04	head's field.....	17 50
Geneva. Pres Ch.....	83 00	Litiz. Moravian Church, Reichel, Christ,	
Buffalo. Westminster Pres Ch.....	7 00	Tshudy \$5, Wollé \$10.....	25 00
N. Y. City. James Brown.....	100 00	" Sisters' House and pupils of Lin-	
Astoria. E. J. Woolsey.....	100 00	den Hall.....	9 45
Buffalo. Central Pres Ch, E. Palmer part		" Others.....	36 80
L M \$20, Le Grand Marvin, H.		West Chester. Union Meeting.....	39 64
Howard, Mrs. M. A. Bull, E. &		Sab-sch'l of Trin. Epis.	
B. Holmes, D. K. Plumpston,		Ch. which makes J. H.	
Miller & Grimes \$5 ea., G. W.		Bull a L M.....	36 87
Tift, J. V. Tift, R. D. Boyd,		Plumb Creek. Pres. Ch.....	10 00
W. B. Mann, Mrs. Haven, \$2		Phila. M. Newkirk.....	25 00
ea., Ten others \$1 ea.....	70 60	" 5th U. P. Ch., for Mr. Moore-	
Cuba. Pres Ch by Rev. C. B. Gardner.....	12 00	head.....	21 15
Stafford. E. H. Hammond.....	5 00	" Central Pres. Ch.....	10 17
N Y City. Mrs. H. I. \$100, W. E. Dodge,		" Messrs. Wilson, Ross, Atwood \$5	
Jr. \$100 to constitute Miss		ea., J. A. Brown to make him-	
Alice C. H. Dodge a L D.....	200 00	self a L M \$30, Mrs. C. S.	
" Women's Union Miss'n'y Socy		Wurts \$50, A. Fullerton \$20,	
for the education of Mexican		Rev. A. Paul \$10, H. R. Raig-	
girls in Miss Rankin's Sch'l		uel \$8, Others \$7.....	140 00
at Monterey—Gold.....	30 00	DISTRICT OF COLUMBIA.	
" W. S. Gilman.....	50 00	Washington. Rev. S. L. Pomeroy.....	10 00
" Rev. A. D. Eddy, DD.....	20 00	KENTUCKY.	
" "p" for Mr. Bonifas in France.....	50 00	Louisville. Various friends for distribu-	
" SabSch'l Miss'n'y Soc'y of Tab-		tion to the Mission during the	
ernacle Bap't Ch by A. G.		year.....	492 00
Conant.....	80 00	" Friends for material for In-	
Albany. Middle Dutch Ch.....	69 04	dustrial schools.....	157 85
Rochester. A. Champion.....	50 00	" Friends for School Festivals	
Geneva. Pres Ch T. C. Maxwell L M.....	50 00	during the year.....	131 35
" Lucius Scheldon.....	5 00	" W. B. Belknap 80 bundles of	
Newark. Pres Ch H. L. Fairchild part		bedclothing, etc., for distri-	
L M \$10, Jas. A. Miller to com-		bution to the poor of Miss'n.....	
plete L M \$10, A. F. Crissey		friends, 25 bundles of old	
to complete L M for his wife		clothing for poor of Mission.....	
\$5, and \$5 on L M for Mrs. E.		1,000 bushels of coal.....	
A. Blanding, John S. Cronise		" Messrs. Avery & Morgan \$50	
on L M \$5, Others, \$19 44.....	54 44	ea., W. B. Belknap \$30, L.	
" Pres Ch Sab Sch'l for Sab-sch'l		L. Warren \$25, Ainslee &	
work.....	10 00	Co., Jacobs, Lithgow, Brad-	
Jamestown. Cong. Ch. to make Rev. T.		ley & Co., Mrs. Short \$20 ea.	
H. Rouse a L M.....	31 41	Peterson & Co., Semple,	
Lyons. Pres. Ch. which makes Rev. S.		Young, Huffman, Hughes,	
B. Bell, DD, L M.....	30 00	Hamilton, Brannen, Pitkin &	
Chatsaugay. Pres. Ch. S. S. Clark \$5,		Co., Robinson, Skene & Co.,	
Mrs. D. G. Coonby \$5,		Carey, Wheat, Gardner, Car-	
Others \$8 50.....	18 50	ter Bro's, Pratt & Co., Craig	
Bergen. Cong. Ch. in full of L M for Hor-		& Co., Keith, Garvin, Monks,	
ace Holt.....	15 69	Waters & Co., Needham,	
Dunkirk. Pres. Ch.....	13 47	Speed, Kalfus, Belknap, Dun-	
Ellicottville. Pres. Ch. in part L M for		leavy, Graham, Dix, F ink,	
Rev. L. P. Sabin.....	9 06	Lewis, Miss Richardson, Dun-	
E. Bloomfield. Cong. Ch. to make Dea.		lop, Short, \$10 ea.....	575 00
Andrew Cone, L M.....	44 14	" Messrs. Johnston, Smith, Hu-	
Port Richmond. Ref. D. Ch. Qr. Coll'n		lings, Fulton, Peter & Co.,	
by A. W. Saxton, Tr.....	15 00	Dean, Warren, Kendrick,	
Auburn. Mrs. J. P. Hovey.....	10 00	Dick, Handy, Hewitt, Martin,	
Coila. John Shiland, in full of L M.....	10 00		
NEW JERSEY.			
Trenton. B. Gummer to make Rev. John			
Hall, DD. a L M.....	50 00		

	Thompson, Werne, Warren, Prather, Vernon, Breckinridge, Pindle, Hawkins, Bennett, Kennedy, Hegan, Bangs, Robinson, Young, Maxwell, Robinson, Nash, Karsnar, Johnson, Greene, R. R., E. A. S., Pettitt, Thompson, Tucker, Van Pelt, McCampbell, Cook, Lisby.....	205 00
Louisville.	Messrs. Snead, Caldwell, Traubue, Whitney, Lane & Co., Benedict, Escott, Ballard, Pirtle, Glover, Grinstead, Isaacs, Middleton, Sumner, Barrett, Thurston, Hoagland, Golderman, Evans, Mix, Kaye, Ferguson, Brown, Crawford, Joyce, Caldwell, Stone, Gheens, Byers, Bryan, Duncan, Mrs. Tracy, Schroeder, Halbert, Thompson, \$5 ea., Mrs. Mudge \$4.....	179 00
"	Messrs. Stouffer, Griffin, Arnold & Co., \$3 ea.....	9 00
"	Messrs. Hackney, Tyler, Esterle, Weller, Clark, Jarvis, Armstrong, Tigert, Homire, Pope, Mrs. Griffith, Dupont, Beatty, Conant, Quigley \$2 ea., Irwin, Muir, Griffith, Powers, Netherland, Slaughter, Bacon, Hull, Drake, Seaton, Anderson, Van Buren, Bland, Ramsey, Mrs. Bayless, Orr, Osborn, Ewing, Parr, North, \$1 each.....	50 00
MISSOURI.		
St. Louis.	Messrs. Noyes, Edgell, G. D. Hall, \$60 ea.; the latter to make Mrs. G. D. Hall a L M and all for support of Bible women in Milan, Italy.....	180 00
"	1st United Pres. Ch. for Mr. Moorehead's mission.....	59 00
"	M. L. Gray \$3, Dr. Barron, \$2.....	5 00
ILLINOIS.		
Waverly.	Cong. Ch. by Rev. Henry M. Tupper.....	12 00
INDIANA.		
Indianapolis.	4th Pres. Ch. Qu'ly col.....	11 30
Valparaiso.	Pres. Ch. in full of L M for Rev. Robert Beer.....	18 34
"	M. E. Church.....	11 50
OHIO		
Brownhelm.	Cong. Ch. by Dr. R. C. Perry.....	7 75
Sidney.	Rev. Mr. McCaslin on L M.....	5 00
Cincinnati.	For Evan. Sewing-sch'l's, Mrs. E. Purlier 3 dozen Thimbles, 2 doz. Cotton, 3 doz. pair children's Hose, an Old Gentleman 20 yd's of calico, \$2 50 & 10 yards muslin \$2, H. Hopkins \$5, Messrs. Newhall & Sargent \$3 ea., Mr. McComas & Mr. Merrell \$1 ea.....	17 50
"	C. G. Rodgers 12th installment for City Miss'y.....	33 34
"	For Ger. Sewing-sch'l's, L. Hall \$5, Mrs. L. Anderson \$1, Mrs. Beekenstein	
	75c., Burnet & a Friend 50c., Mrs. Baker 45c., Mrs. Klotter, Smith, Kline, Huffman & Metszer 25c. ea., Dick & Dhil, 10c. ea., Ritchie in calico \$4 50.....	13 60
Cincinnati.	Western Tract Soc'y & Young Men's Ch'n Ass'n Sabbath-school Papers, Tracts and Bibles.....	
Oxford.	2d Pres. Ch. Dr. Hill \$10, Messrs. McCord, Dervol, Goble, Mrs. Brooks, \$5 ea., E. Kumler \$8, Oliver & Bishop \$3 ea., Rev. J. Kumler \$2, Corwin & Kumler \$1 ea., Mrs. Hughes \$1, Mr. Rhineheart 50c., Others \$5 45, to constitute G.W. Goble, M. D., a L M.....	54 95
"	Female College.....	19 50
"	" Institute.....	6 15
"	U. Pres. Ch. Mrs. McCracken \$1, Mrs. Morrow 50c.....	1 50
"	1st Pres Ch., Dr. Guy, \$20, for L D, Mrs. Ream \$5, Prof. Christy, Mrs. Kennedy & McCullough \$1 ea., Billings & Ferguson 50c., Mrs. DeWitt 25c.....	29 25
Springfield.	1st Pres. Ch., Messrs. Counts, McGookin & Mrs. King \$5, ea., Others \$43, makes A. T. Fullerton a L. M.....	58 00
"	Prot. Epis. Ch., W. E. Warder, Mrs. Childs & Warder \$5 ea., Others \$16, which makes Rev. John G. Ames a L. M.....	31 00
"	Female Seminary in full of L. M. for Miss Emma Lathrop.....	25 00
"	Meth. Church.....	1 00
"	Cong. Ch. which constitutes Rev. A. H. Ross a L. M., Messrs. Phillips, Nichols & Ross \$5 ea., Mrs. Clark \$4, Mr. Andrews \$3, Others \$6 25.....	28 25
"	2d Pres. Ch., M. Steele \$5, E. M. Doty \$3, Messrs Brown & Robet \$2 ea., Others \$9 85.....	21 85
"	Meth. Prot' Church.....	3 78
"	Bap't Ch., Dr. Kay.....	25
"	Luth. Ch., E. Harrison.....	1 00
Columbus.	1st Cong. Ch., bal, which makes J. C. Woods a L M.....	1 00
Jersey.	Mrs. Lydia H. Putnam for So. America.....	5 00
Xenia.	Sabbath-sch'l of 1st U. Pres. Ch. for Sabbath-sch'l Library in Mr. Moorehead's field.....	20 00
Springfield.	U. P. Ch. for Mr. Moorehead's Mission.....	7 00
Elyria.	E. DeWitt.....	2 00
Windham.	Cong. Ch., bal. by T. Wales, Tr.....	5 00
Springdale.	J. Watson \$4, 1st Pres. Ch. Sabbath-sch'l add. for Sabbath-sch'l Lib'r'y for Foreign Dep't \$16 26.....	20 26
Jamestown.	U. Pres. Ch. for Mr. Moorehead's field.....	10 00
Granville.	1st Pres S. Sch'l for Italian Sch'l Library.....	33 53
Chillicothe.	L. W. Foulke, M. D., for support of Mr. Brockle-	

	man, Germany, and to make S. A. E. Foulke a L. D.....	150 00
Chillicothe.	1st U. P. Ch. for Mr. Moorehead's mission, Mrs. Taggart & M. W. Bartlett \$5 ea., J. McCagne & Miss Ferguson \$3 ea., W. Welsh \$2, Beach, Ghormley, Thompson, Kennedy, Howson, Bonner, Mrs. Ross \$1 ea., Miss Walker 50c., Mr. Doyle 25c. which constitutes Jos. W. McCagne a L. M.....	25 75
Springfield.	2d Pres. Ch. add the Misses Huntington.....	4 00
Columbus.	Welch Cal. Meth. Ch.....	3 10
Ripley.	1st Pres. Ch.....	11 00
Cincinnati.	C. J. Rodgers 13th instal. of City Missionary's salary and which constitutes Rev. C. L. Thompson a L. M. \$33 33, Mrs. Hull \$4 for Cinn. Indus. sch'l's.....	37 33
"	For dist'n, Ger. Bap. Pub. Soc'y lot of Sunday-sch'l papers, Western Tract Soc'y, 100 do., Christian Press Bible Soc. 3 Bibles and 2 Testaments.....	
"	For distribution, 14 pairs of Children's Hose, 17 garments, 11 pairs of Shoes, 11 Testaments, 3 Bibles, 300 Papers, 18 Hymn Books, 1,200 pp. of Tracts from Young Men's Ch'n Ass'n, 17 S. S. Library Books.....	
Dayton.	1st Eng. Luth. Ch., Messrs. F. & J. Gebhart \$20 ea., S. Gebhart \$10, Echert & Gebhart \$5 ea., S. T. Gebhart \$4, J. Gebhart \$3, Gadowalt, Cahill, Phelps, Beaver, Gebhart, Mrs. Graham \$2 ea., Lentz, Gebhart, Weichet, Gebhart, Baird, King, Walker, Kline, Weekle, Mrs. Smith, Crawford, Spindler, \$1 ea., Miss Speckler 30c.....	91 30
"	1st Bap't Ch., C. Parker \$10, Messrs. Tower, Coffman, Mrs. Barney \$5 ea., Dr. Sumner, A. Payne \$3 ea., Childs, Kinsley, Beatty, Thresher, Mrs. Parker \$2 ea., Payne, Brigham, Cornell, Leland, Crawford, Chamberlain, Thresher \$ea.....	43 00
"	1st Pres. Ch. Messrs. Haas, Pease, Mrs. Galloway, Fenner \$5ea., J. D. Dubois, Mrs. Phillips \$3ea., A Friend \$2, Moore, Boyer, Osborn. Mrs. Latue, Greene, Rench \$ea.....	34 00
"	U. Pres. Ch., Mrs. Bates & Potter \$2 ea., Miller & Cuthbert \$1 ea.....	6 00
"	3d St. Pres. Ch., J. H. Winter, \$10, J. Howard, Mrs. Baker \$3ea., Hatfield, Shaw, Kimball, \$2ea., Mrs. Little \$1, Mr. Pierce 50c.....	27 00
"	3d Pres. Ch., Messrs. Stewart, Mitchell \$5ea., C. Mitchell \$2, Mrs. Moorehouse, Barnet, Rogers, Barnet, Coblenz \$1, Mr. Edgar 50c.....	17 50
Dayton.	1st Cong. Ch., Mr. Daniels \$2, Mr. Young, Mrs. Jewett \$1 ea., E. S. Young 50c.....	4 50
"	Prot. Epis. Ch., Mr. Nixon.....	5 00
Chillicothe.	1st Pres. Ch., T. Steele \$15, Judge McCoy for L. M., Mrs. Dr. Williams for L. M., \$10 ea.; Messrs. Denny, Warner, Alston, Renick, Smith, Miller, Woodrow, Waddell, Mc Landbury, Mrs. Renick \$5ea., Snyder, Defew, Mrs. Dodge, Tremble \$3ea. Dustman, Steele, Carlisle, Briggs, Carson, Cutter, Mrs. Waddell, Wilson \$2 ea., Mrs. Duncan \$1 50, Warner, Franklin, Hurst, Swift, Lamb, Spetnagle, Mrs. Brenneman, Sneider, Butts, Cochran, Misses Fullerton, Osborne, Little, Willie Dustman \$1ea., Mrs. Tomlinson 65c. Dr. French, Mrs. Cutter, Tuttle, Ray, 50c. ea., Willie Biggs 21c. Miss Hamlin 25c., all of which make Rev. H. W. Biggs L. D., & Rev. John A. Putz L. M.....	130 61
"	Prot. Epis. Ch., Messrs. Kendrick & Douglass \$5 ea., Col. Madura \$2. D. R. Smart, Mrs. Denning \$1 ea.....	14 00
Cleveland.	Rev. J. M. Hoyt.....	10 00
MICHIGAN.		
Detroit.	2d Cong. S. Sch'l on L. M. for C. S. Cushing.....	20 00
"	1st Pres. Ch. Sam'l Pitts \$25, G. S. Frost \$20, Mrs. M. C. Canfield \$15, Mrs. S. P. Brady & D. Cooper \$10 ea., S. P. Duffield, J. S. Farland, M. Stewart, Mrs. S. Davenport \$5 ea., Others \$5 60, \$30 of which makes G. S. Frost a L. M.....	105 60
"	Jefferson Av. Pres. Ch., Messrs. H. A. Wight, B. Wight, Jones, C. Brown, Tho's Berry, J. H. Berry, F. Wetmore, Gel. S. Casey \$5 ea., W. W. Wheeler \$1, in full of L. M. for H. Hallock & B. Wight.....	41 00
Ann Arbor.	Bap't Ch.....	10 50
"	Cash.....	1 00
WISCONSIN.		
Westfield.	Cong. Ch.....	3 00
IOWA.		
Washington.	1st U. Pres. Ch., for Mr. Moorehead, Italy, to-wards translating the Bible.....	40 40
MINNESOTA.		
Excelsior.	Mo. Concert, by Rev. Cha's B. Sheldou.....	3 00
St. Peters.	Eliza W. Marshall.....	2 00
LOUISIANA.		
New Orleans.	1st Cong. Ch., by Rev. W. Nan Norden.....	19 25

THE

CHRISTIAN WORLD.

Vol. XVIII.

JUNE, 1867.

No. 6

THE EIGHTEENTH ANNIVERSARY

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

THE Anniversary Exercises were begun on Sabbath evening, May 5th, when the Annual Sermon was preached by Rev. Dr. DOWLING, in Rev. Dr. Burchard's Church, 13th Street. The Doctor took for his text, John xviii. 36, "My kingdom is not of this world." The sermon was a masterly effort, proving most conclusively that the preacher, who has for years made Roman Catholicism a study, understands thoroughly the whole system. In our next number, by the consent of Dr. Dowling, we shall give the Sermon in full to our readers. The building was filled by an intelligent and highly appreciative audience, who heard with interest the phase of Romanism presented.

ANNUAL MEETING OF THE SOCIETY.

The Eighteenth Annual meeting of the Society was held on Thursday evening, May 9th, in Steinway Hall. The President, Rev. Dr. DE WITT, in the chair, who called upon Rev. Dr. Dowling to open the exercises with prayer.

Secretary Campbell read the Treasurer's Report, which shows a degree of prosperity never enjoyed before: the receipts were nearly \$20,000 higher than those of last year, amounting in all to a little over \$110,000. The Report will be found at the close.

The Corresponding Secretary, Rev. J. Scudder, then read an abstract of the Annual Report of the Board of Directors, giving a brief summary of the Society's work in Italy, France, Hungary, Belgium, Germany, Greece, Mexico, several parts of South America and the United States. The Report commanded the attention of the audience. At

the conclusion of the report the following verses were sung, the audience rising :

Now be the Gospel banner
In every land unfurl'd ;
And be the shout hozanna
Re-echoed through the world :
Till every isle and nation,
Till every tribe and tongue,
Receive the great salvation,
And join the happy throng.

Yes, thou shalt reign forever,
O Jesus, King of kings !
Thy light, thy love, thy favor,
Each ransom'd captive sings :
The isles for Thee are waiting.
The deserts learn Thy praise,
The hills and valleys greeting,
The song responsive raise.

The following resolutions were read and adopted unanimously :

RESOLVED, 1. That the Reports now read be accepted and adopted, and referred to the Board of Directors for publication.

2. *Resolved*, That the work of this Society, though so new, has so extended itself during the last few years, as to greatly encourage its friends and patrons, and most imperatively demands of them a higher spirit of consecration to its interests, and a more earnest co-operation with its Board of Directors, in fulfilling their *great mission*.

3. *Resolved*, That as the present aspect of affairs in Italy indicates that a crisis in her history is not far distant, and that whatever is to be done for the spread of a pure Christianity among her people, must be done quickly, we most earnestly solicit the prayers and co-operation of the people of God, that the work in this land, *assigned to us*, may be done effectively and speedily.

4. *Resolved*, That the *really clamorous* appeals of the newly-awakened people of Mexico, South America and Hungary for light and a spiritual Christianity, are evident tokens of a *special* call of God for renewed zeal and efforts on the part of all the friends and patrons of this Society.

5. *Resolved*, That the palpable and almost universal tendency of the Roman Catholic mind to infidelity, and the utter renunciation of all faith in Christianity, when awakened to see the errors and delusions of Popery, is in itself a most powerful motive for the diligent prosecution of the work of evangelism among them.

6. *Resolved*, That the continued success of the Sabbath-school work of this Society in the lands of Germany, Belgium, Italy and Greece, during the last year, assures us not only of its importance as a mighty evangelistic agency ; and of its meeting and supplying a want in nominally Christian lands, hitherto unmet and unsupplied ; but also of the *necessity* of new and more vigorous efforts for its *general extension* throughout all the field of this Society.

7. *Resolved*, That the large number of converts from Romanism to a living Protestant faith, which have been witnessed since the labors of this Society were inaugurated, and the great amount of work performed in the families of Roman Catholics, evinces that this portion of our population is very generally accessible to Christian effort, when performed in the spirit of Him whose life is summed up in the statement that "He went about doing good."

The Rev. De Witt Talmage was called upon to make the first address ; this he did in most eloquent strains, which elicited the hearty applause of the audience. The Doctor has promised to write out in full for our Magazine his masterly speech. We give the merest skeleton :

"In opposition to the penances, costly indulgences and exhaustive gesticulation of Romanism, we present a broad-armed Gospel, that, without money and without price without crossings and without penance, invites all the world to be saved.

"In opposition to the bedwarfed literature of that church, we present a Christian printing-press, more books, more tracts, more "New York Observers," more "Christian Intelligencers," more "Evangelists," more "Advocates."

"In opposition to the celibacy of the Romish priesthood, we present the happy households of the Protestant clergy.

"In opposition to the Latinized service of the Romish church, we present plain prayers and direct preaching, that all may understand.

"In opposition to the cathedrals of the Papacy, we present the *cheerful* churches of Protestantism.

"In opposition to the artistic chanting of the Romish churches, we present unanimous congregational singing.

"In opposition to the bigotry of Romanism that curses all outside, we present the broad platform of Christian brotherhood."

The Rev. Mr. Hall, who spent six years as missionary of the Society in Florence, Italy, then addressed the audience. We give a few extracts. We are sorry that his wife's ill-health obliged the return of Mr. Hall to this country, for his faithful laborious efforts were crowned with blessing and with success. No one can speak more knowingly of the work of this Society in Italy. Mr. Hall, after alluding to the recent political changes in that land, and the important bearing they had in preparing the way for great moral changes, and especially in rendering the tiara of the Pope an unmeaning badge of office, making him no longer a terror to the people, and his bulls of excommunication to be unheeded by both priests and kings; in a most interesting manner described the work which had been since accomplished among the Italian people by the labors of the American and Foreign Christian Union. The people had become through it as one of the great agencies at work there, enlightened in regard to the evils of Romanism, its evil specially in bringing them no spiritual religion, and leaving them thus destitute.—

"Now," said the speaker, "it remains to make religion among the Italians powerful in the integrity of its doctrine, in the purity of its morals, in the holiness of its discipline and the perfectibility of its social development; and this, this Society has been long and actively engaged in, and by the aid it has rendered, a vast amount of good has already been done, in its hearty co-operation with Italians, in these directions. The American and Foreign Christian Union has performed its part of this great work by printing tracts and books, by the employment of colporteurs for the distribution of Bibles and Testaments; by establishing schools in which both secular and religious instruction are given; by supporting young men preparing for the ministry; by employing evangelists and ministers of the Gospel, and in various ways maintaining the institutions of religion; in establishing churches and aiding those already established.

"And," said Mr. Hall, "having been for several years a representative of this Society in Italy. I can speak from personal knowledge of its work and its usefulness. Hundreds of poor children have been taught to read and write, who without the timely aid

of this Society, would have grown up in ignorance of the letters of the alphabet. Many adults, who, under the tyranny of Romanism walked in mental and moral darkness, have through similar aid, received the rudiments of education so that their minds have been opened to new light and their hearts to new joys. Many churches have been formed, and larger or smaller assemblies have been gathered for stated or occasional preaching, and through the instrumentality of men sustained by this Society, hundreds of persons have been converted, not only from Romanism but to Christ, and are to-day illustrating the principles of the Gospel in their growing attachment to the cause and person of our Lord."

Mr. Hall alluded to the duties and labors of the missionaries of the Society in Italy, as in some respects so humble, and necessarily performed with so much quietness, as often not to attract attention; and therefore, the work of the Society may not have acquired the notoriety it merited. "But," said he, "that The American and Foreign Christian Union is doing a great work in that land there is no room for doubt. It is preparing Italy for a great future of prosperity and blessing, and among the agencies at work here, it doubtless occupies the most favorable position, and has made the best impression on the minds of the people. Its aid and co-operation are continually sought for new fields of evangelization; and with an increase of its means it might, with much advantage, extend its operations more widely."

The Rev. Mr. Rossiter, who has labored many years as District Secretary in the West, gave a thrilling and graphic account of what the Society had done on its field among the Romanists. More than 30,000 children have been taught to read, pray, etc. The incidents he related drew tears from the eyes of many. Mr. Rossiter spoke as follows, his remarks being made in connection with the seventh resolution: He commenced by saying

"That there was a vast deal of wicked skepticism existing in the minds of multitudes of the professed followers of Christ in relation to the accessibility of Roman Catholics, which it was of paramount importance to have corrected and removed. Otherwise, sympathy with the effort, and a hearty co-operation with the objects of The American and Foreign Christian Union, was simply and utterly impossible. There is," said Mr. Rossiter, "such an intimate connection between faith and success, a connection instituted by God himself, as to render this question vital to the interests and progress of this great work.

"Several considerations," said he, "attest the hopefulness of this work. First, the work of conversion, in every case, is that of God. To argue the inaccessibility then of any of God's human creatures and the impossibility of their conversion to Christ, was a stigma upon God himself and the work of the Divine Spirit. Is not every work a hopeful one of which He is the great author?

"Secondly," said the speaker, "Is not the pledge of God given to this work, or are these two hundred millions of Papists to be damned?

"Thirdly, Where have been exhibited the most remarkable providences of God in the later past? Not in Pagan lands so much, so speedily, so almost miraculously, as in Papal lands." Illustrations of this fact were given from Italy, Mexico, etc. "So," said Mr. Rossiter, could this audience accompany the missionaries in the West, who were under his supervision, they would daily see the almost complete accessibility of Roman Catholics and the hopefulness of labors in their behalf, in the wonderful spirit of inquiry pervading the masses thereof. Illustrations were given for which our space forbids the reproduction.

Mr. Rossiter then stated that the great difficulty lay in the undue expectations, and

the too exorbitant demand of the people of God ; they forget that a new enterprise, and especially one like this, takes time. Results cannot be arrived at or attained in a breath. It takes time, said he, first, because of the character and condition of the people among whom this Society labors. They are the most ignorant and deluded of the world's population. As a representative illustration of this truth, Mr. Rossiter presented the case of a Roman Catholic mother having two children,—who had never heard a Christian prayer in all her life—who when invited to the domestic altar, having everything relating to it explained to her, could not see with whom the praying one was conversing, could not imagine what the utility was of telling some unseen one all we needed or desired, in prayer. “Why,” said the poor woman to a friend, “It’s the strangest place I ever was in. Why he tells somebody, (and I don’t see any body there,) what he wants in the day and in the night, all about it, and don’t you think he asks somebody to take care of me and the two boys in the asylum !” Now it is with such The American and Foreign Christian Union has to do, *and it takes time to do it.*

Then, said Mr. Rossiter, it takes time *again* because of the *system* we have to deal with. The mystery of iniquity—with its confessional, learning through it all our efforts, and by the espionage and watchfulness of its priesthood, forestalling and preventing all they can of effort in behalf of these masses.

Many other considerations were adduced by the speaker, for which we have no space. He closed by saying that everything depended upon the spirit in which the work is prosecuted, and the performing the peculiar work in a peculiar way, and time has been required here again. The Children—these are they to be first reached, and through them, the mothers, and then the fathers. And this largely, through Industrial schools, where habits of industry, as well as morality, are taught. Some beautiful and striking illustrations were given of this.

One little girl was mentioned whose mother was an abandoned, illiterate, vicious woman upon the streets, drunk almost incessantly. Her little one was found by the missionary of this Society, led to one of its ragged schools, cleansed, dressed, and in the course of three months taught to sing and sew, etc. At one of the sessions of the school, her teacher knowing the sufferings she endured from her unnatural parent, and her desire that mother might become a better woman, said to her, “Mame, I want you to do a favor for me.” “Well, ma’am,” said the girl, “the holy Virgin knows I’ll do anything for you.” “Well then, Mary,” said the teacher, “I want you to-day, when you hear your mother coming up the steps to the door, to begin and sing your little song, ‘I want to be like Jesus,’ and sing it all through to her.” “O, Miss P —,” replied the little girl, “Please, ma’am, and don’t ask me to do that thing—why ! she’ll hate me all the harder for dat. No, no ; don’t ask me dat.” After a long discussion pro and con, the teacher at length said to her, “Well, Mame, ain’t you willing to take one beating for your teacher ?” The noble little thing hung her head, thought a moment, and then said, “Yes, ma’am, I will take one bating for you, sure I will.” The girl went home ; and in the dusk of evening, after a day of debauchery, the mother returned ; when as soon as her heavy footstep was heard by Mary she began tremulously, though beautifully, to sing :

“I wants to be like Jesus,

So lowly and so meek,” etc.,

and did not dare to look toward the door till she had finished the first verse, when looking, there stood the mother listening attentively, and when the little voice ceased the mother cried out, “Sing that again, Mary !” It was done. “Sing it again, Mary !” It was again repeated. “Come to mine arms and sing it, darling !” And it was again sung. And from that hour a change, radical and blessed, has occurred in that before desolate household.

This is the way—this the spirit—in which this peculiar work may be done, said the speaker, but it takes time, patient labor, a willingness to wait for the results.

And yet, it is not all waiting, said Mr. Rossiter. Are not 30,000 girls reached by this Society and thus trained? Are not 300,000 families, to whom the missionaries of this Society have gone with the Bible, read in their families, and Christ as a Saviour directly taken to them? Are not fifty congregations gathered throughout our great field, and by the labors of this Society, directly and indirectly, no proof of the accessibility of Roman Catholics, and no assurance of the hopefulness of this work?

The Rev. Mr. Gulick then made a few remarks. He is under appointment as missionary to the city of Mexico. He gave an account of all the labor that had hitherto been done for Mexico. He spoke of Miss Rankin's work and that of the agents of the Bible Society, which constituted about all. Mr. Gulick asked an interest in the prayers of God's people. If they would only pray more, then we should see this Society able to send out a host instead of one man—if they would pray earnestly, the Society would not lack for funds to do a mighty work for our Lord in all these lands where error and superstition now reign.

Dr. De Witt, at the close, said a few words. He expressed himself exceedingly gratified at the accounts given of the work done during the past year, and hoped that the Report might be extensively circulated, as it could not fail to excite great interest, and call out a hearty response.

After the Benediction was pronounced, the President called the Society together for business, and certain changes in the Constitution and By-laws of the Society recommended by the Board of Directors were unanimously adopted.

The following Resolutions were unanimously passed.

1. That the thanks of the Society be tendered to the Rev. Dr. Dowling for his able and eloquent sermon, and that a copy be requested for publication in the Magazine.
2. That the thanks of the Society be given to the several speakers who have so nobly entertained and instructed us to-night.
3. That the thanks of the Society be also given the Rev. Dr. Burchard and the Trustees of his church for the use of their building on Sabbath night, May 5.
4. That the first meeting of the new Board be held in the Society's rooms, 156 Chambers St., on Monday, May 13th. M.

We respectfully ask for a careful perusal of the Report of the Board of Directors, as well as of the addresses of the speakers. Two of these brethren, Messrs. Hall and Rossiter, have been intimately acquainted with the work of the Society for years. They have labored prayerfully and earnestly in this portion of God's garden, we say garden, for many a spot, a wilderness once, as the result of the labors of this Society, is now blooming and bearing fruit for the great Master. These brethren speak advisedly, knowingly, and their statements, as well as those of our missionaries are such as should encourage every Christian, of every evangelical denomination in the land, to work with The American and Foreign Christian Union.

EIGHTEENTH ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

WE desire to place our tribute of praise and thanksgiving upon the altar of Him whose servants we are, and whose work we have striven to do. That He has permitted us to do something, that He has prompted His people to give us a sum, which though by no means commensurate with our need, has enabled us to accomplish a portion of labor; that He has most signally blessed the work of our missionaries, proving the cause dear to His heart, are reasons for devout gratitude.

When asked, What of the night? we have invariably answered, the morning cometh. Light breaks upon lands where darkness has brooded for centuries; and yet we have reason to mourn that so many churches are not yet awake; that so many labor not in this portion of the Lord's vineyard. They even do not see the danger that threatens their own land. Beacons have been lifted high to warn and admonish, but to the eyes of the majority the waters seem to roll so placidly that they cannot imagine hidden rocks and treacherous quicksands.

Rome, paralyzed at home—her priests dishonored and her bishops ignored, her property confiscated and her scepter gliding from her hands, driven to pompous words and arrogant encyclicals, left with nothing but saints' days and the holiday pastime of banishing Protestant clergymen, with hungry cravings turns to America.—She finds here no one to oppose, no government to oppress, no king to banish, and no aristocracy to set up barriers; and she has decreed to take possession. She came at first as a beggar and as a mendicant, was warmed, fed and sheltered. Having grown fat on the bounty of a generous people, she now arrays herself in purple and fine linen and demands whatsoever she desires; on meeting with refusal she does more, she commands.

She has sent her most talented priests and bishops to gauge our institutions, and investigate our system, to flatter our politicians and court our officials, to measure our lands and fathom our prejudices. With intimate knowledge of all these, and acquainted with the character and doings of every family in the land, she is at work in earnest. Though an enemy to free government, she has come as an angel of light, and her false bow is all radiant with colors that dazzle and bewitch. Could we transport those who are deceived by her disguise to foreign lands, where the slaves of anti-Christ begin to rattle their chains and seek to break them, in the name of their Master, they would determine that this land shall never lapse into Romanism from the lack of their efforts. God has shaken the system at the centre to its very lowest foundations. He permitted Prussia, a Protestant nation, to humble one of the most powerful Roman Catholic kingdoms on the earth. Austria, proud, arrogant, oppressive Austria, has been rolled in the dust, and none so low as to shed a tear over her shame! While Italy has risen to take her march upwards to the place where sit the favored and respected nations of our globe.

From missionaries and travelers we learn with joy that her people begin to

loathe the power that, sitting in the seat of Christ, has crushed the energy of their nation. To the church of this land comes the question from the throne of God, Hast thou helped them to break their chains only to allow Infidelity to fasten others?

The Italians look to America as their model—they admire our institutions, they yearn for the freedom we enjoy. Their prime minister would have for his country the liberty we possess to worship God. The senior editor of the "New York Observer" tells us that our missionaries are welcomed as none others are. Does not God then lay upon us the burden especially, of giving this interesting land the pure, unadulterated religion of His dear Son? How can we escape the responsibility? If Italy is left to Infidelity, her blood will be upon the garments of the American church. But we cannot believe that our country will fail in her duty to Italy. Already we see signs of interest and inquiry. We believe, Lord help our unbelief.

Impressed with the powerful truth that this Society does not occupy the commanding position which it should, formed as it is of the various Evangelical denominations of the United States, the Directors have prayerfully discussed the question of putting it upon a platform which shall command the attention of the whole Christian public. They have determined that improvement shall commence at home. They have felt that the interests of the Society have been entrusted to numbers far too small; they, therefore, propose to do away entirely with the Ex. Committee; that the Board, consisting of a large number of influential men, representatives of the various denominations, may become acquainted with all the operations of the Society in their minutest details. That the Board shall convene, at least once a month, and appoint at its first meeting:

1st. A Missionary Committee to examine the qualifications of persons nominated for District Secretaries, Agents, Missionaries, and Colporteurs; to name suitable persons for these positions, to consider the desirableness of opening new fields, or otherwise extending the Society's work; to recommend appropriations and the compensation of laborers employed, and in general to counsel with the Executive Officers in respect to the wants and the welfare of the Missions.

2nd. A Sunday-school Committee, to perform similar duties in connection with the Sunday-school Department and the Industrial schools.

3d. A Finance Committee, to consult and advise with the Treasurer in relation to all the fiscal interests of the Society, to examine all bills and claims, and approve the same when found correct, and to order the payment of all salaries; no disbursements shall be made without their approval or authority.

4th. A Publication Committee, to advise with regard to all the publications of the Society.

These Committees will carefully review all the business of the Society, thoroughly digest and present it at each meeting to the Board. In this way it is hoped that every member of the Board, without spending much time, may become intimately acquainted with all the operations of the Society, and be thus prepared to instruct and interest others.

FOREIGN FIELD.—ITALIAN EVANGELIZATION.

During the year we have endeavored to study well the question of the agency required for the evangelization of the masses of Italy. That they are tired and disgusted with priest and Pope there is no longer doubt. In answer to our questions, Mr. Clark gives the following opinion, and many representatives of the American Church, who have been abroad, coincide with him. The colporteur and evangelistic agency combined, if it could be extensively employed, would be eminently successful. It should be a native Italian agency trained, more or less, for the work. In the present state of Italy we need not so much highly educated young men, but men of intelligence and ardent piety, with a year or two years' training; such would be the most certain of reaching the masses. Twenty men, thus trained for the work, might labor successfully in nearly every village, town and city in Italy, not by opening at once halls for preaching, but by seeking out those who are sincere friends of the truth, for a few such are now found in every part. Let them be brought together to read and pray, and soon the number will be increased. It is frequently the case that a whole family can be found; this might be the nucleus for the work of evangelization in the village or town. Here the family altar may be erected, here the evangelist may read and instruct in the Scriptures, friends and relatives will soon come in and hear the truth and kneel in prayer; thus the number increases, the work grows, and in time a little congregation of true and sincere believers is formed, and a good and firm foundation laid for permanent work.

WHY *our* MISSIONARIES ARE WELCOMED.

Various foreign agencies have come in and gone to work. Unfortunately each came with its peculiar denomination which it sought to establish among the Italian people. No obstacle has proved more formidable than this; with the very strong prejudices of the people against the importation of foreign systems—prejudices created by long centuries of foreign oppression, and with the extreme sensitiveness of the people in this regard, any foreign system is sure to meet violent opposition. The Italians are grateful for assistance, no people more so; but their passionate love of independence is enough to convince the most superficial observer of the folly of attempting to dictate to them any form of ecclesiastical organization. We must preach Christ, and Christ alone, and leave for the present church forms and ceremonies. When fully developed, the numerous churches springing up all over the land will adopt some healthy form of church organization.

How shall such agency be supplied? The need is great. Only a few have been trained for such work by Dr. De Sanctis and Sig. Mazzerella; and these are now the evangelists of the principal Free Italian Church of North Italy. The Waldenses have educated some who have become regularly ordained ministers, but this is not the only agency needed in Italy. They will do a good work and become good ministers of the Gospel. Can the material then be found for such a native agency? Yes. Nearly a year since, by the generosity of an American friend, Mr. Clark formed a class of twelve young men which has now increased through the liberality of others to fifteen. These are pious, intelligent and promising

young men, and with a short course of training will do a good work. To show that material is not wanting, it is only necessary to state that thirty others applied in whom Mr. Clark had every confidence, but could not take them for want of funds. There is no lack of good material; fifty might be prepared as well as fifteen if rich benevolent Christians would furnish the means.

Nothing would benefit Italy more than to prepare her intelligent, pious young men to preach the Gospel,—and what nobler work could a wealthy Christian do than fit such to preach Christ to their countrymen?

If this appeal, so often made, so long, so loud, so earnest, were made for a heathen land, the response would come at once, and yet how much better off has poor Italy been than heathen countries?

MILAN.—REV. MR. CLARK.

Rev. Mr. Clark reports the following helpers as employed by him during the year :—

G. Perrazzi,	Prof. M. Pecenini,	Sig. C. Luigi,	} <i>Bible Women.</i>
G. Zahier,	" P. Bergoglio,	" Zucchi,	
G. Martinetti,	" G. Oddo,	" Mensi,	
C. Pretrello,	Sig. A. Bopili,	Signora Sassi,	
C. Minetti,	" A. Agosti,	" Bergoglio,	
S. Muno,	" P. Gardiol,	" Corso,	
S. Ceereghino,	" G. Gardiol,	" Brambilla,	
G. Reghi,	" Fabrizio,	" Lamberti.	

Assisted seven female and five male pupils in preparing to become teachers. In addition to these there are fifteen students in the Theological Seminary, and three helpers in Hungary. Nearly sixty persons have been in various ways associated with me in my work during the year.

Their Places of Labor—Milan, Caravaggio, Vercelli, Livorno, Casale, Bologna, Carpi, Verona, Bassiguana, Favale, Leucher, Treniso, Udine, Lombardy, and Venetian Provinces.

In answer to our question respecting his own labors he says :—" Here in Milan I have instructed nineteen theological students, assisted by four Italian professors. Here in Milan I have superintended churches in Basignana, Carravaggio, Carpi, Verona, Bologna, Vercelli, Casale, and Carrara, and teachers in many of the above places. I sustain from ten to twenty colporteurs in Northern Italy: in addition to all this I have sustained and superintended three superior helpers in Hungary; I feel I have been blessed in my labors, and have accomplished more than I had reason to expect."

During the year a colony of converted Italians came to the United States, bringing with them their evangelist, and letters to us from Mr. Clark. This is the first fruits our land has reaped as the results of our labors in Italy. Larger harvests are in store.

SARZANA.—REV. W. G. MOOREHEAD'S REPORT..

The past year has been an eventful one in the history of mixed and free Italy. The intense yearnings of every Italian patriot to see the scattered and mangled limbs of his suffering country gathered into a unit, and thus grow up into a

vigorous and healthy power, through the developing influences of wise and liberal institutions, have at last, after years of painful sufferings and sacrifices, been met, and Italy, with the exception of the Mediæval kingdom of the keys, now reduced to microscopic proportions, is one ; with but one king, one government, and one people. The Venetian States, kept out from the reunion of the other provinces under one scepter, by the premature peace of Villafranca in 1859, are now in the bosom of their great Italian family, and the tri-colored flag so long proscribed by Austrian domination, floats from the fortresses of the Quadrilateral, and the towers of the beautiful queen of the Adriatic.

Of course so many different elements, as those which constituted Italy in its divided condition, cannot but clash from time to time. When we remember that six or seven governments ruled Italy less than ten years ago, and that the systematic purpose of these petty tyrants and puppet kings was to embitter, to the highest degree, Italian against Italian, we cannot but marvel at the close and almost perfect union that has been already formed, and that Piedmontese, Lorrillard, Tuscan, or Neapolitan, significant of hostility and almost hate, are fast giving way to the national appellation of Italian.

Fraternization and consolidation, education and enlightenment, are certainly making wonderful progress. What, however, is most pleasing to the foreigner, especially the philanthropist and the Christian, is to find that the diffidence and suspicion with which the Italians looked on foreigners and foreign influence is giving way to confidence and friendly intercourse. The great brotherhood principle of the Gospel which knows no nationality, no geographical demarkations, is being seen and acknowledged.

The progress that Italy under an enlightening and free government is making, approaches the wonderful. The priest, whose influence was incalculable, whose power was not even second to that of the State, who disposed of the bodies and souls of men at his will, is now totally shorn of his strength, and is trusted only by the most ignorant and superstitious. Time was when all lifted hats to him in the streets ; now even passing with the consecrated wafer, few are found who cross themselves. Time was when the Romish Churches were crowded with an ignorant, docile, believing multitude ; now they are comparatively empty. The priests and canonicals howl their meaningless unintelligible liturgies to themselves. A few old women, and as many beggarly old men, constitute their audiences. Ask any one if he believes in the dogmas of Infallibility and Purgatory, or the power of the priest to absolve from sin, and the reply is, in forty-five cases out of fifty, an emphatic No. In one word, Roman Catholicism as it was once in Italy is dead. The Ultramontane party is making every exertion, is spasmodising itself, as Italians say, to hold on to its shifting power, which every day is rapidly slipping away, but is only hastening the irresistible downfall of the Papacy. Rome is doomed.

In the great reaction from petty thralldom, great forces are at work. Infidelity on one hand, the Gospel on the other. Educated as the Italians have been to look upon Roman Catholicism as the only true exponent of Christianity, and having their eyes now open to the deceitful system of despotism to which it has been reduced, they naturally reject it all, (feeling that Christianity, as repre-

sented by Rome, is against their unity,) as a system of fraud, of vile lucre and tyranny.

It has been and still is the work of the American and Foreign Christian Union, with other Christians, to spread among these emancipated millions, the knowledge of the true Gospel, stripped of the falsehood and error with which Popery has clothed it. This Gospel, which is the power of God, is making headway in the midst of intense darkness. Churches and stations, as beacon-lights, are throwing their cheering and illuminating rays far into the night of superstitious paganism, falsely called Christianity. Colporteurs have gone where the evangelist had not time to go. The Word of God and evangelical books and tracts have been scattered broadcast over the land. On the one hand Popery has been laid bare in all her defilement and deformity; on the other the pure Gospel, with sublime power and living light, by the contrast, has been presented and made all the more attractive.

Portoferraio.—*Island of Elba.*—The progress in this church, though not marked, has been steady; several have been added on a profession of their faith; one excluded, and three reclaimed. Harmony, zeal, and devotedness characterize, to an eminent degree, the Christians of this place. Sunday-school numbers eighteen scholars.

Longone.—An out-station, distant eight miles, preaching has been regularly maintained. The audience has ranged from ten to forty. In December, a new station, Reoalto, was opened for evangelization. For a time the audience was very large, but the meeting was assaulted with furious persecutions instigated by priests and friars, who roused fanatics against the work. The consequence was that many withdrew who had not the courage to withstand. As one evangelist could not properly care for the three stations, another, Sig. Callegari, has been sent to help as colporteur and evangelist. He is stationed at Logone, and with the regular evangelist, Sig. Brachelto, is extending the knowledge of the truth to different parts of the island. Books sold on the island: 300 copies of the *Evangelical Almanac*.

Foiano.—The devoted evangelist stationed in this town has been exceedingly active throughout the year. Besides preaching regularly in Torano, he has from month to month traveled over the country in a radius of more than thirty miles, evangelizing wherever opportunity offered in the public squares, cafes, etc., and selling books. A deep and solid work has been done in Torano and the adjacent villages and cities; several have professed to be converted. Though persecuted and calumniated, the influence for good of the Christians at Torano is being greatly extended, so that those most prejudiced even now invite the evangelist to visit them privately and speak of the Gospel of Christ, and this is done too by the most influential families of the place.

Sold 400 copies of *Evangelical Almanac*, and Bibles and Tracts to the amount of 45 francs.

Torano.—The church and the schools are here in an excellent state; some have been added to the former; one of the original members has entered into her rest. A night school has been conducted through the winter and is well organized, which the enemies even admit to be far superior to the parish school taught by

a priest ; not a few have taken their children from the latter and sent them to the former. The Sabbath-school of twenty-five scholars is excellently organized.

Carara.—This station suffered much from the conduct of the former evangelist ; still all things bid fair for the establishment of an important and permanent work. Sig. Costari, a converted lawyer and a very promising young man, is gathering a large audience ; his influence is already felt and is largely extending. The schools are in a most flourishing condition. An English friend presented to them two large maps of Europe and Italy. A night school has been conducted all winter. The Sabbath-school has twenty-five scholars.

Sarzana.—A private meeting has been held since July. Now an excellent evangelist is stationed here, and five meetings have weekly been held since the first of March. A large audience, generally 100, attend and are intensely interested in the Word of life ; several are deeply impressed. A private meeting is also held for some women who have not the courage to come openly. We are greatly encouraged. The Sabbath-school is conducted under the care of Mrs. Moorehead.

Spezia.—Here, a book depot has been planted and a faithful man stationed, whose duty it will be to travel from place to place selling, distributing and evangelizing. Sold in two months 900 Evangelical Almanacs, Bibles and Tracts to the value of 35 francs.

Tellaro.—A short time since, a man called on me from this place, and in the name of four others asked for an evangelist. The evangelist of Torano visited and made a favorable report. We hope to send Sig. Martinetti once a week, that the Gospel may be preached to those who, of their own accord, ask for it.

Levante and Tirizzano.—From both these places we have had earnest solicitations to place evangelists, which we have not been able to do for want of funds.

Salerno.—The devoted laborer here is instant, in season and out of season, in preaching Christ to the Neapolitans. He visits families and the neighboring villages, holds meetings in his own house, talks and disputes in the streets, and visits the military stations. His visits range from 160 to 200 per month.

Thus, dear brother, you see how wide a door God is opening for his Gospel in this region. May He, in whose name we labor, lead you to greater efforts in His cause.

W. G. MOOREHEAD.

HUNGARY.

Three laborers are sustained in Hungary by the liberality of Mr. Goodrich of Boston. The evangelist has lately returned to Pesth from an extended tour into the interior of Hungary. His letter, giving an account of what he saw and heard, is truly interesting ; we hope to give it to our readers ere long in the magazine. He found that most of the Protestant pastors had been either opposed, or indifferent to the circulation of the Scriptures, while the people on the other hand were eager in their efforts to obtain them. He met, however, with noble exceptions : Ministers, who while the law was against it, procured Bibles and distributed them among the people at their peril. At one place he came across quite a large body of men, named Nazarens, composed of persons belonging both to the Roman Catholics and Protestants,

a quiet, peaceable and industrious people, well acquainted with the Scriptures, but not wishing to be recognized as sinners or called such.

He closes his letter by remarking that in some places he had been happily disappointed, as he thought when he commenced his tour, he should find little, if any, real spiritual life. There is in a certain sense, an awakening, and nearly everywhere a ready acceptance of the Word of God. This field sadly needs more laborers.

GREECE.—ATHENS.

We have now at Athens, Rev. Dr. Kalopothakes and wife, Rev. Mr. Constantine and wife, and Mr. Sakellarius and wife. Dr. Kalopothakes was so much occupied in evangelistic labors, that he felt the importance of having some one who could aid him in the publication of the "Star of the East." By Dr. King's exertions Mr. Sakellarius, a native Greek, who had been in this country for some years, an able printer and a devoted man, was induced to go back to his native land—carrying with him a New England wife; they have proved themselves valuable assistants.

For years, our dear brethren Kalopothakes and Constantine, with their noble wives, have toiled faithfully and patiently. They have not been without witnesses to their untiring efforts. Still the growth was gradual. This year the success with which God has blessed them borders on the wonderful. They are reaping a harvest that any minister in this land might love to gather. Their Sabbath-schools, four in number, have gone up from thirty to one hundred, and one hundred and sixty scholars, all children born in the bosom of the Greek Church. A large number of young men in Dr. Kalopothakes' native town, who heard him preach during the summer, now meet regularly to study the Word of God. "The Star of the East," a paper conducted by the Doctor, has regularly shed its light over the nation, and its rays have also penetrated the dark places over which the follower of the false prophet reigns. Our brethren manifest a truly enterprising spirit. They preach, they teach Bible classes, Sunday-schools, publish papers, enter into extended discussions, tour through the land, and now they have commenced a publication board, with the intent of enlightening the whole land. All they lack is funds, and if any one ever deserved to be sustained these men do.

The Cretan Struggle.—The inhabitants, ground down by years of cruelty and tyranny, have taken up arms against the Turks to decide whether "the Crescent shall any longer rule over the Cross, or Moslemism be master of Christianity. However bad its present aspect may be in Crete, Christianity is progressive, while Mohammedanism is not only death to all progress, but it is fully aware that the growth of Christianity will be, must be, at its own expense." The Cretans have nobly contended against great disadvantages, not only for home and country, but for principle and liberty. All Christian nations should pray God to give success and complete victory to their arms. Greece has deeply sympathized with her neighbor, and the Greeks with their brethren.

DR. KALOPOTHAKES' REPORT.—The Doctor has conducted a Bible class on the morning of each Sabbath, since the year 1858. The class has carefully

gone through the four Gospels, the Acts, and the Epistles as far as 1st Timothy. For many years a Sabbath evening prayer meeting, established by Dr. King, has been kept up. It has been conducted chiefly by Dr. Kalopothakes, who added usually an expository lecture. Since the beginning of last year he has thought it best to turn this into a regular preaching service, and has enjoyed the change much. Until lately, as many as twenty attended, though the number was not always so large.

During the summer, the Doctor visited Areopolis—there the preaching service was held in the morning. Since his return to Athens he has been happy to learn that twenty young men, who heard him there, meet every Sabbath to read and study the Scriptures. During the stay of Dr. and Mrs. Kalopothakes in Areopolis, the Lord took away their little one. In speaking of this sore bereavement, he writes, "Everything connected with our visit and our efforts there, was calculated to give both my wife and myself a new impulse, and to make us start afresh in the work. It seems that God used that visit as a trial to our faith and confidence, and both of us feel thankful to Him for allowing such a trial to come upon us, that our faith might be strengthened and we drawn more closely to Him, and more consecrated to His work.

"Since we have returned from Areopolis, a special blessing seems to accompany all our efforts, for both my Sabbath evening service and my wife's Sabbath-school have been far more and better attended than at any previous time; the number of hearers reaching thirty-five, never less than thirty, and that of the Sabbath-school scholars 160. The hearers are mostly young men, students of the University and of the Colleges, all of whom are attentive throughout. A missionary meeting is held on the first Sabbath of every month, and a summary of missionary intelligence throughout the world given.

"The 'Star' is doing its work, regularly visiting the palace, several of the bureaus, the female seminary, the coffee houses, confectioneries and families in Greece and Turkey, carrying with it not only useful information, but moral, and especially religious instruction. In consequence of the Cretan war, a large number of paying subscribers throughout various parts of European and Asiatic Turkey have been lost, and aid will be needed in order that it may be continued. Such an important work, surely, should not languish for want of means. The Turkish Government has forbidden this paper from entering Turkey, giving as a reason that it might incite her Greek subjects to insurrection.

"Mr. Sakellarius' chief work is, of course, to superintend and assist in the publication of this paper, but he is not confined to this. During my absence last summer, he had under his charge the morning Bible class and the morning service. Since my return I have transferred to him the Bible class, that he may have a share in the work he loves so much, and to which he has devoted his life. Besides this he teaches in the Sunday-school, and is a missionary in every sense of the word. Pray for us and our work."

The Doctor has met with severe persecution during the year at the hands

of both bishop and priests, but the Lord has carried him triumphantly through the whole.

REV. MR. CONSTANTINE'S REPORT.—PREACHING.—“In the providence of God, I have preached every Sabbath except one, when sickness compelled me to leave the service half finished. The audience has averaged thirty persons, sometimes over fifty have been present. The chief interest is the regularity and character of the people attending. We have many females, some of an advanced age, and also whole families. Parents and little ones sit together, and hear the truth as children of the same Father.

“During thirty-five Sabbaths I have conducted a Bible class, also a Bible class on a week-day evening. Recently we have begun another service in a different part of the city at the house of a Greek family: last Sabbath fifteen were present. Besides the work at Athens, for two months we labored among the Greeks at Piræus, kept up a Bible class and a weekly prayer meeting: attendance, fifteen.—I also preached on Sabbath afternoons for nine months in Piræus in English. By the aid of the Rev. Mr. Bliss, Bible agent, I employed a colporteur for six months who sold 600 copies of the Scriptures, besides many other religious books.

“SABBATH-SCHOOLS.—MRS. CONSTANTINE has kept up two Sabbath-schools, the one at our house and the other in an old monastery. We have insisted upon regularity, and I am glad to say have succeeded well, for several of the children have been in the school three years. The children learn sixty verses each Sabbath, and have had the benefit of our limited library. A mother told me how the children all wept when reading the ‘Young Cottager.’ At our Anniversary over one hundred were present.

“One year ago I started a voluntary contribution for benevolent purposes; the result is over 200 tracts. To meet the demand of Greek youths for reading material, we have formed an organization called the Publication Board, of which a notice was published in the ‘Christian World.’

“We have received the following sums in aid of our work: Sabbath-school 1st Presbyterian church, Elizabeth, N. J., \$30 00; S. S. Enfield, Mass., \$29 00; West Hoboken Sunday-school, \$20 27; Lake Forrest Sunday-school, \$25 00; Dr. Few Smith's Sunday-school, Newark, N. J., \$30 00. We have published several little books, and hope soon to print a Child's paper. We are much encouraged in our work, and believe the Lord has many blessings in store for this field.”

SABBATH-SCHOOLS.

The Society has continued to feel the importance of associating this instrumentality with that of preaching the Gospel. Our missionaries have been instructed to plant a Sunday-school wherever a few Christians can be found to take charge of it, and their reports show that they are alive to the value of the institution as an enlightening and establishing agency. Two evangelists have been especially employed to tour from place to place and organize Sunday-schools; the one in Germany and the other in Italy. These have been under the care of Mr. Woodruff, who has given an account of their labors in the Sunday-school department of our periodical.

We shall continue to carry on this work during the year to come with renewed diligence and activity. Brother Moorehead reports that some of the Sabbath-schools formed under his care, are capitally organized.

For an account of the wonderful success granted in this department to our brethren in Greece, we refer to their reports.

Sig. Bolognini, an Italian evangelist, has devoted himself to the organization of Sabbath-schools in Italy. He reports the formation of a large number of new schools. His labors have not been confined to one sect; he has traveled from village to village, visiting the congregations of the Wesleys, Free Church, and Waldensians, urging and stimulating all to co-operate with him in this noble enterprise.

GERMANY.

Germany is Protestant, and yet all know how much the church needs awakening. Its sluggish waters seemed doomed to perpetual stagnancy; but no! a breeze has begun to blow as if from the mouth of Jehovah. The Sabbath-school has commenced to ruffle their smooth surface, and here and there a wave disturbs their slumbering bosom. Yes, it seems as though the church of Germany were to be awakened to new life and activity in the cause of Christ by the Sunday-school. All who have followed the untiring efforts of Mr. Brockleman in establishing, during the year, Sabbath-schools throughout Germany, will say with us that he has done a good work, and reaped an abundant harvest.

MEXICO.

Wars and commotions, internal dissensions and foreign oppressions, have been the lot of this poor distracted country during the year; and yet the Word of God has not been bound, but has had free course and in some places has been glorified. The liberal party have decreed toleration, the soldiers of its armies have continued to carry Testaments, partly exposed from their coat pockets, as their badge, and wonderful has been their success.

During the year we sent the Rev. Mr. Orestes, who had been banished on account of embracing the truth, back to preach to his benighted countrymen. This dear brother we had with us nearly two years, and learned not only to love him, but to respect his talents and admire his simple faith and determined zeal. We trust God will make him a great instrument for good to his countrymen. The Rev. Mr. Grieve was sent to take charge of the seminary for Mexican children in Brownsville, formerly established and presided over by Miss Rankin. This gifted, devoted brother began his work in earnest, and had abundant evidence of God's favor. But alas! he had been there but a few months, when he was stricken down and carried away by Cholera. His wife and two little ones are left, whom we commend to the Christian public. Rev. Mr. Park and wife, who went out on the voluntary system, reached Brownsville before Mr. Grieve's death: they now have charge of the seminary. They look to the Lord for assistance, assured that He who caused the ravens to feed His prophet in the wilderness will feed them. We hope that liberal Christians will not forget to send the ravens.

REV. MR. PARK reports:—"The congregation has nearly trebled since I

began to preach in this place. Some are seeking an interest in Jesus. Three persons have been received into the church, one who was nurtured a Roman Catholic. The Sabbath-school has increased from twenty to over eighty scholars. The Romanists try to prevent children from coming. They have also commenced a Sabbath-school, how conducted I know not. The day school opened by my wife has grown from nine to sixty-five regular attendants—some Mexican children attend.

“Strong efforts need to be made here for Protestantism. We want help, and need a larger building so as to offer as good facilities as children can have in the Roman Catholic schools. They have added to their convent, and are now preparing to put up a large college, besides their academy. In view of all these efforts on the other side, I feel constrained to ask to be remembered in your prayers and in those of all Christians.”

Mr. Park begs for more laborers, and for a larger supply of books and tracts in the Spanish language, having exhausted the stock he took with him. He gives also an interesting account of a temperance society he has organized in Brownsville. Rum sellers have been forced to shut up their dram shops.

MISS RANKIN.—Miss Rankin, after a short sojourn, so far accomplished the design of her coming as to return to Mexico in the fall. Through the abundant liberality of Mr. Goodrich she went back assured that she might purchase a seminary building; she went with his promise of \$5,000, which has been increased to \$10,000. Friends and Sabbath-schools also provided Miss Rankin with money sufficient to employ several colporteurs and Bible-women. So successful have been the labors of those she has set to work, that she is now coming again to plead with Christians for means to employ many more. Little gatherings, numbering from ten to twenty, can be found all around Monterey who come together on the Sabbath to read and hear God's word and join in prayer. The only limit to the work is the want of funds.

Mexican Church.—The liberal Catholics are agitating the question of organizing a Mexican Church, independent of the holy see. “Without falling into heresy,” says a Matamoras paper, “they intend to separate from the Papal hierarchy. A bishop of the new church has been already elected, one of the most enlightened of the Mexican clergy, Don Raphael Dias Martinez. This new schism has already received a baptism of blood in the murder of a Mexican priest, Father Hernandez, for giving his sanction to the Anti-Papists.”

Death of Mr. Hickey.—Mexico has been deprived, during the year, of another faithful and successful laborer, the Rev. Mr. Hickey, Bible agent in Monterey and the surrounding country. He was one who feared not the face of man nor the threats of tyrants; boldly did he do his duty, and proclaim Christ to that benighted people.

New Worker.—The Society has accepted and commissioned Rev. Theodore Gulick, as missionary to the City of Mexico. Born of a missionary on heathen ground, he has spent several years in missionary labors. Two years ago he came to this country after working among the Chinese in California, intending to study dentistry, with the view of laboring among the Spanish-speaking people of South America, and supporting himself by this profession as a brother has done

for years. By the advice of brother and friends he determined to study theology, and go as a missionary in connection with us. The indefatigable energy and devotion of this brother give us reason to hope for good things. Fearless of consequences, he has chosen the head-quarters of Mexico as the place where he should unfurl the banner of his Master, and claim the capital, in the name of Christ, its rightful Lord and Sovereign.

We have just learned that Miss Rankin has completed the purchase of a seminary building on most advantageous terms.

SOUTH AMERICA.

The calls from this continent have been loud and imperative. Our old and faithful laborers, Messrs. Trumbull and Gilbert, have not ceased to plead for the twenty millions of Spanish-speaking people so near our doors. The Society has felt that it must go up and occupy the land. It acknowledges the claim of Europe, and would gladly spend there ten times the amount it has been able to do this year, yet we owe to our own continent a debt we must pay. To this end we have sent out and back this year four laborers. Two young men, of high talent and education, have been commissioned to Chili, Revs. Messrs. Merwin and Sayre. Two others have returned to their fields of labor, Rev. Mr. McKim to Lima, and Rev. L. Montsalvatge to Carthagená. From all these the accounts are encouraging. There is a singular feature in the work of the Society to which we beg to call attention—It is this: Our missionaries scarcely ever speak of discouragement except in one particular, and that, the want of money and books to do one-half the labor they could perform if these were at their command. In Italy, Mexico and South America, God has raised up a native agency that stands ready to work if it can only have enough to feed and clothe itself. In this respect the field differs widely from heathen ground—there a foreign force must labor for years before natives can be trained and educated for aggressive work.

REV. DR. TRUMBULL.—This veteran in the service, almost the father of South American Missions, has spent a large part of the year in the United States, endeavoring to stir up the churches and lead them to active co-operation in giving the Gospel to the Spanish-speaking people of South America. He has just left for Europe to accomplish, if possible, the same object.

SANTIAGO DE CHILI.

The Rev. Mr. Gilbert has continued his English service during the year. His audience have, at their own expense, put their chapel in thorough repair at a cost of nearly \$1,000, and made their pastor a freewill offering of \$400.

A Bible class for the Spanish-speaking youths has been regularly conducted. This work has so grown on Mr. Gilbert's hands that, in his last letter, he informs the Society of his purpose to devote himself wholly to Spanish labor. We are told that he now uses the language with fluency.

REV. MR. MCKIM.—After a short visit home, this brother has returned commissioned to devote himself to the native work. For this he is well qualified, as he speaks the language of the country with readiness.

VALPARAISO.

REV. MESSRS. MERWIN and SAYRE.—These brethren are hard at work learning the language. During Dr. Trumbull's absence they take turns in supplying his pulpit. But not content to do English work alone, they have, with the assistance of some devoted members of Dr. Trumbull's church, gathered a number of Spanish children into a Sabbath-school, and are breaking their tongues into the language by teaching the little ones. A Missionary Society has just been organized in connection with the church, which promises to do a good work.

We ask for these brethren the prayers of all lovers of missions. The Valparaiso Bible Society has just held its Anniversary. More than a thousand Bibles have been sold during the year, half of them in Spanish.

Our brethren are making their influence felt. Their efforts have been noticed in the papers, and the Archbishop of Santiago has lifted his voice to warn his people against them. His attack on our missionaries may be found in the "Christian World," May number, page 153.

UNITED STATES OF COLUMBIA.—CARTHAGENA.

Rev. Mr. Monsalvatge reports as follows :—"The congregation and Sabbath-school are increasing and gaining approbation. The singing, as well as the new plan of classes and method, are liked very much by the youth of Carthagena. Every Sabbath we have a number of new scholars. Even in the street, the ladies and gentlemen stand and admire our school. We are in great need of a melodeon.

"I have a special meeting for the teachers, for without this they could not know how to prepare answers to the questions in the book. I give every Sabbath to all who attend, tracts ; to some a little book or a New Testament. By this plan the school is always filled, and it resembles those which followed Jesus, some because they never heard men speak as He did, and others for the loaves and fishes.

"Every mail that arrives from the interior brings letters asking for tracts and books. I have sent one hundred to four villages, but I cannot satisfy all, for I have not enough to spare. Please send a large number of tracts and unbound pamphlets, as there is a heavy duty on bound books."

Mr. Monsalvatge has a valuable assistant, both in his day and Sabbath-school, in Mr. Yances. During Mr. M.'s visit to the United States, this young man took charge of the mission, and from all we can learn did admirably. He desires much to come to New York and study theology with a view to evangelistic labors among his countrymen. He has not the means, or he would come at once.

Mr. Monsalvatge's eldest daughters, who received in this country a thorough English education, are teachers in the Sunday-school. We hope the Society will be able to send another missionary to this important station. The bishops of the States of Columbia, disgusted that they can no longer control matters, have come to the wise conclusion to leave their country. The priests have ceased to exercise any authority over the mind or conscience of the males. The whole land, we believe, might be won for Christ could an army go up and do battle for their Lord.

HOME FIELD.

Our laborers at home number about what they did last year. An earnest appeal was made in the "Christian World" for funds to employ Bible-women in all our large cities. If friends will read carefully the reports of our Bible-women as published from time to time in the Magazine, we think they will say with us : There is no agency so well adapted to reach the families of Roman Catholics in this land. Their influence is quietly exerted, for they go as messengers of love and mercy to the poor, the destitute and the ignorant. We give a brief summary of the labors of one or two, as specimens of the work of all.

Our District Secretaries have continued to labor faithfully through the year. They are able men, and command the confidence of the Churches.—They do all that men can do. Some of them are on fields where but little interest is taken in the cause. But they fail not to sound the trumpet of alarm at the fearful encroachments of Popery in this country. Without exception they report a steady advance in their influence and receipts. Though we have not one-quarter of the money we need to do what might be done, still our receipts will show that the Society has been steadily gaining the confidence of Christians of all denominations. With our new laws and new men and new method of operations, we hope for good things. God, we believe, will bless the voluntary, laborious, time-consuming efforts of the Directors. Surely they are men whom the Church trusts and loves. Why then should not their earnest appeals be richly honored? They plead with Christians in Jesus' name, "Give us, brethren, your prayers, your hearty co-operation, and your money—and we promise, in the name of our Master, we will see to it that the latter is not wasted or misspent."

BIBLE-WOMEN.—Miss S— reports: "During the year fifty children have been induced to attend Sabbath-school, and eight persons led to the Saviour. Many have been taught the way of life, and many more comforted by prayer and blessed and benefitted at least for a time. Children found swearing and fighting in the streets have been admonished, and given a card or a tract. When told of the meekness of Jesus, they generally go away peaceably."—Also made fifty visits to the Jail, where the prisoners awaited my coming with impatience, saying, It is not like Sunday unless you come. "Forty-two visits to the city prison—to the hospital forty-two visits. At all these the Bible was read and prayer offered. Many visits to the Children's Home and the Home of the Friendless. In these my soul loves to linger, for these children live in my heart. Eleven visits to the House of Refuge. The children there love me, and are happy to have me with them. Some said, on one occasion, 'It is so long since you came, we prayed God to send you, and now we know he has heard us, for you are here.' They gathered around me, some sitting at my feet, others with their arms around me. About one hundred of the boys have lately been converted, and a large number of the girls. Visited also the Roman C. Hospital and Widow's Home. Found homes for eleven children—employment obtained for thirty-seven persons. This work causes weariness and consumes much time. Kept up a sewing-school, which

was suspended but once on account of high water. About one hundred children attend: average fifty. A missionary meeting has been kept up, which was well attended and the means of interesting many Christians to visit the institutions above-mentioned. 1272 visits were made to families—36,730 pages of tracts distributed, 1000 religious papers, 205 books, 521 Scripture cards, 29 Bibles and 21 Testaments.”

Mrs. H—— reports: “Distributed in my several fields of labor 2134 religious papers, 1325 tracts, 12 Bibles, and 36 Testaments. A portion of all these were in German. Papers, both in hospital and families, are preferred to tracts. It has been my privilege to give to many the Observer, Independent, Messenger, Tract Journal, Sunday-School Times, and all the different Sabbath-school papers. In the three schools the little girls have made good progress in the use of the needle. Several of the large girls have learned a trade, and are ready to assist their mothers in providing for the younger ones. I am glad, as most of this knowledge has been learned in these schools. Beside sewing, the children learn verses, hymns, and selected pieces. In many of the families visited, we have read the Bible, sung and prayed, and have reason to believe that God blessed the feeble efforts to the salvation of souls. We have been also the happy almoners of others’ bounty, and divers times have caused the widow’s heart to sing for joy, and the faces of orphans to light up and glow with happiness. I still love this work, and hope God may spare me to do much more in the vineyard.”

Rev. Mr. and Mrs. Sadd have continued their faithful and laborious efforts in behalf of those who would not hear of the religion of Jesus but for them. They report most encouragingly of the many young men and women who aid and stand ready to aid them in their Sabbath and industrial schools.—We give an extract from their yearly statement: “Some time ago we organized a new Mission Sabbath-school in the eastern part of the city. The first Sabbath there were three hundred children, myself and two other men, and a few females only, to begin the work. Next Sabbath, it being known what I wanted, thirty-five teachers offered themselves,—some of the best young men and ladies in the city. On the fourth Sabbath there were a number of young gentlemen and ladies ready to work, for whom no classes could be found. About two years ago I found it difficult to obtain teachers enough for our schools—now there are more applications than I can find places for. The Young Men’s Christian Association has lately reorganized, and there are between five and six hundred young men who stand ready to work in the Lord’s vineyard. Visits for conversation and prayer 600. Suffering females relieved 875. Garments distributed 800. Regular prayer meetings 40.—Visits to jail 58. Preached 84 times; attended 25 funerals; addresses 97. Bible and Testaments given 534; pages of tracts 20,000. Children introduced into five Sabbath-schools 1,150; into two Industrial schools 376.”

PUBLICATIONS.

South America has called so loudly for tracts and books, that the Society has felt it duty to print to a certain extent. We have published a Question book in the Spanish language, fitted for both teachers and scholars. Four

numbers in a series of fourteen have been issued in Spanish of a little paper, called *The Sunday-School*. Packages of these books and papers have been sent to our missionaries in Valparaiso, Santiago, Carthagená, Brownsville and Mexico, and to Mr. Goodfellow of the Methodist Missions in Buenos Ayres, and to Mr. Hicks at Panama.

To the Rev. Mr. Riley, born in Chili, the Society is deeply indebted. Much of the matter for the above publications was prepared by him, and under his superintendence. He has also solicited and obtained money for their circulation. In addition to these labors, Mr. Riley has established a regular service for the Spanish-speaking people of New York. The Lord has crowned his noble efforts with abundant success. Nearly three hundred Spaniards, Mexicans and South Americans attend on his ministry every Sabbath afternoon. The Romanists have become alarmed and are agitating the question of a service in Spanish. The Tract Society have been putting forth strenuous exertions to raise \$25,000 for a Spanish religious literature, and we are glad to learn that they are making good progress. We thank them for the aid rendered us in the publication of the paper and Question book. To the Bible Society also have we been indebted for liberal donations to all our Missions, and for means to employ Bible colporteurs in Italy, especially during the Austrian war.

The "*Star of the East*" has been regularly published in Athens, by Dr. Kalopothakes, aided by Mr. Sakellarius. A Sunday-school paper has been issued monthly by Mr. Bolognini at Florence, and is the only one of the kind in Italy. Our brethren in Greece have commenced a little child's paper.

The necessity of supplying our missionaries with books and tracts is so imperative, that the Society has appointed a Publication Committee to superintend this now important branch of our work. Mr. Riley, secretary of this committee, has kindly promised to devote as much of his time as possible to the preparation and translation of suitable matter. We earnestly appeal to all who love the souls of the Spanish-speaking people of our Continent to furnish the means so that this work may be carried on successfully, and triumphantly. Any monies sent for the purpose will be strictly devoted to it.

CHRISTIAN WORLD.—Our Magazine has steadily increased its circulation, and we have had abundant evidence of the interest with which it is read. Wherever our Magazine goes there we make friends, and we wish we could send a copy to every clergyman and Sabbath-school teacher in the land. We do not believe they could read the thrilling accounts and earnest appeals of our missionaries and laborers without a hearty response.

As the Editor becomes more and more used to editorial labor, he hopes to make the Magazine increasingly readable and useful.

FRANCE.—PARIS CHAPEL.

The Rev. Dr. Eldridge has been the Chaplain during a greater part of the year. We learn that the attendance is good, and that frequently there is scarcely a vacant seat to be found. We have lately been informed by Dr. Eldridge that \$10,000 have been raised towards wiping out the debt of \$12,000. Our brethren in Paris have done nobly, and we are sure they

will not rest until the remaining debt has also vanished. Dr. Eldridge reports a good degree of religious interest during the Winter and Spring.

CHAPEL AT FLORENCE.

When Mr. Hall left, Dr. Van Nest, who went for the purpose, took charge. Such have been the numbers attending, that the room has proved too small. We learn that the good people are determined to have a new building, and expect to send the Doctor home to solicit funds.

The children of a noble lady of this city have continued to support a colporteur in France, who corresponds regularly with them. We wish many more mothers would interest their little ones in missionary work by putting them in correspondence with evangelists whom they support. Pious mothers could take no more effectual method to train their sons to become useful in their generation.

OTHER SOCIETIES.

The Central Protestant Society, the Evangelical Church at Lyons, the Evangelical Society of France, and Canadian Protestant Missionary Society, have, from time to time, appealed most earnestly for means to help them in their work. We have been obliged to answer that we have not enough to meet the demands of our missionaries. Formerly, our Society conducted its labors through these organizations. Such, however, was the difficulty of showing the Church what was done, that the Directors determined to send out men from this country to establish and superintend missions. This is no reason why we should not help these noble societies. It is only an excuse for inability to donate. Yet with what joy would we respond to these appeals if the Church of the United States would only respond to ours !

Reports from these bodies show them to be mightily instrumental in enlightening and converting the masses around them. They feel it hard to see immense fields ripe for the sickle, and yet be unable, for the want of funds, to gather in the harvest.

SPAIN.—The work that Matamoras commenced, in whose behalf he suffered imprisonment, exile and finally death, is far from being crushed. We have lately received a letter through Mrs. Dr. B——, of this city, appealing to American Christians for aid. A few extracts will not, we think, be amiss. "Matamoras established a printing press and published, secretly, an edition of the New Testament in Spanish in Malaga. He animated the infant church of Malaga, and collected small congregations in other cities. Under his direction a course of Biblical instruction was given to a select number of Spanish evangelists and colporteurs. He established a boarding school for young Spanish girls, as well as a Theological training school."

In order to carry on the work thus commenced, the Christians of Spain look to the United States.

PORTUGAL.—Our friends will remember that in 1859 the Board sent Mr. Albert White to the Azores as a colporteur. He continued there nearly two years. He found the way much hedged, still he worked on and distributed, secretly, books and tracts. We now have a strong appeal from these islands, and learn that there is a Protestant congregation in the

Azores, as well as one at Lisbon, composed of sixty persons. These are obliged to meet secretly. They ask help for a boys' school, and two colporteurs, offering to furnish room and furniture, if any will give the means to sustain the colporteurs and teachers who are ready to go to work.

In bringing our Report to an end, may we not ask for a more hearty, liberal, generous co-operation? Give us, Christian friends, your earnest, importunate prayers. If you will pray for a blessing on the labors of this Society, we know you will work for it, yes, and give abundantly. There is not on the face of the earth to-day so promising a field, so rich a soil, so sure a harvest. We call on business men to examine and see for themselves, ask every Christian traveler who returns from Europe or South America, consult your daily journals, and even these will amply corroborate the statement. We have, as a Society, many warm friends—we thank them for all their interest. We know this, however, that if every friend we have would determine, in the name of his Master, that he will this year interest others, we shall not lack for means. Brethren, we must make this Society a power in the earth, whose influence shall be felt for good in every Roman Catholic country. God's chariot wheels have opened a Broadway. Shall we not then go up and possess, and give to Him all the glory?

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Rev. Duncan Kennedy, D.D., <i>Troy, N. Y.</i>	Bishop Smith, D.D., <i>Louisville, Ky.</i>
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Rev. W. S. Plumer, D.D., <i>Pottsville, Pa.</i>	Rev. T. W. J. Wylie, <i>Philadelphia.</i>

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Rev. S. D. Burchard, D.D., " "
J. Crosby Brown, Esq., " "
Richard J. Thorne, Esq., " "
John B. Hutchinson, Esq., " "
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FOR TWO YEARS.

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Hiram B. Littell, Esq., <i>Montclair, N. J.</i>
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W. W. Stone, Esq., <i>New York.</i>
Rev. R. R. Booth, D.D., " "
Charles Taylor, Esq., " "
Wm. T. Booth, Esq., " "

CONSTITUTION AND BY-LAWS.

ARTICLE I.—The Corporate name of this Association shall be THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of said Corporation shall be by Missions, Colportage, the Press, and other appropriate agencies to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, where a corrupted Christianity exists.

ARTICLE III.—The place of business, and principal office of said Corporation, is in the City of New York.

ARTICLE IV.—The management and control of the business affairs of said Corporation, are vested in a Board of Directors consisting of Forty persons.

BY-LAWS:

ARTICLE I.—The Officers of this Society shall be a President, Vice-Presidents, Corresponding Secretaries, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors already chosen shall hold their offices till their successors are elected.

ARTICLE II.—Any person may become a member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE III.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-third part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, ex-officio, members of the Board.

ARTICLE IV.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns; shall meet at least once a month; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting; appoint such committees as the interests of the Society may require, and employ such means for the accomplishment of its object as occasions and exigencies may demand; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the Annual Meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and subsequently every month, or on their own adjournment.

ARTICLE V.—The Board of Directors may admit, as an Auxiliary, any Society or

Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE VI.—The Annual Meeting of the Society shall be held each year during the month of May, in the city of New York, or at such time and place as the Board of Directors shall designate; at which time the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE VII.—No alteration shall be made in these By-Laws, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully preserved, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.
2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.
3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.
4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.
5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.
6. In prosecuting its great work, THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.
2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.
3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.
4. "The Society is fitted for the work for which it was designed.
5. "From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion is warranted for all the outlay on the part of the Society.
6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

Dr.
1866.*Treasurer in account with the AMERICAN AND FOREIGN CHRISTIAN UNION, for the year ending the
Thirtieth day of April, 1867.*

Cr.

To balance from 1866.....	2,605 67	By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,	4,505 66
To amount received for Subscriptions to Magazine, and for Publications sold.....	1,867 12	By amount paid for Salaries of Secretaries,.....	6,512 45
To amount received by Legacies,.....	4,517 45	“ “ “ for Traveling Expenses, for Secretaries and District Secretaries, for Clerk-hire, light, fuel, postages, and incidentals,.....	3,805 95
To amount received from Rents,.....	808 33	“ “ “ disbursed for Home and Foreign Missions,.....	80,829 93
To amount received from Church Collections, Donations, etc.,.....	92,006 11	“ “ “ paid on House Account,.....	1,100 35
To amount received by Loan in anticipation of Subscriptions made for Seminary at Monterey, not yet collected.....	9,000 00	“ “ “ paid for Seminary building at Monterey, Mexico,.....	10,854 37
		By Balance,.....	3,105 97
	\$110,804 68		\$110,804 68

We, the undersigned, have examined the above account and find the same correct, and a balance in hands of the Treasurer of Three Thousand,
One Hundred and Five Dollars, and Ninety-Seven Cents.

Signed,

JOHN ENHICOTT,
HIRAM B. LITTELL,

BOOK NOTICES.

CYCLOPEDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE. By Rev. John M'Clintock, D.D., and James Strong, S.T.D. Harper & Brothers, Franklin Square, New-York.

We have just received the prospectus of this work, which bids fair to be one of the greatest undertakings in the theological world. The work is to comprise six volumes royal octavo, of about 1,000 pages each, copiously illustrated. It will be a library in itself, and combine all the excellencies of other works of its kind without their mistakes, and deficiencies. Every proper name in the Bible is given. Each person or place accurately distinguished. Every plant, mineral, animal and implement inserted. Manuscripts and versions described, etc. In Theology, are given Doctrines of Christianity, Creeds, Heresies and non-Christian Religions, etc.

In Church History, Rise and Progress of the Christian Church, History of Christianity, Councils, Monastic Orders, etc.

In Biography, Life of Popes, Cardinals, Bishops, Reformers, Saints, Martyrs, Eminent Preachers, etc. But if we go on to state in full even a synopsis, we should require much more space than we have. Every one who knows Dr. M'Clintock's indomitable perseverance, industry and erudition, will need no farther notice or recommendation from us.

HISTORY OF THE CHRISTIAN CHURCH. Philip Schaff, D.D. C. Scribner & Co., 654 Broadway, New York.

We have received the 2nd and 3d volumes of this scholarly work, and thank the Author and Publishers for their perusal. Macaulay made history not only readable, but infatuating. What he has done in Profane, Dr. Schaff has done in Ecclesiastical History. One who takes the book in hand finds midnight upon him before he is aware that the hours have flown. To make a dry subject full of mellow ripeness, is the work of a master writer. Those who have read Mosheim and Neander cannot forget the weariness and the headache. Those who will read Dr. Schaff, will experience something akin

to buoyancy and elasticity. No minister should fail to put these volumes in his library.

CHRISTOCRACY, OR ESSAYS ON THE COMING AND KINGDOM OF CHRIST. By I. T. Demarest and W. R. Gordon. A. Lloyd, 115 Nassau Street, New York.

Doctors Gordon and Demarest have given to the public a work which we think many who differ from them will read, though they do not accept. They seem to deal fairly with their opponents. They do not shirk their questions or objections, and if the premises they lay down are correct, their conclusions seem fair. This subject is one that we cannot bear to see merely scoffed at. We would much prefer to see some able writer answer them in detail, taking up each point and meeting it squarely. We do not say, of course, that what we cannot answer no one can. We should, therefore, like to see it done. The book will do no one harm, neither do we think it will make any love their Saviour less. All may read, mark, learn and inwardly digest without mental dyspepsia.

THE BERRY PICKERS OF WISCONSIN. Philadelphia, Presbyterian Publication Committee. New York, A. D. F. Randolph.

This is the story of two children whose father was spending his years in dissipation among the gold diggers of California, and whose mother had become half crazed by trouble. The efforts of this brother and sister towards gaining an education, the success of those efforts, and the influence of religion in improving their characters, are so narrated that the perusal must profit the youthful readers of the book.

THE STORY OF MARTIN LUTHER. Edited by Miss Whately. Philadelphia, Presbyterian Publication Committee. New York, A. D. F. Randolph.

This book will fill a hitherto vacant niche in many a young person's library. Compiled by one skilled in the work of Christian education, and edited by the gifted and devoted daughter of Dr. Whately, it bespeaks in advance a favorable consideration, which we think will be confirmed by its perusal.

CORRECTION.—In our last number, Mr. Gilbert of Santiago, is made to appear a proud man, who is now going to devote himself humbly to the Spanish work. We wrote it *wholly*, not *humbly*. On page 180, 27th line read *drachma*, not *tracts*.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
APRIL, 1867, TO THE 1ST OF MAY, 1867.

MAINE.

Norridgewock. Benj. Tappan,.....10 00
Brunswick. Rev. J. S. Sewall,.....75

VERMONT.

St. Johnsbury. North Cong. Church,.....49 00
East Hardwick. U. & A. S.,.....1 00
St. Albans. Charles Weyman,.....1 50

MASSACHUSETTS.

Ashfield. A friend for Bible Women,.....5 00
Westhampton. Cong. Ch. by Joel Cook,.....6 50
Lawrence. Lawrence St. Church, by Jos.
L. Partridge, Tr.,.....86 78
East Hampton. Payson Cong. Ch., by S.
Warner, Tr.,.....142 94

Boston. Park St. Cong. Ch. add.....	15 30
" Mrs. Ames.....	10 00
" Essex St. Ch. and Cong. in part.....	400 00
" Old South Church and Soc. in part.....	291 00
Cambridge. Shepard Ch. and Cong. add.....	50 00
So. Boston. Phillips Church and Cong. of which \$20, to complete L M.....	
for James L. Hill.....	220 67
Abington. 1st Church and Society.....	36 00
Essex. Cong. Church and Society.....	37 52
W. Roxbury. Mr. Millett.....	3 00
Pittsfield. 1st Church and Cong.....	67 00
Dorchester. Of which \$30 for L M. of Wm. Wales, and \$30 for L M. of Thos. D. Quincy.....	242 80
Rehoboth. Cong. Ch. by E. A. Brown, Tr.....	20 00
Norton. Orthodox Ch. and Soc'y A. A. Lincoln, L M.....	21 20
" Mrs. E. B. Wheaton makes Rev. Henry C. Fay a L M.....	30 00
" Teachers and pupils of Wheaton Female Seminary to make Ann E. Carter a L M.....	31 25
Framingham. Dea. E. Laton for Christ'n Literature for Spanish American Republic.....	5 00
Stockbridge. Cong. Soc'y by D. R. Wil- liams.....	48 80
Danvers Centre. Polly Putnam.....	1 00
Newburyport. Mrs. H. Sanborn.....	5 00
Royalston. E. B. Ripley.....	5 00

RHODE ISLAND.

East Providence. James Bicknell.....	2 00
Providence. Richmond St. Ch. and Cong.....	22 55
" Geo. H. Corliss, \$20; John Carter Brown \$25.....	55 00

CONNECTICUT.

Winchester Centre. Fred'k Marsh.....	3 00
Fairfield. 1st Ecclesiastical Soc'y by H. T. Curtiss.....	60 00
Stratford. Col. G. Loomis, U. S. A.....	5 00
North Haven. Cong. Ch. makes Rev. W. T. Reynolds a L M.....	40 00
Sprague. Cong. Ch. makes Rev. John S. Whitman a L M.....	32 53
Branford. Cong. Ch., Dea. Wm. Linsley and Sam'l Beach L Ms.....	54 21
Berlin. 2nd Cong. Ch., to make Dea. A. North a L M.....	50 37
Hartford. Park Church, add.....	1 00
Manchester. 1st Cong Ch., Rev. L. M. Dorman L M.....	46 06
" 2nd Cong. Ch., Rev. Henry Loomis, Jr. L M.....	25 42
East Woodstock. Cong. Ch. and Soc'y.....	16 05

NEW YORK.

Auburn. Miss O. Willard, to constitute Miss Anna Leonard and Miss Ann E. Jenkins L Ms.....	60 00
Avon. O. Comstock.....	25 00
Irvington. H. F. Finney.....	100 00
Skeneateles. Almira Town.....	5 00
Jordon. George Barnes.....	17 00
Albany. 1st Cong Ch. by Wm. Gould, Tr.....	63 01
N. Y. City. 1st Free Will Bapt. Ch. in part for L M of Rev. J. P. Nutting.....	18 15
" U. Pres. Church, 44th St. for Mr. Moorehead's field, and to make Rev. G. Campbell a L M.....	35 00
" Mary Jane and Wm. John Campbell 25c. each.....	50
" Madison Av. & 52d st M. E. Ch. to make Rev. W. H. Evans a L M.....	30 00
" Jas. A. Raynor in full for L M.....	10 00
Brooklyn. York St. M. E. Ch. in part for L M for Rev. Stephen Rush- more.....	26 65
N. Y. City. Tabernacle Bapt. Ch. to con- stitute Rev. J. R. Hen- dick, D.D. a L M.....	43 00
" Mr. Sheldon, for schools, 3 doz. books at \$6 per doz.....	

N. Y. City. W. S. Gilman \$50, T. H. Bar- tholomew \$50, T. A. Brouwer in part \$15, J. P. Crosby \$50, A Friend to make John N. Freeman a L M \$30, Wm. Paton to make him- a L D \$100.....	295 00
Catskill. Mrs. E. B. Day.....	9 00
Ithaca. Rev. Wm. Wisner, D.D.....	6 00
N. Y. City. T. S. Yeung, Esq., for Miss M. Rankin, for School Building.....	100 00
Stamford. Pres. Church.....	5 75
" Baptist Church.....	1 12
Amsterdam. Pres. Church in part.....	20 25
Dunkirk. Pres. Church, balance.....	6 00
Livonia. Pres. Church, to make M. F. Gibbs a L M., 40 08, Miss C. McCoy's Sunday-school class 2 25.....	42 33
Meriden. Pres. Church, in part of L M for Rev. S. B. Sherrill.....	11 24
" Bapt. and Presb. Sunday-sch'l's.....	4 26
Fairport. Cong. Church to complete L M for M. F. Howard.....	15 05
Amsterdam. Pres. Church in full.....	27 50
Geneva. J. M. S.....	25 00
Skeneateles. Almira Town.....	5 00
Yonkers. H. M. Schefflin.....	533 00

NEW JERSEY.

Mendham. 1st Pres. Ch. add. to consti- tute Rev. S. H. Smith L M.....	4 00
Dover. Pres. Church.....	100 00
Trenton. Miss E. C. Fuller, to constitute Mrs. Louisa C. Farrand, L M.....	30 00
" Mrs. M. A. Hutchinson.....	5 00
Newark. Daniel Price, makes himself a L D.....	100 00
" 3 Indus'l Sch'l's by Miss S. P. Gill for Mrs. Constantine, Athens, Greece.....	20 00
" Infant department of Sab. sch'l of So. Park Ch. to make Mrs. Emma Bond and Miss Mary P. Connet L Ms.....	60 00
" So. Park Church Sab'th-sch'l to make Rev. James P. Wilson, D.D., and Mrs. A. R. Wilson L Ms.....	60 00
" 1st Pres. Sab'th-sch'l to consti- tute S. H. Pennington, M. D., a L M.....	40 00
Paterson. A Friend.....	3 00
Orange. Mrs. Susan H. Fowler.....	5 00
Jersey City. Judge Randolph in part for a L M.....	10 00

PENNSYLVANIA.

Philadelphia. From teachers and pupils of the Infant School of North Pres. Ch. for Ch'n Literature, etc.....	5 00
" North Pres. Sab'th-sch'l by G. N. Loomis.....	20 00
" Spring Garden Pres. Ch. Monthly Concert.....	19 00
" Cash.....	2 00
Connellsville. Pres. Ch. of which \$30 makes Rev. Mr. Fife a L M.....	44 00
" Messrs. Lindley & Stout \$5 ea.....	10 00
McKeysport. Towards a L D for Rev. R. F. Wilson.....	75 85
" U. Pres. Ch. for Mr. Moore- head's field.....	10 55
Elizabeth. Union Meeting.....	12 00
Bradock's Field. United Pres. Ch. for Mr. Moorehead's field.....	24 78
Turtle Creek. United Pres. Ch. for Mr. Moorehead's field and to- wards L D for Rev. D. H. Pollock.....	88 10
Bethel. U. Pres. Ch. for Mr. Moorehead's field and towards L D for Mr. Wallace.....	48 00
Philadelphia. 4th Reformed Church.....	11 50
Pittsburgh. 4th U. Pres. Ch. for Mr. Moorehead's field.....	31 00

MARYLAND.

Baltimore. Ladies Aid Soc'y by Miss
Vickers..... 55 25

KENTUCKY.

Louisville. Rev. Mr. Sadd, and Mrs. P.
Pope \$10 ea., Messrs. Gra-
ham, Atwood, Dix, Hibbett
& Son, Davis \$5 ea., W. Ran-
ney \$3, Bredenthal, Johnson
\$2 ea., and Dr. Fitz \$1..... 53 00

ILLINOIS.

Aurora. Meth. Epis. Ch. in full of L M
for Rev. G. W. Quresae, DD..... 20 25

INDIANA.

Madison. 1st Pres. Sab'th-school, for for-
eign. S. S. work..... 20 00
Greencastle. 1st Pres. Sabbath-school..... 4 33

OHIO.

Chardon. Cong'l Church..... 3.00
Cincinnati. W. Sumner for education of
Italian youth..... 65 00
Dayton. 1st Eng. Luth. Sabbath-school
for Italian S. S. Library..... 20 00
Columbus. 2nd Pres. Sabbath-school for
S. S. Library..... 20 00
Newark. Prot. Epis. Church..... 10 00
Glendale. C. A. B. Kemper..... 5 00
Lebanon. G. W. Frost..... 5 00
Dayton. 1st Eng. Luth. Ch., A. Gebhart
\$20, Mrs. J. Beaver \$5..... 25 00
Cincinnati. For German Mission-school,
J. Emory \$1, Mr. Harden
50c., Mrs. J. Farwick 25c.,
Two friends 10c. ea., A. S.
\$3, S. S. girls 50c..... 5 46
" For poor of Mission, J. Emory
\$2; A. Friend, 5 yards of
muslin; Western Tract Soc.
150 papers and 2 Bibles..... 2 00
" C. G. Rogers, 14th instalment
for city missionary..... 33 33
" John Webb, Jr., L M in full;
H. F. West, to make Mrs.
E. G. West a L M \$30 ea.;
Messrs. Chamberlain & Co.,
Shillette Sumner & Co., Stra-
der, Anderson, Moore, Ho-
mans, \$25 ea.; Lane, Bros.
& Co., Gilmore, & Co., E.
W. Appleton, \$20 ea..... 295 00
" Messrs. Foote, Minor, Hill,
Holden, Kidd, Carmichael,
Perrin in full of L M for
Geo. Perrin, Keys, Merrill,
Leonard & Co., Fails, Brown
& Co., Davis, Shaffer, Van-
duzen, Riggs & Co., McKee-
han, Seeler, Barker & Co.,
Harrison, Addy & Co., Per-
ry, Thompson & Co., McAl-
pin & Co., Bullock, Scarbor-
ough, Shaw & Co., Devon &
Co., Allen, Kemper Bros,
Wright, Morris & Co., Wynne
& Co., Suowden & Co., Mitch-
ell, Sellow, Horne, Ghormley
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T H E

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JOHN xviii. 36—"Jesus answered, my kingdom is not of this world."

By REV. JOHN DOWLING, D.D.

WE are convened here this evening for the purpose of initiating the Eighteenth Anniversary of the American and Foreign Christian Union, a Society, the special object of whose labors is the enlightenment and the salvation of the people in our own land, and in all foreign lands, who are living amidst the bondage and the gloom of Papal darkness and delusion.

With the operations of this Society I have been familiar from its origin, and also with the history and labors of the three kindred societies, by the union of which it was formed under its present designation in 1849; namely, the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance.

I believe this Society to be truly evangelical in its labors, and truly catholic and kind in its character, and eminently entitled to the name it bears as a CHRISTIAN UNION of evangelical Protestant Christians of every name, banded together for the purpose, by means of Missions, Colportage, the Press, Sabbath-schools, and other appropriate agencies, "to diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists." Its faithful, devoted and godly missionaries and colporteurs, many of them converted Romanists themselves, going forth with the love of Christ in their hearts, the book of Christ in their hands, and the Gospel of Christ on their lips, can each adopt the language of the apostle Paul—"So much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. xv. 16. Yes, to use the words of Paul in a somewhat wider application, we are ready, as a Society, to preach the Gospel "to you that are at Rome also," whether literally by local abode, dwellers in Rome itself, or in the classic land of which it was for

ages the capital ; or figuratively, by ecclesiastical relation, "to you that are at Rome also," dwellers in any or in every land, who are subjects of that earthly kingdom, of which the sovereign and the head is the triple crowned pontiff of Rome.

The wish that Paul expressed was gratified a few years later, when he was taken to Rome as a prisoner for Jesus, and when he "dwelt two whole years in his own hired house, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 30, 31. I will venture to say that if Paul were to arise from the dead, in our own day, and attempt in the same city to preach the same doctrine, he would not fare so well ; for if he were not delivered over to the tender mercies of the Roman Inquisition, he would, at least, be banished beyond the walls. For, in preaching the things concerning "the kingdom of God," he would unquestionably remind his hearers of the memorable saying of the Lord Jesus Christ—"My kingdom is not of this world," and tell them that that kingdom is a spiritual kingdom, and not a temporal kingdom, such as that which is ruled over by the Pope. He might even go farther than that ; and when some Romish Cardinal might tell him what Bishop Hughes told the people of New York a few years ago,—not only that the Pope is an earthly sovereign, and that all Catholics everywhere are his *subjects*, but also, that "there is no sovereign on earth counts so many subjects as he ;" the great apostle might even dare to tell "his eminence" that if so, then the Pope is no true bishop, and that his so called "church," is an apostacy from the faith and no true church ; and that Christ has said "one is your Master, even Christ, and all ye are brethren."

Now, although we believe that if Paul, himself, were to arise from the dead and preach his old doctrine in the nineteenth century in Rome, either Pius IX, or Cardinal Antonelli would kick him out of the city, as they have recently treated some of Paul's friends and followers who preached the same truths ; yet we maintain, and hold ourselves prepared to prove the truth of the Pauline doctrine, that Christ's kingdom is not of this world, and that the gigantic organization over which the Pope reigns and rules, is no church of Christ, and has nothing in common with the spiritual kingdom of Christ, simply *because it is* one of the temporal kingdoms of this world. The kingdom of Christ differs, *in toto*, from earthly kingdoms. That is a spiritual kingdom. These are temporal and carnal. The former is a heavenly kingdom, and shall never be destroyed. The latter are mere earthly kingdoms, and shall all soon pass away. These kingdoms differ in many essential and important respects.

1. In the *motives and designs of their founders*. The founder of one is the Lord Jesus Christ. He was prompted simply by pure and disinterested benevolence, pity for a lost and guilty race, the joy of saving souls. "For the joy that was set before Him, He endured the Cross, despising the shame, and is set down at the right hand of the throne of God." The founders of earthly kingdoms are generally actuated—and to this the founders of the Papal kingdom are no exception—by personal ambition, or avarice, or pride, or lust of power and dominion.

2. These kingdoms differ also in the *means of their establishment and extension*. Christ's kingdom is spiritual, and knows only of spiritual weapons. The weapons of our warfare, said the apostle, "are not carnal, but mighty through God." The simple preaching of Christ crucified; the circulation of the Sacred Scriptures, and the searching of them by the people, because they testify of Jesus; prayers for a blessing on these simple means; Paul planting, Apollos watering, and God giving the increase. These are the spiritual and effectual means of the establishment and extension of Christ's spiritual kingdom on earth. The kingdoms of this world, on the other hand, are established by carnal weapons, by swords and spears, and munitions of war; by armies of soldiers such as the papal troops, which were let loose against the weak and suffering disciples of Jesus and members of His spiritual kingdom in the valleys of the Waldenses, when, in the words of Milton, "the bloody Piedmontese rolled mother with infant down the rocks;"—and by Inquisitions and tortures, and racks, and faggots, and flames, such as have ever been employed by the Propagandists of the Papal kingdom, whenever and wherever they had the power to use them. But let it ever be borne in mind, that never has a true subject been won to Christ's spiritual kingdom by these carnal weapons. Many have, doubtless, been won to Popery by the fear of torture and death; but persecution has never won a soul to Christ. That is a spiritual work and requires a spiritual agency. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

3. The kingdom of Christ and the kingdoms of this world differ, also, in the *character and qualifications of their subjects*.

The subjects of the Papal kingdom and of other kingdoms of this world, become so by virtue of their natural birth. Not so with the members of Christ's spiritual kingdom. They become so only in virtue of their spiritual birth. "Marvel not," said the great Head of this spiritual kingdom to Nicodemus—"marvel not that I said unto thee, ye must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

4. These kingdoms differ, also, in the *laws by which they are governed*. In Christ's kingdom, all laws emanating from Himself, who is "Head over all things to His church," and all found in His inspired word, which contains the complete code of the laws of His kingdom, and is the sole authoritative rule of faith and conduct. I need not pause here to show how widely different from all this are the origin and nature of the laws by which the Papal kingdom, and all other kingdoms of this world are governed.

There are other points of difference between the kingdom of Christ and the kingdoms of this world; but these are enough to suggest to every thoughtful mind, the line of proof by which we might fully establish the fact—if our entire discourse were to be devoted to this demonstration,—that the spiritual kingdom of Christ and the temporal kingdoms of the Popes have nothing in common with each other, and that the so-called Catholic Church of Rome is no Church of Christ.

Allow us, then, to pass from this line of argument, suggested by our text, to the related topic which will chiefly occupy the remainder of this discourse,

viz.—the *Papal kingdom not Christ's kingdom*, in which will pass before us in review, the *origin, and the growth, and the decay, of the temporal power of the Popes.*

Much has been said, of late, upon the temporal power of the Popes ; and some have enquired, with all ingenuousness and candor : Are the Popes, as they claim to be, the successors of St. Peter ? Have they all been temporal sovereigns ? Was Peter himself an earthly monarch ? If not, tell us what Pope was the first who claimed an earthly kingdom ? If this claim is a usurpation, when did this usurpation originate ? And who first dared to ally with an earthly kingdom the so-called Church of Him who said “ my kingdom is not of this world ? ”

These are fair questions. They are worthy of a fair and candid reply. We fear that not all, even of American Protestants, in this age of frothy and ephemeral reading, and we are sure that but few Papists could give an intelligent reply to each and all of these queries. Allow us, then, to furnish whatever information on these topics we may be able to condense into the remainder of an hour's discourse.

I. First with respect to the *origin* of the temporal power. It will be admitted by all that the Pope of Rome, notwithstanding his power, has recently received some terrible shocks, and his dominions have been very much contracted, yet is still, at this hour, a temporal prince. He ranks, and he has for centuries ranked among the most despotic of the crowned sovereigns of Europe. He professes to be the Vicar of Christ ; but Christ when on earth, refused to be made an earthly king, and solemnly declared in the presence of friends and foes—“ my kingdom is not of this world.” He avows himself the successor of St. Peter, but it is not pretended that Peter ever obtained or desired an earthly sovereignty. Had such an offer been made to that holy man, after the ascension of his Lord, he would have rejected it with abhorrence, he would have called to mind the agonies which Jesus endured in Gethsemane and at Calvary, and shrunk with holy tenderness from the idea of wearing a kingly crown, when his blessed Master, in establishing His spiritual kingdom, was content to be nailed to a rugged cross. Could St. Peter have gazed down the vista of futurity at the dazzling crown which should glitter upon the brows of the unworthy men who, in coming ages, would insult his memory by calling themselves his successors, he would have turned away with a bleeding heart, and with weeping eyes and exclaimed, “ Give me the Cross of bitter agony with my loving Saviour, rather than the crown of earthly dominion with His betrayers and enemies ! ” Suffering however intense, in company with Jesus, that holy apostle would have deemed preferable to a crown, however glittering in company with those who crucify the Saviour afresh by their haughty assumptions and their worldly pride ; who thus unite a worldly, political sovereignty with a caricature of Christ's spiritual religion ; and then abuse the name of Christ by applying to the incongruous and hateful mixture, the name of Christianity.

If it is true, then, that the Pope is now a temporal sovereign, and since it is not pretended that either Christ, while on earth, or Peter, or any Christian bishop or pastor, for several centuries after Peter's martyrdom, either wore an earthly crown, or claimed or exercised an earthly sovereignty, it becomes an in-

teresting inquiry—at what period were these assumptions made? and what were the successive steps by which the Popes rose to the height of temporal dominion to which they attained in the dark ages when Popery was in its glory, when they swayed the scepter of dominion over monarchs and emperors, and reigned despots of the world?

The spiritual religion of Jesus was never designed for alliance with the governments and dignities of earth. It was only when the “mystery of iniquity,” as it is called by St. Paul, which finally ripened into the politico-ecclesiastical system of Popery was actually working in the time of Constantine, at the commencement of the fourth century, that this unholy alliance was commenced; and it is only because, in some of the nations of modern Christendom, the reformation from Popery is incomplete, that in those countries this unholy alliance continues. Political union with the state is foreign to the genius of Protestantism, and it will yet ere long be shaken off as an incubus and a curse in every Protestant land; as it has long since been shaken off in the land of Washington, and more recently by thousands of self-sacrificing champions of spiritual Christianity in the lands of Wallace and of Tell.

For many centuries it was almost universally believed, upon the authority of forged documents, promulgated and sanctioned by the Popes themselves, that the emperor Constantine, when he removed the seat of empire from Rome to Constantinople in 328, had bequeathed to the bishops of Rome the perpetual sovereignty of Rome and Italy. The base and clumsy forgery by which this belief was established, is known in history as “the Donation of Constantine,” and appeared first in the eighth century, about the same time as the forgeries styled “the decretals of Isidore,” with which it is sometimes confounded, though entirely distinct. The object of “the decretals” was to establish the *ecclesiastical* supremacy; that of “the donation,” the *temporal* sovereignty of the Popes of Rome.

The genuineness of these famous documents is now, no longer contended for even by Papists, and few will be found willing in the present day to stake their reputation by denying that they are notorious forgeries. Yet it is a noteworthy fact that the fabric erected upon these now universally acknowledged impostures, remains standing after the foundation upon which it rested has crumbled away. In the words of the eloquent historian of the Roman Empire—“The Popes, themselves, have indulged a smile at the credulity of the vulgar, but a false and absolute title still sanctifies their reign; and by the same fortune which has attended the Sybilline oracles, the edifice has subsisted after the foundations have been undermined.”

The author of the forgery called “the Donation of Constantine” is unknown. It was first introduced to the world towards the close of the eighth century by an epistle of Pope Hadrian I., who endeavors to excite the liberality of the emperor Charlemagne towards the see of St. Peter by alluding to this pretended donation of a temporal principality to the Popes of Rome, by the great emperor Constantine, more than four centuries before.

The following is an extract from this spurious “Donation of Constantine,” in which it is pretended that Constantine made Sylvester, bishop of Rome, a temporal sovereign in the year 328, when he transferred the seat of empire

from Rome to the city of Byzantium, or Constantinople : " We give to Sylvester and to his successors, our palace of Lateran, our crown, our mitre, our diadem, and all our imperial vestments. We resign to him the imperial dignity. * * * We give as a free gift to the holy Pontiff, the city of Rome and all the western cities of Italy, etc. To make room for him, we abdicate our sovereignty over all these provinces ; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a territorial emperor shall retain any power where God hath placed the head of religion." Such was the flagrant imposture by which the usurped power of the sovereigns of the papal kingdom was confirmed at the time of its establishment, somewhat over a thousand years ago.

Notwithstanding this absurd legend, it is capable of historical proof, that the bishops of Rome for four centuries after the death of Constantine, so far from claiming the temporal sovereignty of Rome, quietly submitted to the jurisdiction of the emperors and the civil authorities. About the year 727, one of the most famous of these bishops of Rome, uses the following language, utterly repudiating all claim to temporal power or earthly sovereignty. " A pontiff," says Gregory II, " has not the right to decree crowns ; his eyes should not penetrate the palaces of kings ; it does not belong to him to meddle with political affairs any more than it does to a prince to teach religious doctrine." Such were the views of Pope Gregory in 727 ; we shall soon see how different this doctrine from that maintained by his namesake, Gregory VII, three centuries later.

The true date of the origin of the Papal sovereignty was about the middle of the eighth century. Its immediate occurrence was as follows—Pepin the celebrated mayor of the king of France, wishing to dethrone the feeble king Childeric, and to obtain in name, as he already possessed in fact, the sovereign power of the kingdom, proposed to Pope Zachary in 751 a celebrated case of conscience, in order to sanction by the authority of the Pope, his contemplated usurpation. The question was " who best deserved the name of king, he who possessed the *title without the power*, or he who had the *power without the title*." The cunning priest Zachary, who could not afford to lose so favorable an opportunity of securing the favor of the powerful Pepin, gave just such an answer as the usurper expected. Childeric was dethroned, Pepin became king, and was solemnly crowned and anointed in the name of Zachary, by Boniface, the legate to the Pope.

Such services were too valuable to be accepted without a befitting reward. Aistulphus, the king of the Lombards, had long been the scourge of Rome and the Popes. He had seized upon the exarchate of Ravenna, and laughed to scorn the admonitions of the Pope to restore it to its lawful sovereign, the emperor.

A promise was exacted from king Pepin that he would visit Italy, and wrest the exarchate from the hands of the Lombard conqueror, not for the purpose of restoring it to its rightful sovereign, the emperor ; but to bestow it, as a temporal sovereignty, upon the successors of St. Peter. Pepin kept his promise. Aistulphus was subdued. The province he had robbed from the emperor was retaken and bestowed upon the see of Rome, in the words

of the treaty, "to be for ever held and possessed, by the most holy Pope Stephen and his successors in the apostolic see of St. Peter." And thus, in the year 756, the mitre of the Popes was united with the crown of the monarch, and the self-styled successors of St. Peter the fisherman, nearly seven hundred years after the death of Peter himself, were raised,—or rather *degraded*—to the station of earthly sovereigns, and the apostate church of Rome, to be one of the kingdoms of this world. The date of the *spiritual* supremacy of the Popes is A. D. 606 ; that of their *temporal* sovereignty is A. D. 756 ; and this latter date in my judgment is the true epoch of the full development of the papal antichrist.

There has been a curious specimen of the *pious frauds* which Papists have always employed, handed down by history in the shape of a pretended letter from St. Peter in heaven addressed to king Pepin, in order to hasten his approach to the relief of the city of Rome. This letter Pope Stephen actually professed to have received from St. Peter in heaven—whether by steamboat, railroad, or telegraph, history does not inform us—beseeching the immediate interposition of Pepin and his army, to succor Rome and the Pope against the incursions of the wicked Lombards. The superscription of this singular production is as follows : "*Simon Peter, a servant and apostle of Jesus Christ*, to the three most excellent kings, Pepin, Charles and Carloman ; to all the holy bishops, abbots, presbyters and monks ; to all the dukes, counts, commanders of the French army, and to the whole people of France : grace unto you and peace be multiplied." The letter then proceeds as follows : "I am the apostle Peter, to whom it was said 'thou art Peter and upon this Rock I will build my church.' All who hearken to me and obey my exhortations may persuade themselves and finally believe that their sins are forgiven them, and that they will be admitted, cleansed from all guilt, into life everlasting. Hearken, therefore, to me, to me Peter the apostle and servant of Jesus Christ ; and since I have preferred you to all the nations of the earth, hasten, I beseech and conjure you, if you are to be cleansed from your sins, and to earn an eternal reward, hasten to the relief of my city, of my church, of the people committed to my care, ready to fall into the hands of the wicked Lombards, their merciless enemies. It has pleased the Almighty that my body should rest in this city ; the body that has suffered for the sake of Christ, such exquisite torments : and can you, my most Christian sons, stand by unconcerned and see it insulted by the most wicked of nations ? Our Lady, the Virgin Mary, mother of God, joins in earnestly entreating, nay, commands you to hasten, to run, to fly to the relief of my favorite people, reduced almost to the last gasp, and calling night and day in that extremity, upon her and upon me." etc., etc.

Such are specimens of the flagrant and blasphemous impostures, by which the wicked men who called themselves the successors of St. Peter, succeeded, at length, in their ambitious designs of wearing an earthly crown, and reigning over an earthly kingdom. Then indeed, in the words of the apostle Paul, foretelling these events, was "that wicked fully revealed, whose coming is after the working of Satan with all power, and signs, and lying wonders * * * that Man of Sin—the son of perdition, who opposeth and exalteth

himself above all that is called God, or that is worshiped : so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. chap. ii.)

II. When the temporal sovereignty was once established, its development and *growth* were rapid ; and the lofty assumptions and proud pretensions of these priestly monarchs, increased with every successive occupant of the Papal throne.

The grant which Pepin made to the Pope was enlarged by subsequent donations from himself and his celebrated son and successor, Charlemagne. In 774, the last named prince visited Rome, solemnly confirmed the donation made by his father, ordered a new instrument to be drawn up in which several places were added to the domains granted by Pepin, and then taking the deed in his hand, kissed it with great respect and devotion, and laid it with his own hand upon the tomb of St. Peter. But time would fail to record all the plots and intrigues by which the Popes of Rome succeeded, little by little, in enlarging their temporal dominions, and confirming their temporal power. Instead of an humble minister of Christ like Peter ; the Pope had now become an intriguing worldly politician, chiefly anxious, like most of the sovereigns of that age, for increase of power and for his own personal aggrandizement. The *political*, had already become far more prominent than the *religious* element in the system of Popery. The fleece was cared for, rather than the flock ; and if the popes with their pampered priesthood, could but enjoy their ill gotten power without molestation, the people might be cheerfully left to live uncared for in this world, and to take their chance for the next.

It was not, however, till the reign of the notorious Hildebrand, or Gregory VII, in the eleventh century, that the political designs of the Papacy were fully developed, and the lofty assumptions of the Popes reached the climax of their extravagance. The design of this haughty and ambitious prelate was, unquestionably, to establish an absolute and universal monarchy, of which Rome was to be the capital and the Pope the head, and to which all the kingdoms of the earth were to be subject. Had he lived long enough to accomplish his object, he intended to establish an annual assembly of bishops at Rome, before whom the contests which should arise among emperors and kings should be adjudicated, and the fate of nations should be decided. The principles by which his actions were governed are contained in his celebrated maxims, known by the name of the dictates of Hildebrand. Among these dictates are the following—"That the Pope alone has a right to wear imperial ornaments—That he has the right to depose emperors—That he can absolve subjects from their allegiance to bad princes—That he can be judged by no man—That his sentence no man can annul, but that he may annul the decrees of all ;—and that all princes are bound to kiss his feet, and his only."

The whole career of Hildebrand is a commentary upon these maxims, and a proof that he intended to carry them into effect in a literal sense, and to the utmost possible extent ; and had his success been commensurate with his wishes, all the kingdoms of Europe—perhaps all the nations of the earth

—would have been at the present day, subject and tributary to the see of Rome ; and their princes, and presidents, and governors, nothing more than the obedient vassals and slaves of the now imbecile old man, who still calls himself the successor of St. Peter, and the Vicar of Christ upon earth.

How vast must have been the success of this lordly Pontiff, in his aims for political pre-eminence and supremacy, when a powerful emperor, Henry IV of Germany, trembling at his terrible frown, would cross the Alps in the middle of winter to seek his forgiveness ; stand barefoot and fasting for three days before the gate of his palace ; and then, upon his admission to his presence, kneel before him, kiss his foot, and humbly sue for absolution from the sentence of despotism which the imperious Pontiff had pronounced ! What progress must Gregory VII have made in the establishment of his maxims of universal dominion, when after such a scene, he could boast in his letters to the different nations of the earth that it was his “duty to pull down the pride of kings !”

The principles of Pope Gregory relative to the universal dominion of the Popes were maintained and acted upon by most of his successors, for more than two centuries ; that is from the death of Hildebrand in 1036 to that of Boniface VIII in 1303 ; a period during which it may well be said that the temporal power of the popes had reached its culmination, and they reigned despots of the world. I will mention a few instances in proof of this assertion.

In 1156, Pope Hadrian IV, pretending that “all *islands* which have received the Christian faith, belong of right to St. Peter, and the most holy Roman church ;” made a gift of Ireland to Henry II king of England, upon condition that he should convert its inhabitants to the Papal faith.

In 1160, kings Henry II of England, and Louis VII of France, together led the horse of Pope Alexander III, at the castle of Toici in France ; and in 1177, the great emperor Frederick Barbarossa, having been solemnly deposed by Alexander, and after waging a long and fruitless contest with the haughty Pontiff, performed the same humiliating ceremonial in St. Mark's Square, Venice.

In relating the former of these strange scenes, in which two powerful monarchs are seen acting the part of equerries to the Pope, Baronius, the Romish historian is at a loss for language to express his delight ;—“a spectacle,” exclaims the cardinal, “to God, to angels and to men, and such as had never before been exhibited in the world.”

In 1174, king Henry II performed a pilgrimage to the shrine of Thomas a Becket, at Canterbury, and in order to conciliate the Pope and the priests, presented his naked shoulders to be scourged by monks before the tomb of the saint.

In 1191, Pope Celestine, after crowning the emperor Henry VI, raised his foot and *kicked off the crown* from the monarch's head, to show that he had the power of depriving him of his crown, as well as conferring it.

In 1211, Pope Innocent III issued a decree of excommunication and deposition against king John of England ; and sent over his insolent legate, Pandulph, who published the sentence against king John, proclaiming with a loud voice

that his subjects were absolved from their oaths of allegiance, that the king was degraded from his royal dignity, and that neither he nor any of his posterity should ever reign in England !

III. But the temporal power of the Popes, with the death of Innocent III in 1216, had passed its culmination, and now began its gradual *decay*. Many of the sovereigns and kingdoms of Europe awoke, as from a dream, and were astonished at the strength and the weight of the chains which priestly tyranny had forged around them, and soon the overgrown power of the Popes began to wane.

A reply, which king Philip the Fair of France gave to one of the haughty and insolent bulls of Pope Boniface VIII, about the year 1300, affords a curious illustration of this remark. In this bull the king was addressed in the following peremptory terms :—" Boniface, bishop, servant of the servants of God, to Philip, king of the Franks. Fear God and keep his commandments. We desire you to know that you are subject to us in temporal as well as in spiritual affairs ; that the appointment to benefices and prebends belongs not to you ; that if you have kept benefices vacant, the profits must be reserved for the legal successors ; and if you have bestowed any benefice, we declare the appointment invalid and revoke it, if executed. Those who oppose this judgment shall be deemed heretics."

To this document, after publicly committing it to the flames, king Philip published the following equally laconic and decided reply. " Philip, by the grace of God, king of the French, to Boniface claiming to be Pope, little or no greeting. May it please your sublime stupidity to learn, that we are subject to no person in temporal affairs ; that the bestowing of fiefs and benefices, belongs to us by right of our crown ; that the disposal of the revenues of vacant sees is part of our prerogative ; that our decrees, in this respect, are valid, both for the past and for the future ; and that we will support with all our might, those on whom we have bestowed, or shall bestow benefices. Those who oppose this judgment shall be deemed fools or idiots."

The death of Boniface VIII, which took place in 1303, marks an important era in the history of the temporal power. From this time the political power of the Papacy began steadily and rapidly to decline. The might of the Romish Hercules had departed, and though he might still continue to imprison, and to burn, and to torture heretics, yet monarchs and nations no longer trembled at the sight of his club.—Henceforward, we behold him staggering, sometimes under the sturdy blow of some bold reformer, and sometimes against the fierce resistance of some puissant king, and still striving by efforts which may be compared to the convulsive death-throes of an expiring giant, to crush all assailants, and to hold the nations in chains.

Notwithstanding the temporal power of the Popes has been constantly dwindling, from the age of Boniface VIII to that of Pius IX, yet they have never renounced one iota of their claims to rule the nations with a rod of iron. Thus, in 1550, Pope Julius III issued a coin, stamped with his own image, and containing this remarkable inscription : "*Gens et regnum, quod mihi non paruerit, peribit* ;" that is—the nation and kingdom which will not serve me shall perish. In 1570, Pius V issued a bull of excommunication, and deposition, against

queen Elizabeth of England, in which he claims to be—"Prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant and to build;" and declares the queen "to be deprived of her pretended title to the kingdom, and her subjects forever absolved from their oaths of allegiance and obedience." This bold attempt, however, to interfere with the political affairs of England came too late. The bull had, by this time, lost its horns; and his loud, but impotent bellowings caused infinite amusement to the descendants of those, who three centuries before had quailed at the stamping of his hoofs.

Even so late as the year 1809, Pope Pius VII attempted to use the rusty weapons of the Gregories and the Innocents, by fulminating against the great Napoleon Bonaparte, a bull of excommunication, but he soon paid for his temerity in a way that he little expected. Bonaparte at once ordered him to be placed under arrest, and he was carried a prisoner to France, where he was held in captivity for five years, till the restoration of the Bourbons to the throne of France in 1814.

The absurd attempts of the present imbecile Pope Pius IX, to borrow the thunders of the Papal despots of the dark ages, by his tyrannical manifestoes and encyclical letters, especially that of December 8th, 1864, and to terrify into submission the patriotic restorer of the Italian nationality, Victor Emanuel, by his bull of excommunication, are too recent to need description. The Pope's bull has proved a mere *brutum fulmen*, and instead of injuring the enlightened ruler who was its intended victim, has recoiled with terrible severity upon his own head. It has been received throughout regenerated Italy, by some with silent neglect and contempt, by others with shouts of laughter and derision, while many have regretted that Victor Emanuel did not literally follow the example of the great Napoleon Bonaparte. Pius IX seems to have forgotten that he lives, not in the eleventh, but in the nineteenth century. The dark ages have passed away. The light of the Bible has dawned upon Italy. The Gospel has been preached even "to them that are at Rome also." The temporal throne of the Pope is tottering to its fall; and the days of Popery are numbered.

In this hasty review which we have taken of the origin, growth and decay of the kingdom of the Popes, in distinction from the kingdom of Christ, which is not of this world; we have seen enough to prove that Popery is, and ever has been, in its character a *political*, far more than a *religious* system; its Popes, despots, rather than apostles, valuing their temporal more highly than their spiritual power, except as in ages of darkness, they could employ the thunders of the latter, to add to the strength of the former; its prelates, ambassadors of their temporal sovereign the Pope; not like the apostle Paul, "ambassadors for Christ, beseeching men in Christ's stead to be reconciled to God;" its priests, soldiers of the Pope, rather than soldiers of Christ; whose constant aim is to enslave the minds of their vassals, and to chain them, bound and blindfolded, to the car in which they strive to ride to political ascendancy, rather than to improve their morals, to sanctify their hearts, or to save their souls.

It is sometimes alleged by lukewarm Protestants, as an excuse for indifference or inaction in this matter, that Popery has changed in its character. But no, that is impossible. Popery is unchangeable. What history shows that it ever has been, such it must continue to be; for in the words of Charles Butler, one of

Rome's ablest advocates—"It is most true that Roman Catholics believe the doctrines of their church to be unchangeable ; and that it is a tenet of their creed, that what their faith ever has been, such it was from the beginning, *such it is now, and such it ever will be.*"

Rome has never abated one iota of her claims. Her principles remain the same ; and the assumed infallibility of the church forbids the possibility of a change. To avow that that is wrong which she once deemed to be right—which was enacted by her councils and performed by her Popes—would be an acknowledgment of error, utterly irreconcilable with the claim of an infallible church. It is not, therefore, the want of will, but of power, which forbids the imbecile and contemptible Pontiffs of the nineteenth century, like the Hildebrands or the Innocents of the middle ages, to place rebellious nations under interdict, and to drive heretical or contumacious monarchs from their thrones. We may rest assured that Giant Pope, as Bunyan calls him, looks with no satisfied eye upon the rulers and nations who repudiate his pretensions, and treat his mandates and his bulls against freedom, the Bible, and the press with contempt. There was a day when he would have made them suffer for their temerity. But, alas ! as the glorious Bedford dreamer tells us—"the old Giant has now grown so crazy and stiff in his joints, that he can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

There is one consoling lesson taught us by the review we have taken of the rise, progress and decay of the temporal power of the Popes. That lesson is this : *Popery flourishes best in the dark, and the nineteenth century is an age of light.* The world has grown wiser since that midnight of the world, when the dogmas of purgatory, indulgences and transubstantiation, were invented, in order to exalt the power and to fill the coffers of the priests. Now, the Bible is circulated, the press is unfettered, and the schoolmaster is abroad ; and it is too late in the day to employ the miserable dogma of transubstantiation, for instance, as it was employed in the dark ages, as an engine of priestly exaltation and rule. In the present age, even a Pope, we think would hardly dare to reiterate the horribly blasphemous language of Pope Urban, when he said "the hands of the Pontiff are raised to an eminence granted to none of the angels, of creating God, the creator of all things." Or if any should dare, in the nineteenth century, to reiterate such heaven-daring profanity, he would excite only contempt for the presumption, and horror for the blasphemy. An age of darkness might endure that a priestly confessor to the queen of Spain should rebuke the opposition of a statesman to his views, by saying—"You should respect the man who every day has your God in his hands, and your queen at his feet," but those ages of darkness are past, to return no more.

Mark these blasphemous absurdities of these lordly Papal priests ; and tell us, is it not true that Popery flourishes best in the dark ? Yes ! and if there is one truth in history more prominent than all others, it is this—a truth, written in burning characters upon the dark background of the world's midnight, evident as the lines of forked lightning upon a dark and cloudy sky :—Ignorance and darkness are the native elements of Popery. Its most flourishing days were in the midnight of the world. The greatest blow that anti-Christian system ever

received was the revival of letters and the invention of printing. The golden age of Popery was the iron age of the world, and its universal reign would be the iron age restored.

There is another consoling lesson taught us by this review, and that is the *cheering contest between the present and the past*; between the gigantic power and almost universal supremacy of the Papacy in the twelfth century and its comparative feebleness in the nineteenth.

It is doubtless true, that within a few years past there has been an apparent increase of papal power and influence in England and America. In the former country, a few hundreds, and in the latter a few scores, who for some time had been "going towards Rome," have recently left a church which was once adorned by a Hooker, a Jewel, and a Chillingworth, and taken refuge in the arms of the Church of Rome, for the embrace of which they had long been pining.—It is also true that in the United States, the number of Papists has of late, almost entirely by immigration, largely increased. It would be strange if it had not, while papal Europe has been pouring her surplus population upon our shores at the rate of about a thousand per day. Nor can it be doubted that the priests of Rome are making almost superhuman efforts to regain in the new world, what they have lost in the old; and that, therefore, the Protestants of the United States should be watchful and active, and united in their efforts to defeat these attempts against their liberties and their faith.

And yet, it is no less true, that taking a wide and comprehensive view over the entire world, the influence of the Papacy is steadily and surely diminishing; and that the Popery of the present day, compared with that of the middle ages, is but a pigmy compared with a giant. Then, the Pope could hurl the mightiest monarchs from their thrones; now, he can only retain his own by surrounding himself with a foreign soldiery, to keep under that spirit of liberty, which would otherwise burst forth, drive him again, and finally from his tottering throne; and deliver his oppressed and priest-ridden subjects from his unwelcome and hateful rule. How true is the remark of Hallam, the eloquent and learned historian of the middle ages—"A calm, comprehensive study of ecclesiastical history is, perhaps, the best antidote to extravagant apprehensions. Those who know what Rome has once been, are best able to appreciate what she is. Those who have seen the thunderbolt in the hands of the Gregories and the Innocents, will hardly be intimidated at the sallies of decrepitude, the impotent dart of Priam amid the crackling ruins of Troy."

The Society on behalf of which we speak to-night, or rather the Christian Alliance, one of the three Societies by the union of which it was formed, enjoyed, a few years ago, the special distinction of being the target for one of these "impotent darts of Priam," in other words, a bull of the Pope by which it was solemnly condemned, anathematized, and cursed. I will quote a few sentences from this bull as specimens of the whole.—"Among the sectarians of whom we are speaking," says the Pope, "deceived in their hopes, and in despair at the immense sums which the publication of their Bibles costs them, without producing any fruit, some have been found, who giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy, but even in our own capitol. Indeed, many precise advices and documents teach

us that a vast number of the sects in New York, in America, at one of their meetings have formed a new association which will take the name of the *Christian League*; (In the Latin of the bull, *Federis Christiani*.) a league composed of individuals of every nation, all having the same object, viz., to propagate amongst Italians, the principles of Christian liberty, or rather, an insane indifference to all religion."

"This Society," adds the Pope, "strains every nerve to introduce among them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time, their intention is to disseminate *worse books still*," (mark these words of the Pope—"worse books still" than the Bible!) "or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See."

"Wherefore we again condemn the Bible Societies, reproved long ago by our predecessors, and by virtue of the supreme authority of our Apostleship, we reprove by name, and condemn the aforesaid Society called the *Christian League*, formed at New York; it, together with every other Society associated with it, or *which may become so*."

At the close of this bull, the Pope invokes the aid of the princes and sovereigns of Italy, to defeat these designs of this Christian League; warning them that there are "no means more certain of rendering people disobedient to their princes," and avows that "*liberty of interpretation* once obtained, and with it *liberty of conscience* amongst Italians, then these last will naturally soon acquire *political liberty*."

Let every American Protestant, and every patriot mark these words of the Pope, by which he strives to enlist the sovereigns of Italy to join with him in suppressing Bibles and crushing Bible Societies, and Christian Leagues! "*Liberty of conscience*" once obtained, then adds the Pope—hear it for your warning, O princes of Italy! think of the terrible consequences, and beware!—"Liberty of conscience once obtained," then be assured of this, oh horrible! most horrible result! "then these Italians will soon acquire political liberty."

In this instance, we must admit the Pope has proved himself a true prophet. The Bible has found admission to Italy. The Christian Alliance, though cursed by the Pope, has grown to a threefold cord that cannot be broken. The power of despotism has been shaken; and alas for the Pope! constitutional liberty has been obtained throughout nearly the whole of Italy. "These Italians," as the Pope feared and predicted, have indeed obtained "*political liberty*;" and what is better still, thousands of them have come out from the papal Babylon, and been made free with the freedom of the Gospel, and the Pope with all his cardinals, bishops and priests, cannot prevent it!

But why should the Pope so dread the Bible, and stand aghast at the very thought of freedom of conscience and political liberty? Why? Because he knows full well that the spread of Bibles which the people can read, and the acquirement by the people of freedom of conscience and political liberty, will soon topple over his own tottering throne, and scatter to the winds the triple crown which sits so insecurely on his head. As a Society, therefore, we need be neither surprised nor distressed at the Pope's curses. We can even afford to smile at them. They are a proof that we are on the right track. They show

that our weapons are apostolic ; not like the Pope's "carnal," but "mighty through God." The Pope's curse God has turned into a blessing.

The Pope knows the keenness of the weapons, the effectiveness of the agencies employed by this and kindred Societies, and therefore, he dreads them, hates them, curses them. What are they ? The chief of them, the Bible, the Colporteur, the Gospel preacher.

The *Bible*. Fifteen years ago, Dr. Murray was traveling abroad and could scarcely find a Bible for sale in all Italy. How wonderful the change ! In 1861, 32,000 copies of the Scriptures were circulated in Italy ; since then, at least 150,000 more ! In 1852, Dr. Murray, the illustrious Protestant champion, "Kirwan," wrote as follows : "The Bible, as a rule, is unknown in Italy. I have conversed with a noble Christian man, who was exiled from Rome for introducing into that city some copies of the Latin Bible. After having in vain sought for a Bible in many shops in Naples, I said to my valet, a sensible man of fifty, 'John, have you ever read a Bible?' 'No, sir,' was the reply. 'Have you ever seen a Bible?' Again he replied, 'No, sir.' 'As God has given the Bible to man, why is it not to be found in Naples?' 'The bishops and priests forbid its circulation, sir, and forbid us to read it.' 'And why, John, do they forbid your reading of it?' 'O,' said he with that shrug of the shoulders so peculiar to the Italian, 'they think that if we should read the Bible, we would become Protestants, and they would not like that.'" "And here," adds Dr. Murray, "is the revelation of the whole secret."

Now, thank God ! The Bible—and even "worse books still," as the Pope said, by which he meant evangelical religious tracts and volumes, such as are published by the American Tract Societies,—carried throughout the land by colporteurs of the American and Foreign Christian Union, and kindred Societies—may be obtained as readily, and read as safely, in Florence, (whence the Medici were driven a few years ago for reading the Bible,) in Turin, in Milan, and even in Venice and Naples ; and in all these cities, and scores of other Italian cities and towns and villages, the humble and faithful evangelist may follow in the track of the Bible and the colporteur and preach that glorious Gospel of the blessed God, which declares that "the blood of Jesus Christ," not penance, and pilgrimages, and absolutions, not prayers to the Virgin Mary and the saints,—but the blood of Jesus Christ, and that alone, cleanseth us from all sin.

The *Colporteur*.—"Next after the Bible, among the agencies of Italy's evangelization," says a recent and competent eye-witness,* "is the colporteur. Unobtrusive and unofficial, the colporteur is permitted to enter at the doors which would be shut against the preacher. He is the pioneer of the pastor. Hearing of his arrival, the priest hastens to ring his bell, and assembling his parishioners, tells them that the heretics have invaded their town, bringing with them the devil's books, which they must not buy, nor even touch, under peril of eternal damnation. Going a step further, the priest sometimes purchases a few copies of the Bible, and carrying them to the public piazza, there burns them. The people thus advertised of the character and mission of the stranger who has appeared among them, crowd round him, begin to buy his books, and the dis-

* Rev. Dr. Wylie, in "The Awakening of Italy and the Crisis of Rome." Page 236.

posal of his whole stock is now a matter of little difficulty. Possessed of the Bible, these people retire, singly it may be, or in twos and threes, to an olive wood, or a river's bank, or to a private room, to read the strange book. They open it timidly and mistrustingly. It is found to have a strange power. It says nothing of saint or Madonna ; it is silent on penance and purgatory. They continue to read ; the book searches their hearts ; they begin to feel the burden of sin ; conscience is awakened ; and now the evangelist is sent for to expound the way of life more perfectly to them."

Now the way is open for the *Gospel preacher*. Usually, he comes in the wake of the Bible and the colporteur. Upon his arrival, a dozen, or a score assemble to listen. Soon the matter comes to the ears of the priests. They are greatly excited. The pulpits begin to thunder. The priests look grave, as if pestilence had entered the town. They flit from house to house, inflaming the people, and set the bells ringing to exorcise the devil. The citizens now come to know that the Gospel has reached their town ; curiosity is awakened, and, in spite of the priests, the attendance becomes larger. After a while curiosity subsides, the attendance thins, and those only remain whose hearts the Gospel has touched. The station seems to be dying : it is in reality taking root : from this time begins the real growth of the little church. Such is a true picture of the beginning and progress, in almost every instance, of the evangelical stations in Italy."

Again I say—thank God for an open door for the Gospel, even in Italy ! and for His rich blessing upon the faithful labors of the colporteurs and evangelists of this Christian Union, in winning multitudes from Popery and its soul-destroying errors, to trust in Christ alone, not only in Italy, but in France, and Belgium, and Mexico, and Chili, and Peru, and other Papal countries, both on the old and the new continent, as well as in our own dear and still UNITED States !

There is one city, once the proud capital of the ancient world, from which the Pope, as yet, has succeeded in raising a barrier to keep out the light of the true Gospel of Christ,—a city with its contracted territorial domain, more famous than any I have named for its ancient glory and its classic recollections ; and more *infamous* than any other, for the present wretchedness and the degradation, and the vices of its people, consequent upon the crushing tyranny and the corrupting example of its priestly rulers.

Let that barrier fall, as soon fall it must ; let the American churches rally around this Christian Union ; let them cheer us by their sympathy and their prayers ; let them furnish us with an adequate supply of Bibles, and with colporteurs and evangelists, and means to sustain them ! and we are ready not only to expand our labors, and multiply our stations in other parts of the world, but to "preach the Gospel to them that are at Rome also."



A PLACE OF REST.

Weep not, thou heavenward pilgrim here, upon whose changeful way
 The shades of many cares are thrown, where'er thy feet may stray ;
 Within whose heart some tender pulse must feel a thrill of pain,
 When tried in this cold world of sin, whose brightest dreams are vain.
 Weep not ! though o'er the living glow of pleasure's gorgeous wreath,
 Fate's cold and eddying whirlwinds bring the staining cloud of death ;
 For endless raptures will be thine in mansions of the blest,
 Where the wicked cease from troubling and the weary are at rest !

Thou must bend unto the chastener here—and see the fondly loved,
 The pure and beautiful of Earth, by early death removed ;
 Thou must feel the oppressive thralldom of thy prison-house of clay,
 'Till thy fetters are all broken, and thy spirit soars away :—
 Thou wilt mark on many a blighted cheek life's autumn mildew cling,
 Thou must bend beneath time's shadowy frown, where sorrows are on his wing ;
 Till the bright and golden streets of Heaven, are by thy feet impressed,
 Where the wicked cease from troubling, and the weary are at rest.

How many flowers rise and bloom, their floods of sweets to pour
 Across the mazes of thy way, that earth may not restore ;
 How many fond eyes full of love, will in the grave 've hid—
 How will the cold funereal pall lie on each folded lid !
 Thou must pile the vales' remorseless clod upon each settled brow—
 Thou wilt list the chant of winds at eve, in the dark cypress bough,
 Till with a pale and deluged cheek, and with a yearning breast,
 Thou wilt long for pinions of a Dove, to sore and be at rest !

Yet it is but for a moment—and thy trials are all past—
 And then upon the empyreal air, thy spirit wings are cast :
 The bonds of Earth will sunder—and thine ear will drink the song
 That swells the ambrosial pastures green, and chrystal waves along :
 Thou wilt join the lost and lovely that have gone before to God,
 In a glad " continual city," by the world's redeemed ones trod :
 Where each angel's plumes are folded o'er a peaceful brow and breast,—
 Where the wicked cease from troubling, and the weary are at rest !

SUNDAY-SCHOOL DEPARTMENT.

MR. CONSTANTINE'S LETTER.

ATHENS, GREECE, MARCH 23, 1867.

REV. DR. FEW SMITH.—Although the donation which your Sunday-school sent us comes after others, yet I would yield to my inclinations and write you first. Could your Sunday-school children look into our chapel where the Sunday-school is held, they would verily grin from ear to ear ; yes, they would smile loud enough to be heard out of doors. The maps they had sent us are the admiration of all. We use them while preaching, or reading the Scripture before preaching, use them at the missionary meetings, use them at the Sunday-school, use them at the Bible-class, use them for consultation, both privately and publicly. Those maps have become the commentary of our Bible, and we can

neither talk about the Bible nor read it but must use those maps. We now occupy another house : took the parlor, the largest room, and made a chapel out of it, hung up the maps, put in some benches, an organ and a pulpit, and people now come no longer, as in the other house, through the back door ; but through the front gate, and sit in the largest room to be taught of Christ and His love. Often I have seen the tear of penitence drop, and the head tremble with sin, bowed down, seeking relief in Christ. Oh, glorious privilege ! Oh, how beautiful upon the mountains are the feet of those who preach the glad tidings ! I often wonder that I am myself, and doubt my own identity when God so unreservedly, so abundantly blesses me with the privilege of preaching Christ to these people.

A young man had wandered from the fold for six months, and while we felt that we were powerless in bringing him back, we went to the good Shepherd and ceased not to trouble Him till upon His shoulders he brought the wandering lamb, torn and hungry, yet living. We felt that there was joy in heaven, and then that there was joy upon the earth. We mingled our tears and clasped our hands together for gladness. He is in the foremost, though humble and gentle.

The little ones, who almost doubled in numbers, have made much progress in the Sabbath-school, and the few ugly and superannuated books we had for the Sabbath-school library, have done a good work. A mother said, one day, "we all wept like children when the little girl read the 'Young Betrayer.'" It softens and mellows the hearts of the roughest, and leads them to the cure of all—love of Christ. The cry for such books is great, and we try to do all we can. We shall soon publish a child's paper with pictures, like the "Child at Home," which we have every reason to believe will gladden the heart of many a child throughout the land. The money you have sent, is paid; part of the expense of a Bible-help I published, and you will be pleased to know that this pamphlet has been the means for two schools, both girls' schools, to begin a weekly Bible exercise. The teachers gave up one recitation and devoted the time to Bible studying. It is delightful to see the young whom we cannot reach directly, there taught in the Bible. In short, the whole school is at once changed into a Sabbath-school. The Cretan war has brought many families from Crete, and many destitute women and children. Brothers Kalopothakes and Sakelarijus gave some time to them in teaching them to read, and those who can read, are reading some of the little books we had published for children. We hope that some of them will return better people, and carry a Bible with them where they can learn the wonderful love of Christ.

Please thank the Sabbath-school for myself and brethren in the work, and tell them that just now, it was a gift most acceptable. Yours in Christian love,

* * *

[The following is a letter from Mrs. Kalopothakes in reference to the Sunday-school under her care. Our friends in Greece have commenced a child's paper, in behalf of which they appeal strongly for funds, stating that it can be widely circulated through Greece, Crete and some portions of Turkey. Our latest accounts aret hat the enemies of the truth are endeavoring by noise and other means to disturb the Sabbath-schools while in session. We have received some intensely interesting letters in reference to this disturbance, but by request, we are obliged to withhold them for the present.]

MY DEAR SIR :—I have been in the field some eight years—but have been so confined with family cares, having constantly a little one in my arms—that although I have gathered children together at different times, yet I have never been so successful in having anything like an organized Sunday-school, as this past year.

Our heavenly Father took from us our youngest, a babe of nine months, and we went in summer, for change of air, to my husband's native place, Anapolis, a small town in the Peloponnesus, where thirty years ago some missionaries of the American Board labored, and were the instruments of planting in his heart (then a boy) the seeds of truth which have since sprung up, and by God's grace made him what he is. There I immediately begun to collect the children, and through the four months of our stay, had not only a Sunday, but a week-day school, the only difference being that during the week I taught them sewing and a little elementary knowledge; but the Bible, and singing of hymns constituted the main employment. I had in this the assistance of a Protestant Greek girl, a member of our household, and since her residence with us has become a true and active Christian. I cannot but hope that some good was accomplished: certainly the affection and gratitude of the people was very warm, although some suspicion was aroused in those who could not understand our motives for such gratuitous and self-denying labor. Since our return to Athens, we have got into operation and with very little

effort a Sabbath-school, which already numbers ninety scholars. We have it in the basement of our house, where my husband holds his Sabbath-evening services, and which, although not a very elegant apartment, serves to answer the purpose very well. We have now five female, and two male teachers, among whom are our co-laborers, Mr. and Mrs. Sakelarius, besides a librarian; though rather limited in the quality of our Sunday-school books, yet we find them a great attraction to these intelligent and ambitious Greek children.

The Sabbath before the last, we invited the parents and friends of the children to come and hear what they learned in the school, and it was a very interesting occasion. The room was crowded, over 120 persons being present. The children commenced by reciting the Lord's prayer together in Greek, then one boy read aloud the story of Christ's birth, while all who could read had their Bibles before them and were ready to answer, simultaneously, the questions which were put on each verse. After singing one of their little hymns in Greek, (a translation of "Come to Jesus, come now,") I called on all who knew the 5th chapter of Matthew, to rise and repeat a verse in turn. After singing again, we had the infant class, who learn orally to recite the verses of Scripture they knew; another hymn was sung, and then several addresses were made by gentlemen present, three of them Professors in the Gymnasium here, who saw these things for the first time and gave their spontaneous testimony to their appreciation of such an institution. Altogether, it seemed to please both parents and children, and we have resolved to repeat very much the same thing one Sabbath of every month, a sort of Sabbath-school monthly concert, that the parents may see that what we teach we have no wish to conceal, and that they may lose their prejudice against all such efforts, as being means of proselytism. It is to me a delightful work, for I have been in the Sunday-school, either as a scholar or teacher, from my earliest childhood, and was, before I left home, for many years a correspondent with Miss Fisk of Oroomiah, my class contribu-

ting to her schools, so that this work on missionary ground is a familiar one to me. We are very enthusiastic on the subject of a Sabbath-school library, and are willing to do what we can in the way of translating, if we can only get help in the way of publishing. We are proposing too, the Child's Paper in Greek, which we think will be very popular if once started, and made cheap enough to be within the reach of all. We trust that God will incline some generous heart in America to take an interest in the work, and supply the need which, by His providence, He is creating, and which we cannot but believe is only the development of His plans and purposes of mercy to this people. Yours very truly,
M. H. KALOPOTHAKES.

[We hope many children may read in this letter what the little boy said to his teacher.]

CINCINNATI, April 27th, 1867.

REV. W. D. ROSSITER, Sir—I again submit to you my Report, which is as follows: During this month I made one hundred family visits. In these visits I conversed with 70 individuals, personally, about their souls, and read the Word of God in families and offered prayer. On a visit to the Commercial Hospital, I had a very pleasant time. Some of the poor suffering little ones came around me and sung several of the beautiful Sabbath-school songs. I read and spoke of the dear Saviour. The Sabbath-school at Fairmount is doing well; it has increased in interest, and I hope it will also in numbers now, as roads are getting better. Our Sabbath-school is the first one that has been kept up all winter at this place. Last Sunday as I was on my way to school, a little boy came running to me and said, "Teacher, can I go with you to Sunday-school?" I said, "I would be glad to have his company;" he conversed with me all the way. He said, "Some boys fight on their way to school, but the Lord Jesus sees and hears them, and has a big, big book, and He writes in that book every thing we do and say, and when judgment day comes, Jesus will punish them. But I pray every morning and evening." The sewing-school is

doing well. During this month I distributed seven hundred pages of tracts, and one hundred and twenty Sabbath-school papers. Dear Christian friends, remember me and my field of labor in your prayers. Yours in Christian love, A. S.

LOUISVILLE, May 1, 1867.

DEAR SIR—Our schools, four in number on the Sabbath, and our Industrial schools are in a good condition. Our superintendents and teachers strive hard, with my assistance, to keep the poor, ignorant children in the schools and under a good influence.

The average number is about 550. And there is no less than ten other mission-schools, some very large, all grown up since your mission commenced here, and nearly all since I came here. The industrial school enterprise is also taking a stronger hold upon benevolent hearts, and doing great good.

I meet the children half or three-quarters of an hour before this school is regularly opened for work, and address them about Jesus' love to them, and their obligations to Him. Last week they nearly all readily

promised to pray for myself and the teachers every morning when they first woke up, giving their own hearts at the same time to Jesus, and crying, "God be merciful to me a poor sinner." From their decided and intelligent answers to my searching questions, I do believe that many of them have "chosen the good part which shall not be taken away from them." I think they are little ones indeed, and should they be called away from the earth, would be as angels are, of whom they have so often sung: "I want to be an angel."

5th. I had a precious time this morning in talking with the children of the industrial school. To-day, a woman called in great distress for our aid in recovering a dear child, who had been abducted by the Roman Catholics, to some place in a Roman Catholic family far in the country. I obtained for her a free pass to go and return: she obtained the child—how happy she was!

8th. To-day a young lady, the daughter of an ex-mayor, spoke to me on the sidewalk, with emotions of great joy, and took out a little book, which I had given her, and she said it had been blessed to her conversion.

I. M. SADD.

THE FOREIGN FIELD.

ITALY.

MILAN, May 13, 1867.

SIGNOR ZAHIER writes from Vercelli as follows:

"In Vercelli, Livorno and Casale there is nothing extraordinary. Matters proceed according to the laws imposed by the moral constitution of the Italians. Things move forward at a slow pace, but yet there is progress. The brethren, everywhere, are firm in the faith and bear a good testimony to the Gospel. They would wish to see a movement more general and energetic towards the truth, but for this the Italians are not yet prepared; still, progress in religious reform is more marked and rapid than progress in the civil and political condition of the people. There are many indications of hope and encouragement.

"Bassignana makes an important exception to the places mentioned above. There the popular movement is on a vast scale: the whole country around is awakened, some for and others against the truth, but of the former, there are many more than of the latter. The place of worship is always crowded to excess with attentive hearers. The brethren of the Church are active and zealous in the defence and spread of the truth. So important is the work here, I have thought it my duty to be present with the people every day I was free from the other places under my charge."

The marked religious movement referred to above by our evangelist, has been in progress for some months. Indeed, from the time the former evangelist, Sig. Musso, left with many evangelical families to emigrate

as an Italian colony, to the United States, there has ever continued a most interesting state of religious awakening. Though deprived of their pastor, the people would not remain deprived of the Gospel. The evangelist at Vercelli has frequently visited them, and his efforts, together with the labors of others, have been greatly blessed.

The evangelist, Sig. Bajile, writes from Verona :

"Our first meetings, after the opening of the chapel, were so numerous, that the enemies of the Gospel were soon awakened to make opposition. Tuesday, the 7th, we had a meeting of some 500 persons, and during the service everything passed off quietly, but some of the lower classes had been excited by the priests, and were present at the close, to make disturbance. A Garibaldian, and a brother in the church, in leaving the chapel and seeing this crowd got together by the priests, had the imprudence or the courage to address some words of reproof to those around him. In a moment he was attacked by the mob, stoned, and finally by a blow struck to the ground. With difficulty, the police were able to convey him to a shop near by, where a physician was sent for to attend him.

"This tumult has caused great excitement in the city, and the emissaries of the priests now frequently insult us in the streets."

BIBLE WOMEN.

EXTRACTS FROM THE REPORTS OF THE BIBLE-WOMAN, MARY ANN.

SEVERAL months ago, while I was reading to some women, a man came into the house, sat down and listened very attentively, and when I came away, asked me to visit his house and talk with his wife who, he said, was very bigoted and would not listen to reason. I promised to go, and did so very soon, but she received me so coldly and even scornfully, that I did not feel free to repeat the visit. I saw no more of either of them till about three weeks ago, I met the woman on the street. I was passing her without speaking, thinking she might not wish to recognize me, but she stopped me

saying she was so thankful to find me at last, that she had been seeking me a long time, and that her husband had been ill in bed for many weeks, and wished to see me. I had other engagements that day and could not go, but improved the first opportunity to visit him. He was much prostrated by his disease, and had no hopes of recovery, but he did not speak so much of that. His great desire was to know more about the Gospel. He said his friends and neighbors advised him to pray to Mary, but as they saw he had no faith, they ceased to visit him. And the priest came a few times, telling him to turn his thoughts to Joseph and Mary, but he also grew tired of always saying the same things, and came very seldom. "Now," said he, "I wish you would talk to me about something better, and read me something from your book." I read the 11th chapter of Matthew, and he received it as the hungry man receives food. After that I visited him nearly every day, and saw, with joy, that his interest in the Word of God increased, and that his heart was really affected by its truth. He persuaded his wife to buy a Testament so that she might read it to him when I was not there. Very often he told her that in that book was the only consolation for sinners, that all the saints could not save her, and nothing but the righteousness of Christ would make her acceptable at the last day. I was with him in his last moments, and though his wife entreated him to call the priest, he refused; saying, "that while he had life and health he would give all the glory of his salvation to Jesus Christ." He said, "you can do what you please with my poor body after death, but I wish to die trusting in Christ alone." And so he testified to the last. His wife was much affected, and we hope that all the Gospel truth she read and heard during her husband's illness will not be in vain. She invited me to continue my visits to her house.

Had a long discussion with several persons who believed that baptism makes man a Christian. I referred them to the first chapter of John, where he says "I baptize with water," but he pointed to one who should come after him, who would baptize

with the Holy Ghost. It is this latter baptism which cleanses the heart of man and makes him a true Christian. I remarked that we believe the baptism by water to be commanded by Christ, and emblematical of the cleansing of the heart by the Holy Spirit. For if the outward rite could regenerate man and prepare him for heaven, there was no need that Jesus Christ should come and suffer and die and ascend to heaven and then send down the Holy Spirit upon His apostles and others on the day of Pentecost, and afterwards upon all His believers. They confessed they had not examined the subject themselves, but had believed what they had been taught.

In another family they desired to know our reasons for not worshiping the Virgin and saints, saying that if Jesus had exalted His mother to such a high position as queen of heaven, we surely ought to worship her. I read the reply of Jesus at the marriage in Cana, "Woman, what have I to do with thee? Mine hour is not yet come;" and again, "My mother and my brethren are they that hear the Word of God and keep it." From these quotations it appears that Jesus places His mother in the rank of those who hear and obey the Word of God, and not in the rank of a queen. And she herself recognizes her own position as that of a servant of the Lord, and invites others to do, not her will, but the will of her Son. He also says, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." They proposed many other questions, and desired to continue the discussion another time.

While I was rendering some service to a member of the church, who had been ill, a relative of her's came to visit her. Seeing me busy in the work of the house, she asked who I was, and the sick woman replied that I was a sister of the church. She appeared surprised, and demanded if that was the way we evangelicals cared for each other. Being answered in the affirmative, she said "Well, I think you all do wrong to leave the religion of your fathers, but this love among you is a beautiful thing." After this we conversed two hours on religious truth, in which she manifested great inter-

est, and said, when she went away, "I believe you have the true religion."

In a family of good standing and education, I was one day asked such questions as these: "Why did God sacrifice His only Son for mankind? Could He not save him in any other way? When man sinned was his nature changed?" The conversation was too long to write; but, it can be seen that these questions gave me the opportunity to speak of many fundamental doctrines, and to show how the great love of God is manifested in man's redemption, and how necessary is the work of the Holy Spirit in changing the heart, so that we may become obedient, loving children, instead of remaining rebels against His authority. They purchased a Testament and thanked me for the explanations which I had made them.

[We give the following, that friends may see the character of the letters we often receive. Will not the churches of our land answer the calls of Europe and South America?]

LISBON, March 21, 1867.

I feel it is necessary for us to address you these few lines. The work of reformation is indeed begun in Portugal, by the great mercy of God. I have been working in Azores, where I live, and there we have already a Portuguese congregation.

I came here and met another Portuguese Protestant congregation, of about sixty members, that meet secretly on Sundays for Divine service for fear of persecution, as they are poor most of them. In these circumstances I have to apply to that free, generous, and truly Christian people of the United States of America to assist this work of God. We want here and in Azore evening schools for workmen and poor boys that cannot read at all. In Azores I offer house and furniture, but it is necessary to pay the master and to get books. We desire also to have in Lisbon and in the islands a room opened in the evening for Protestant catechism and Sabbath meetings.

We have here two priests who have left secretly the Roman Catholic Church, and

who desire to make public their belief, but how can they do it? If they are not helped in some way by Protestant Societies, they must starve. They could be employed in these two congregations, one in Lisbon, another in Azores, but who can pay them to live? Please, then, to tell me what your Society can do for us,—and if you can do nothing at all, tell us at least to which American Societies we can apply, as we do not know the names.

If particular information of what has been said is necessary, you may obtain it of my English pastor, Rev. Brown, Chaplain at Lisbon. I pray God to enlighten your minds, and move your hearts, in behalf of these poor people.

I am, sir, respectfully yours, G.

[We publish the following, to give some small idea of what our missionaries in Greece have to bear, in their endeavors to preach the truth. It is evidence, however, that the truth is reaching the hearts of many.]

TRANSLATION.

KINGDOM OF GREECE.

"To the Holy Synod of the Church of Greece.

Concerning the Sermon preached by the Preacher.

"My health being impaired, I was compelled to go to Calamas for the purpose of consulting some one of the physicians there. This has delayed my return to Areopolis longer than it ought. However, as soon as I arrived here I wrote to the preacher of the Province to come, and he did come; and yesterday, about the 8th hour in the morning, he spoke in the Square of the town nearly two hours before the magistrates, both civil and military, and a large audience of people, both of men and women, all of whom were pleased with his discourse concerning the true dogmas of the Anatolic Church. A few only of the followers of the heretical religious views of Kalopothakes manifested some signs of disapproval. The chief among them is the notary of the town, G——, and it would be well for the Synod to speak about him to the proper minister, orally and confidentially through the royal commissioner, that such men should not be entrusted with public offices; for to the ab-

juration of their faith, they add scorn towards the men sent by the Government.

(Signed) O. P., Bishop of Oetylos.
Areopolis, Nov. 15, 1867."

[Translation.]

CONFIDENTIAL CONCERNING KALOPOTHAKES.

"Having torn off the mask of hypocrisy, Kalopothakes is endeavoring by various ways and means to spread his heretical opinions. Here he promises to the young men public offices through his friends, &c.

In leaving Areopolis, he took with him both mother and daughter, sufficiently educated, and he has kept the former in his house, and put the latter into the seminary for girls, (by whose expenses I know not,) with the intention of sending her as a public teacher to Areopolis next spring. It is manifest, therefore, that he would not have taken her if she had not embraced his pernicious views.

If then the church do not adopt proper measures to prevent his efforts, the chief object of which is to spread his heretical opinions, my position here before all will become very difficult, and the consequences grievous to the country."

[This letter bears no signature; but it is written in the Bishop's own hand-writing, and copies of both were sent to me by a friend without asking for them and in a way unknown to me.

KALOPOTHAKES.]

SOUTH AMERICA.

VALPARAISO, April 2d, 1867.

REV. DR. SCUDDER,—Just now during the season of Lent, some of the Roman Catholic churches here are being favored (?) with occasional sermons and lectures from the clergy. Among the most famous in the city, and generally admitted to be now the most eloquent man in Chili, is Senor Casanova from Santiago. He is a man of commanding personal appearance, and fine address, has a powerful voice, uses choice as well as forcible language, and wields considerable influence among the people.

That you may understand something about priest-teaching in this country, let me give as a specimen, an outline of one of his lectures as reported to me by a friend,

a Protestant Chileno, and a member of our church.

The first topic upon which he dwelt was, The duty of confession, not touching upon the nature or grounds of the same. He exhorted the men, especially, to perform this necessary duty. It was a notorious fact, he said, that few *men* came to the confessional, though it is a rule of the church that one must confess at least once a year. If this order is not complied with, the transgressors have no right to partake of communion. Now, he continued, it is only by eating the body of the Lord that God can dwell in us. Take away that altar, with the host, (pointing to it,) and you take away God from our midst. Without the Eucharist, we are as a church without God; and without confession, you are personally without the Eucharist and without God.

Having finished these remarks, he sat down for a few moments, and then rose again to speak upon two commandments—concerning the Sabbath, and obedience to parents. As to the Sabbath, his instruction would be considered orthodox by the majority of evangelical churches at home. He insisted on a more strict observance of the day, recommending regular attendance upon morning service, advising further, to be at home on that day to converse with their families and instruct them in religious matters. He censured the practice of drinking immoderately on the Lord's day, or the night before, and gave a gentle reproof to those females who came to church in gay attire to attract attention. (The usual church costume for females is a plain black dress, with a black shawl thrown over the head.) He referred to a London Sabbath, and spoke of the usual quiet there, mentioning the fact, that many observe the day so strictly that they even made their bread the previous day.

Concerning the fifth commandment, (or fourth, according to his version,) his remarks were chiefly directed to parents. While speaking of education, he said, they were doing their children great wrong by sending them to Protestant schools, where there was either no religion taught or a false one insidiously imposed upon the

young. Thus he was led naturally to make a few remarks upon the authority of parents, and from that glided easily into a short essay upon the authority of the church,—urging all his hearers in these days, when it is so fashionable to ridicule the aged Viar of Christ, to gather with reverence and determination around his standard.

He reminded them that Pius IX., having once been secretary of a Legation to this country, cherished more affection for Chili than for any other country, except Italy; and besought old and young to show their appreciation of that affection by a staunch adherence to the rites of that church, of which the Pope is the head.

Thus ended the lecture. You notice there is a grain of wheat now and then thrown in among the tares; but can you call this *Gospel* preaching? Let me add that Senor Casanova, in conversation with my friend before the lecture, said to him,—(supposing that he was a Catholic,) that he had recently visited England, and thought matters were progressing very favorably there for the interests of the Mother Church. The high church party, he thought, was approaching nearer and nearer the true fold. As to Dissenters, they were weak and few, and could offer little opposition.

The last report of the Valparaiso Bible Society is highly encouraging. It shows that during the past year, five hundred Spanish Bibles have been sold and distributed in the country. The colporteur's report gives evidence that there is increased interest, and earnest inquiry among some who have lately come into possession of the word of God. And the Society makes a loud appeal for more religious tracts and books in Spanish, the circulation of which will call attention to the Bible.

The Missionary Society, the proposed formation of which was mentioned in my last, was organized during the past month, and is called The Union Church Missionary Society. Its object is to advance the cause of Christ in Chili among foreigners and natives. These two organizations are under the direction of Dr. Trumbull's church.

Last Sabbath eve we had the pleasure

of listening to Rev. Thomas Beecher, of Elmira, N. Y. He occupied our pulpit, and spoke most forcibly on the workings of the Holy Spirit—His silent yet powerful influences—ending with an earnest appeal to Protestants to let their light shine amid prevailing error and superstition.

I have made several calls upon native families lately, and find that it is possible to understand and make myself understood a little. One lady, though a staunch Catholic, reads her Bible daily. A lawyer, to whom I had a letter of introduction, received me most kindly. He is desirous to have the old forms torn down, but not so earnest for having the pure truth built up.

Sincerely yours,

A. MOSS MERWIN.

P. S. I fully intended to have made out my ideas of a good missionary report, but it occurred to me that by this time you must have drawn up one suitable for us, and would not need our suggestions.

Sayre is well and sends kind regards to yourself, Dr. C., and Mr. Woodruff, in which I unite most heartily. M.

CARTHAGENA, S. A., 1867.

Rev. JOSEPH SCUDDER, Sec. of }
the Am. & For. Ch. Un. }

DEAR SIR:—To-day I shall give you a little account of my daily duties. With my two sons I visit every morning the embarkation in this port; I speak to the people of the love of God manifested in Jesus Christ, and I place in their hands some religious tracts, so that they may distribute them in the interior. At 10 o'clock, school

commences by singing and prayer and reading the New Testament. At 11 o'clock, Mr. Yances takes charge of the three exercises of education until my return at 3 o'clock, for Bible-class and prayer.

From 12 o'clock until 3, I visit the sick persons, and the remainder of the day I usually visit the families and distribute among them several tracts.

To some I entreat the perseverance of the communion of the saints, and to others to accept without delay the grace which is offered by the One who came to save those who were lost. On Thursdays I visit the hospital and prison.

We celebrate every Sabbath with public worship in the same location that we have school. We meet at the close of Sabbath-school, about 100 persons. I should have a great many more, but the location is so small that it can scarcely hold as many as one hundred.

You can send me religious tracts by tons if you wish, for I shall distribute them all; and they are free from duty, but not so with books.

I wish Bibles and Liturgies, but I must deprive myself of them, as they cost 35 cents a quiloceamoe without other expenses of freight and discharge.

I am sorry that my daughters cannot help me more in the evangelization of the youth. They yet have not had an opportunity of announcing themselves to the public as teachers of music, and English; and will not be able to do so, until I am in a better position. Yours, etc.,

R. MONSALVATGE.

MISSIONARY INTELLIGENCE.

MISSIONARY OPERATIONS OF OTHER SOCIETIES.

CHINA.

A missionary of the Church of England writes from Ningpo:

"During the latter part of the year several of our people have been passing through a good deal of positive, though not very violent, persecution. In Sœn-poh, a young

man has been sorely tried by the passionate abuse heaped upon him by his father because the son refused to subscribe to the restoration of the village temple. The father, after much violent abuse, paid the money himself, and then broke pots and pans freely in his fury; but the son quietly and firmly held his ground.

"An old man is with us now for a few weeks diligently learning to read, that he

may tell to others and read to others about the Saviour in whom he trusts himself.

"A young catechumen in Sœn-poh, whom I hoped to have baptized last month, but was unavoidably prevented from going down, has just been to his native place, some sixty or seventy miles away, and he returns with joy, saying that a scholar and an incipient monk, and several others, have believed through his preaching.

"There is no great stirring of the dry bones, but an increasingly rapid spread of the heaven of Christian truth. It is quite rare to meet with people in and around Ningpo who have heard nothing of Christianity at any time. It is talked about amongst the people, and signs are apparent that our arch-enemy is disturbed and uneasy, though the number of Christians is at present insignificant, and our apparent success is small. There is enough Gospel knowledge in thousands of hearts, I believe I may truly say, to save them, when applied by the teaching of the Holy Ghost."

Another missionary from the same society writes from Hang-chow:

'Of the baptized, the most interesting was P'un-sinseng, who, having practised as a doctor, was christened Luke. He belongs to one of the best families of old Hang-chow. His immediate ancestors, on both sides, filled very high offices, one grandfather having been special envoy to Annams, in the reign of Taakwang, on the occasion of conferring the regal investiture on the Annamese king; and the other grandfather, still living in Hang-chow, having had the doubtful honor of commanding as Futai in Soo-chow when it fell to the Taepings. He is now about thirty-seven years of age. At the time of the first invasion of this province, and capture of this city in 1860, he was living here a life of ease and sensual pleasure, with his mother (his father as well as elder brothers having died long before). At the very eve of the capture of the city his wife died, leaving him two little boys. Next day, before her funeral could be performed, the city was sacked, and he was carried off to a six years' captivity.

"In the interval his mother died of starvation, and his little boys—he knew not how or where. The bones of his mother were buried by the faithful old nurse, who is now, like her master, a Christian. P'un did not regain his liberty till the spring or summer of 1865, when, being somewhere north of the Keang, he attached himself to a relative of his late wife's, who held high office in those parts. He had been a lover

of pleasure from his youth, being specially addicted to conviviality, and, when with his relative, he became for a short time an opium-smoker, but on the relative's death, having no means, he thought it prudent to leave off the habit, which he did successfully, with the aid of a prescription he was possessed of."

Dr. McCartee, of the American Presbyterian Mission, (O. S.), writes from Ningpo regarding the death of a native Christian woman. He says:

"She was the most accomplished woman ever educated in our school, and had read quite an unusual amount of the ordinary Chinese literature. When her husband was taken under the care of presbytery and commenced his studies as a student of theology, she studied with him, and was as thoroughly prepared, and could have stood the examinations as well as he."

Another missionary of the same society writes from Zungchow:

"Yesterday Mr. Mills baptized two women and an old man from Tsi Hea. This old man came once to be Mr. Nevius' teacher, but got greatly offended at Mr. Nevius for saying something against Confucius, and went off in a passion. The truth stuck to him however, and now, after four years, has brought forth fruit. Brother Nevius felt grieved for the man, and prayed for him, and his prayers have been answered. He is quite old, but still strong and hale. He has a literary degree, and is greatly respected throughout the region. He goes home just at the Chinese new year, and will meet strong persecution, but I trust he will be found faithful. Two young men were baptized a few weeks ago, and there is still a number of inquirers, and some of them decidedly hopeful. One old broken-down opium-smoker is trying to break off and learn the doctrine. He has been a man of very quick mind, and if restored to health and really converted, will be a useful man. One old man was yesterday excluded from the church for complicity in worshipping ancestors, and for Sabbath-breaking. On the main, however, we are much encouraged, and are both hoping and praying that a far greater blessing may be given.

INDIA.

The American Presbyterian missionaries of Northern India recently made a tour of exploration to Gwalior, a province hitherto

unoccupied by any Society. The vehicle, in which the journey was performed, was a covered wagon, with seats running along the sides. Mr. Broadhead says: "By placing boards between the seats we secured a good foundation for our beds, and underneath sufficient, if not ample room for stores, books, etc. Our 'gari' was drawn by oxen, by the help of which we could travel from fifteen to twenty miles a day.

"Having made our day's march, we would 'outspan' underneath some wide-spreading tamarind or mangoe tree, and lighting our fire, would soon have a meal prepared, after which it would not be long before we had stowed ourselves away in our wagon-bed, which afforded most refreshing sleep. Early in the morning again, before the stars had disappeared from the sky, we would take our cup of tea, and be off on our march; here crossing the bed of a stream, or now clambering some steep acclivity where every man's shoulder must be at the wheel; again halting at a village where the wondering peasants would hear for the first time of a Saviour crucified and risen; then crossing a broad plateau, where the eye looked off for miles over waving fields of grain, and little hamlets, and pleasant groves."

The immediate results of the journey are not all that the missionaries had wished. Mr. B. continues: "Reaching Gwalior we found no door open to these Gentiles. True, we were permitted to preach in the villages by the way, and in the crowded streets of the city, but when we approached the Political Resident, through whom alone the ear of the Maharaja can be reached, he gave us no encouragement to prosecute our endeavors. He represented to us that Scindia was exceedingly jealous of the occupancy by Europeans of any part of his territory, and that he was a bigoted Hindoo, proof of which we had on our way in seeing long trains of oxen, laden with vessels, and going to sacred Gunga, one hundred and thirty miles distant, to bring water for his majesty's bath. It was with sad hearts that we turned away from this goodly though Godless land."

FEEJEE ISLANDS.

THE English Wesleyan Missionaries send to their Committee the account of a Quarterly Meeting:

"When the question was put, 'Does any heathen tribe or town ask for Christian teachers?' one of our Native Assistant Missionaries rose, and said, 'I come, sir, with good news this time. Two whole tribes

have just given up heathenism for the religion of our Redeemer. Often have I gone to the chief of the Sabeto tribe, to beg him to become a Christian; but I got nothing but point-blank refusals. Strange to tell, however, he came a few weeks ago to the town where I live, and, while there, declared for the Christian Religion.

"The tribe of Nadi-ra also, a notoriously savage tribe, has thrown open its doors to the messengers of the Cross. One Sunday I preached in their land to *seven* people; the next time *seventy* attended; and when I went a third time, *six hundred and thirty-seven* threw up their devil-worship for that of the true and living God. These people have already begun to destroy their heathen temples; but some of the best will be saved for the teachers of the Gospel to live in."

A missionary communicates an account of the death of a converted Feejee-islander. It is translated into English from the native language, having been perused by one of the native teachers. The writer says,

"While we were thus talking together, he said, 'Near now is the time of my going.' And when we saw that he had but a little while to live, we thought we had better take him to the great house, because he was of the blood of the chiefs, and many people were coming to see him, so that the house wherein he lay was crowded. Nor was it long after we had carried him to the great house before he died, (as we thought,) while his friends were gathering together, that they might kiss him, and perform upon him 'the custom of the dead.' Great, then, was their weeping because of their grief that their friend was dead,—a man so useful in their land.

"But in a little while we saw that he breathed gently. Then he opened his eyes, and, lifting up his hand, beckoned us to be silent, and said, 'Weep not! weep not!'

"When we saw him moving, and heard his voice, there was a great silence in our midst, and we feared, for we thought he had been dead. Then the dying man spoke again, and asked, 'Why are you weeping?'

"We are weeping,' answered one of his friends, 'we are weeping because of your death.'

"Weep not for me,' he said. 'Weep for yourselves. As for me I live! The Lord and His angels are hastening to take me with them. Yet once more will I speak a little to you. Be earnest in religion. If you love me, hold fast the *lotu*. While I was in health I believed that which is told us in the Bible, and thence came to me par-

don for all my sins. I read of heaven in the Bible, and believed it; and now to-day shall I look with mine eyes upon the things that I believed, though I saw them not; those things that Paul speaks of, whose words I have so often read, wherein he tells of heaven and my Saviour. Now I am

going to possess them all. Do you not see the Lord? Look! This house is full of angels. My Saviour is hastening me away. Farewell. Great is my love to you.'

"Thus ended his mortal life in this world; but angels took the hand of his soul, and led him up to heaven."

MISCELLANEOUS.

APPEAL IN BEHALF OF EVANGELIZATION IN SPAIN.—On the Evening of May 27, 1867, the services at the Broadway Tabernacle were in aid of the cause of Evangelization in Spain, Mexico, and the Spanish-speaking countries of South America; representatives of the Protestant cause in these various sections being present and taking part in the meeting.

After reading the second chapter of Romans, Dr. Thompson, pastor of the church, who has just returned from a European tour, made the first address of the evening. He began by saying that six weeks ago he had visited several of the meetings of the Bible Christians in Spain in company with the brother who was then in the pulpit with him, and who had only arrived from Spain on Monday last, but whose name he would not mention, as the brother wished to return to Spain again and re-engage in the work, and were it known that he had been here engaged in this cause he would be thrown into prison as soon as he reached the Spanish frontier. Dr. Thompson then went on to say that should the apostle Paul to-day attempt to enter Spain and preach Christ and Him crucified, he would meet with less toleration than he did in pagan Rome when discharging his mission there. To-day there is less of religious freedom, less of tolerance in Spain, than there was in pagan Rome; less than there was in Spain under the Moors. Although the inquisition and many other of the frightful aids to persuasion so potent under Philip II. now no longer existed, yet there is practically as little religious freedom now as then. Even so late as 1851, Spain, resolutely resisting the logic of the age, entered into a concordat with the Pope, by which she bound herself not only to sustain Roman Catholicism as the established religion, but to allow of the existence of no other religious worship whatever, and to this day the terms of this concordat are rigorously enforced. The printing of the Bible in the vulgar, the ob-

servance of any religious rites save those of the Roman Catholic Church, are positively prohibited, and any persons discovered in an infraction of these laws are sent to the galleys or visited with other severe punishment. As a consequence of this intolerance an abject superstition had seized upon the people, and several instances of the worship of images, faith in relics and the power of religious talismans, that had come under the speaker's observation during his recent tour, were given, and he gave it as his opinion that the hold of the Papacy upon the mass of the Spanish people was as strong now as it had ever been, and stronger than it had ever been in Italy or any other country. Stronger now by far than in Rome itself. Despite this, however, there is the nucleus of the Reformed faith in Spain—a small band of devoted Christians, who meet by stealth at night and in by-ways, and obliged to take all the precautions against observations that the earliest members of the Church were obliged to adopt. These people, who are scattered throughout Spain, are about 2,000 in number, are all known to each other as Bible Christians, abjuring the term Protestant, and carefully abstaining from everything that could by implication even be considered political agitation. For greater security they rarely assemble in larger numbers than ten or fifteen; their meetings are always at night; their preaching is in a conversational tone, and singing seldom indulged in, and when ventured upon only in a low tone of voice. The printing of the New Testament in the Spanish tongue—a copy of which was exhibited, which is a penal offence—is done at midnight in a deep cellar, carefully arranged to prevent any intimation of the work being carried on from the outer world, and it is circulated by means the speaker did not feel at liberty to divulge. Several of the meetings of these people which the speaker attended a few weeks ago were graphically described, and a letter read from a large number of them indorsing the messenger present last evening. Dr. Thompson then made an urgent

appeal to his congregation to help these Bible Christians of Spain—help them with sympathy, but more than that, with funds to enable them to keep on printing the Bible, and to send preachers from conventicle to conventicle nourishing the seed that had been sown. He hoped the day of religious liberty in Spain might soon come, as it had already come in Italy, and he closed by narrating his experiences in the city of Florence fourteen years ago, and again a few weeks since—the former showing the most bigoted intolerance, and the latter evincing the most absolute religious liberty. This great revolution was quickly wrought in Italy and who can say that the same happy fate does not await Spain in the near future. The day of deliverance will come sooner or later, and meantime it is the duty of liberal Christians throughout the world to help these Spaniards bear their cross.

Dr. Thompson was followed by the gentleman recently from Spain, whose name is withheld for prudential reasons. He speaks English very fluently, and in his remarks substantiated all the statements of Dr. Thompson and pleaded eloquently in behalf of his oppressed brethren in Spain.

After him followed Mr. Rivera, a native of Mexico; and Rev. Mr. Riley, who was born and brought up in Chili.

Few meetings have been held of late in New York, that took so warm a hold upon every person present. We trust the cause may have a similar hearing in many of our churches.

DR. IRENEUS PRIME gives the following interesting and encouraging testimony in reference to our work in Italy :—

The American Mission in Italy is under the auspices of the American and Foreign Christian Union. Its reports will furnish the statistics of their operations here, and I will not repeat them. It is, perhaps, not advisable to attract any attention to the points where they are laboring with efficiency and some measure of success. But I may say, that their plan is to establish at commanding and convenient stations, a wise and energetic American missionary, who, with a knowledge of the language, is able to organize a corps of native colporteurs and teachers to reach the native mind by the means of printed books and schools, while the gospel is preached by the missionary and assistants as he may find opportunity and aid. It is substantially the same system pursued in heathen countries. As this Italy is sending ministers of its religion to America, and Rome is doing her best to

get spiritual possession of the new world, so we ought to labor earnestly to give this country to the Lord Jesus, to whom it rightfully belongs. And as the Americans have a peculiar faculty for getting ahead in the world, so their missions here and elsewhere take their character from the practical and energetic nature of the people they represent. And I have been assured here in Italy, and the natives express a decided preference for American missionaries over the Waldensians. Whether there is a hereditary antipathy against these interesting people, who have been hated and persecuted by the Romish Church from time immemorial, I cannot say; but it is certain that there is in all Europe, among the less elevated classes of society, a yearning for civil and religious liberty, and with this desire is always and everywhere associated the name and the charm of American independence. It is not strange that Italians love to be led by Americans, even in the pursuit of religious knowledge. They admire Garibaldi, and he represents America. They have heard of Columbus. The Florantines have statues and portraits of Americus Vesputius. Washington is the saint of liberty. And all these associations help to strengthen the hold which Americans have on the minds and hearts of this people. The mission to Italy deserves the support of the American churches. I have taken pains to enquire into the nature and progress of its work, and am satisfied that it is conducted with prudence and commendable energy, and that its efficiency is limited only by the means it has to enter upon the many fields of useful labor that are wide open and inviting.

A ROMAN CATHOLIC VIEW OF RELIGIOUS SCHOOLS.—The Organ of the Romanists, the New York Tablet, gives the following extraordinary view of Religious liberty :—

If Protestantism had any pretension to be the Church of God, or if its ministers went to Rome, as did Saints Peter and Paul, with a divine and apostolic mission, the case would have been different. But they have no mission, their societies are all self-created and self-commissioned, and against the ministers of such societies the national religion, even though false as was Roman or is Chinese Paganism, as the higher authority, may without any breach of religious liberty exclude them, if it chooses. No self-appointed missionaries of self-created societies, have any rights against the national religion of any country, and no claim even to toleration. The Catholic missionary has the right to freedom because

he goes clothed with authority of God, and because he is sent by authority that has from God the right to send him. To refuse to hear him is to refuse to hear God, and to close a Catholic Church is to shut up the house of God. The Catholic missionary is sent by the Church that has authority from God to send him; the Protestant missionary is sent by nobody, and can oblige nobody in the name of God or religion to hear him. Our Protestant friends should bear this in mind. They have as Protestants no authority in religion, and count for nothing in the Church of God. They can in no case have any authority higher than the political or national authority, and can do at best only what the political society may do. They may retain some Catholic traditions, some fragments of Catholic truth, as well some precepts of Catholic morality, and so far be better for the world than ancient or modern paganism; but as they have no divine authority to teach or govern, they have no right to send missionaries or to open places of worship where the national authority forbids it. They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or Pagan, closes their mouths and their places of holding forth. They are of those of whom our Lord says, and will say, "I never knew you."

THE SUNDAY SERVICES in the London theatres have been successful. Six theatres are opened every Sunday, preachers of all denominations conduct the services, and the attendance average about 2,000 at each place. There is evidence that many have been benefitted, and that the classes in attendance are such as would not be found in the churches. Miss McFarland, a Scotch lady, is preaching in London, and draws crowds. She is said to be well educated and quite eloquent.

PRESBYTERIAN, O. S.—The Presbyterian Board of Foreign Missions has in its employ 70 ordained ministers, 20 ordained natives and licentiates, 240 teachers, colporteurs, catechists, &c., including the wives of missionaries. There are 40 organized churches, with a membership of 1,200; and there are 7,000 youths in the schools. Last year there were large additions to the churches, and the schools were fuller than ever before.

DECLINE OF RATIONALISM IN GERMANY.—Rev. Dr. Hurst writes to the N. Y. Christian Advocate from Germany that the piety in the German Universities is greater than it was twenty or thirty years ago. In the two English Universities of Oxford and Cambridge there is as much rationalism as in all the German Universities together. There is hardly one University in Germany where there are not faithful professors; in fact, there are a number of universities in which nearly every chair is occupied by an evangelical theologian. Thus it comes, that in all the young clergy of Wurtemberg, there is a large number of believing pastors who preach the Gospel faithfully, and have their churches full, to overflowing, while those who cling to rationalistic views have no hearers. In the low order of society, simple peasants and artisans meet during the week and read and explain the Scriptures as those of olden time in Berea. These little meetings are called "communions." They speak to each other of their spiritual experience.

SHOULD A MOSLEM, when praying, feel himself disposed to gape, he is ordered to suppress the sensation as the work of the devil, and to close his mouth, lest the father of iniquity should enter and take possession of his person. It is curious that this opinion prevails also among the Hindoos, who twirl their fingers before their mouths before gaping, to prevent an evil spirit from getting in that way.—*Griffiths.*

MT. HOLYOKE, MASS.—The seminary has been blessed with an almost constant religious interest since last September. Of nearly sixty who were without hope last September, not more than twelve or fifteen still belong to that class.

THE prospects now are that the prohibitory liquor law will be rigidly enforced throughout Massachusetts. The State constables notified all the saloon keepers in Boston, that they must close up the sale of ale and cider on and after April 1. The sale of stronger liquors is of course forbidden.

A rather good thing is attributed to Prince Napoleon in the Parisian *salons*, viz: "The Emperor has twice deceived France—first, in 1848, in making her believe he was a fool; next, in 1866, in making her believe he was a genius."

MAHOMET the Second sent to Venice for Gentil Bellini, a painter, whose works he had seen and admired. When he arrived at Constantinople, Mahomet pointed out to him some fault in the beheading of John the Baptist, which he had painted, and, to convince him of his mistake, he sent for a Greek slave, and in a moment struck off

his head with his royal seymeter. Bellini acquiesced in the criticism, slipped away to the harbor, and set sail for the Adriatic the same evening.

THE varieties of the tomato should be grown as remote from each other as the extent of the grounds will admit of, for the reason that their fractifying influences, when they are in bloom, injure each other, and make the varieties impure, just as cucumbers and muskmelons destroy each others flavor when growing close together. Cucumbers will taste of melons, and melons taste of cucumbers.

BOOK NOTICES.

STEPS IN THE UPWARD WAY; THE STORY OF FANNY BELL. By Mary Barrett, author of "Shooting at a Mark," etc. American Tract Society, 28 Cornhill, Boston.

In her preface, Miss Barrett thus announces the object of the book:

"We sometimes hear the remark, 'I don't believe in doing things *from a sense of duty*.' In that case, nothing remains but sink lower or rise higher. We must either drop religious prin-

ciple altogether and act from mere impulse, lead whither it may; or we must gain that higher level of Christian experience where the divine love becomes the master passion, and we find it our meat and drink to do the will of God."

After giving this extract, we need hardly say that Miss Barrett's style is marked by clearness and simplicity. We predict for this writer a career of usefulness and success.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY, 1867, TO THE 1ST OF JUNE, 1867.

MAINE.

Portland. State St. Cong. Ch. by Dea. Thos. R. Hayes, to constitute Joshua Maxwell and Dennis W. Maw, L. Ms.	78 00
Mercer Village. Elizabeth Fogg for Bible work in Mexico.	1 00

NEW HAMPSHIRE.

Gilsum. N. O. Hayward, Esq., Ex. bequest of the late Dea. A. Hayward.	187 25
Nashua. 1st Cong. Ch. and Socy.	52 87
Henniker. Religious Charitable Socy to complete L. Ms. for Rob't O. Hale and Mrs. Sally Goss.	50 00
Keene. Mrs. Z. L. Barstow, for Ch'n Lit. for So. Am. \$50, & \$10 for Miss Rankin's work.	60 00

VERMONT.

West Rutland. Luke Ward.	12 00
St. Johnsbury. South Cong. Ch. and Socy.	69 63

MASSACHUSETTS.

Monkton. A. W. Porter, for Miss Rankin's Seminary Building.	150 00
" Ladies' Benev. Socy for Miss Rankin's work.	90 00
Winchester. Dr. A. Chapin, one case of Surgical Instruments for Dr. Kalopothakes.	30 00
Boston. Frederick Jones, for Miss Rankin's Seminary Building.	100 00
Hadley. Helen M. French, for Miss R.'s School.	5 00
Springfield. North Church.	26 23
Brighton. Evang. Church and Socy.	41 77
Clinton. Evang. Church and Socy.	67 70

Great Barrington. 1st Cong. Ch., to constitute Dea. E. W. Beckwith, L. Ms.	60 00
Roxbury. Elliot Church and Socy.	130 23
Westboro. Evang. Ch. and Socy.	44 00
South Malden. E. Boston. Maverick Church & Socy, of which \$5 ea. from Paul Curtis, Luther A. Wright, Luther Hall, and Sam'l Small.	94 79
Boston. Old South Church, add.	15 00
Peverly. Dane St. Ch. and Socy.	44 48
Westford. Cong. Ch. and Socy, by Rev. E. A. Spence.	75 00
Charlestown. Winthrop Ch. and Socy, of which \$10, by Mrs Wm. Abbott, for Miss Rankin's work.	188 29
Cambridgeport. E. D. Goodrich, for the Hungarian Mission.	400 00
Williamsburg. Cong. Church and Socy, which makes Wm. E. Thayer L. M.	32 70
Monson. Sabbath-school.	20 00

RHODE ISLAND.

Providence. A Friend.	15 00
" Central Cong. Ch. and Socy.	87 57
" High St. Church and Socy, of which \$50 by the Hon. A. C. Barstow, for J. M. of Amos C. Barstow, Jr., and \$25 from Thomas Murfit, L. M.	135 64
" Robert H. Ives.	25 00

CONNECTICUT.

New Haven. 1st Church, by John Ritter, Treas'r.	221 96
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Lakeville. Mrs. M. A. Holley.....	20 00	Livonia. Pres. Church, add.....	1 75
Round Hill. Meth. Epis. Ch.....	5 66	Mt. Morris. Pres. Church.....	15 61
Willimantic. Cong. Sabbath-school for		Geneva. Ref'd Dutch Church.....	21 00
S. S. work.....	6 12	Enfield. R. Talmadge, M. D.....	5 00
North Haven. Cong. Church, add.....	2 00	New York. H. I. for L Ms.....	200 00
Middletown. 1st Cong. Church, which		Gouverneur. Pres. Church.....	27 33
makes E. A. Russell, Miss			
Birdsey and Miss Jane E.			
Huntington, L Ms.....	133 24		
New Haven. 3rd Church, Rev. D. L.			
Gregory, Master, Marion			
Wilcox, L Ds, and Mrs.			
Theodocia D. Wheeler,			
Miss Nancy Ann Bradley,			
and Robert Allen Hume,			
L Ms.....	290 28		
Waterbury. 1st Cong. Church, Rev. Jos.			
Anderson, Dea. E. J. Bron-			
son, & Dea. John M. Stock-			
ing, L M.....	98 00		
" 2nd Cong. Church, \$21 of			
which, for the work in			
Spain, to make Dea. D. F.			
Maltby, and L. S. Davis,			
L Ms.....	70 43		
Windham. Luther Humphrey, for Bible			
work in Mexico.....	1 00		
NEW JERSEY.			
New York. 14th Pres. Church, by L. M.		A Lady in New Jersey.....	10 00
Keeler, Tr.....	214 21	Newark. 2nd German Pres. Church.....	5 00
Brooklyn. 2nd United Pres. Church, to		Park Pres. Sabbath-school, for	
make Rev. David J. Pater-		Greece, and to make D. C.	
son, L M.....	30 00	Dodd a L M.....	31 00
New York. Mrs. Stephen Griggs' half-		J. Wolcott Jackson, to make	
yearly Subscription \$25, &		his mother-in-law, Mrs.	
for Ch'n. Literature \$10.....	35 00	Nancy F. Nye, L M.....	30 00
Adrianca. Jaques Cortelyou, to make		Lewis C. Grover, Jr., L M by	
Rev. O. E. Cobb a L D.....	100 00	his father.....	30 00
New York. Henry J. Baker, for Miss		Central Pres. Sabbath-school,	
Rankin's Seminary Build'g.....	200 00	for Mrs. Constantine, and	
Kings Ferry. 1st Pres. Ch., by Samuel		which makes Rev. W. C.	
Adams.....	21 85	Scofield a L M.....	30 00
Brooklyn. Mrs. James Sheldon.....	5 00	Orson Wilson, to make Mrs.	
New York. A. G. Phelps, Jr., Legacy.....	189 00	Ellen M. Wilson, Orson S.	
Oswego. Church of the Evangelist, for		Wilson, and Ella V. Wilson,	
Italy, Rev. J. H. C. Bonte.....	29 19	L Ms.....	100 00
New York. Mrs. Atterbury \$50, H. I. \$60,		Mrs. Mary Hine, in full for L M.....	10 00
Rev. Dr. Stryker's Sabbath-		Caldwell. Pres. Church for L M.....	38 00
school, for Miss Rankin's		J. Provost.....	5 00
work.....	116 00	Newark. Central Pres. Church.....	153 63
Broadway Tabernacle, for		Blackwoodtown. J. Livermore.....	10 00
the Spanish Mission.....	195 57	Camden. Messrs. Woodhull, Stevens, Sco-	
Albany. Clement Warren \$1, Ja's Nicho-		vell, Voorhees \$5 each; Cash \$2.....	22 00
las \$1, Mrs. J. G. White \$1.....	3 00	Trenton. Isaac Hutchinson.....	5 00
Greenbush. 1st Pres. Ch., in part of L M		3d Pres. Church.....	20 00
for Cha's Mack.....	22 10	Green Ridge. Pres. Church.....	27 00
Albany. 3d R. D. Ch., to make Rev. Wm.		Allentown. Pres. Church.....	35 47
Bailey, L M.....	31 00	Newark. 2nd Pres. Church, per Caleb S.	
" U. Pres. Ch., in part of L M for		Ward, Treas.....	107 14
Rev. F. F. Morrow, Wm.			
Brooksby \$5, Others \$12.....	17 00		
" Washington Av. M. E. Ch. in			
part of L M for Rev. R. Meri-			
dith.....	18 75		
" Jas. Gould & Co. \$5, Wm Van			
Antwerp \$5, Dr. H. M. Paine			
\$2.....	12 00		
New York. H. M. Cash \$50, H. S. Ter-			
bell \$50, W. Walker \$30,			
A. K. Ely \$100.....	230 00		
Yonkers. 1st Pres. Ch., by W. C. Foot.....	105 00		
Avon. O. Comstock, in full of L M.....	10 00		
Avon Springs. Pres. Church.....	18 79		
New York. Pres Sabbath-school cor. 19th			
St. & 5th Av., for Library			
books for Italy.....	32 00		
" Wm. E. Dodge, Jr. \$250,			
Wm. E. Dodge, Sen. \$100,			
for Miss Rankin's Semina-			
ry Building.....	350 00		
Canandaigua. Cong. Ch., to constitute			
Mrs. Gregg, Mrs. G.			
Granger, Mrs. E. W.			
Daggette, and Mrs. H.			
Stowe, L Ms.....	138 00		
Syracuse. 1st Ward Pres. Ch., to consti-			
tute John Hartshorne, L M			
in part.....	23 36		

NEW JERSEY.

PENNSYLVANIA.

ILLINOIS.

INDIANA.

OHIO

MICHIGAN.

WISCONSIN.

CALIFORNIA.

THE

CHRISTIAN WORLD.

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AUGUST, 1867.

No. 8.

ROMANISM.*

How to battle it! That is the great question of to-day. Not whether Napoleon or Bismark shall have Luxemburgh, but whether Jesus Christ shall have the whole earth. Not the re-establishment of our own government, but the reconstruction of all nations by the power of a pure Gospel. In assaulting this castellated superstition, what weapons to wield, what tracts to print, what organizations to favor, what colporteurs to employ, what spirit to exhibit? There has been expended in this cause enough ink, enough voice, enough genius, enough money, enough ecclesiastical thunder, to have torn off all the cassocks, and to have extinguished all the wax candles, and to have poured out all the holy water, and to have rent open all the convents, and to have turned the Vatican into a Reformed Dutch Church, and the convocation of cardinals into an old-fashioned prayer meeting, and to have immersed the Pope and sent him forth as a colporteur of the American and Foreign Christian Union.

But somehow there has been a great waste of effort; our shot has not struck the mark, and in the same morning paper in which we read the report of our anniversary speeches, we noticed the building of new cathedrals, and the establishment of new Bishoprics, and intimate and endearing letters of confidence between some United States Cabinet officer and the Romish Archbishop, that reminded one of the love of David and Jonathan. And all the garlands that were placed upon the coffin of John Mason and Archibald Alexander were as nothing compared to the honors that in Baltimore, Albany, and New York were heaped upon the catafalque of the dead Roman Catholic bishops. Meanwhile one-eighth of our population are disciples of the Papacy, and the Bible is expelled from many of the schools, and our politicians dare not vote

* Address delivered by the Rev. T. Dewitt Talmage, D. D., of Philadelphia, at the Anniversary of the American and Foreign Christian Union, Steinway Hall, Thursday evening, May 9th, 1867.

until they have found out what the priests are going for ; and while the city missionary is down on the back street spending the afternoon in persuading a woman to give up the superstitions of the Papacy, one thousand Roman Catholic emigrants, each man with a trunk, and each woman with a bundle, come through the gates of Castle Garden, and our nurse on a pleasant day having taken out our little child for a walk, brings it back with the holy water trembling all over its innocent forehead.

The plain fact is that Romanism has, to-day in the United States, ten-fold more power than when we first began to bombard it, more schools, more priests, more cathedrals, and more political influence at Harrisburg, Albany and Washington. We have denounced it. We have caricatured it. We have unlimbered all the batteries of indignation against it, and have poured upon it a raking fire enough to have shaken down all the walls of superstition between Montreal Nunnery and New Orleans Cathedral.

Has it never occurred to you that it would be better for some of us to change our style of warfare ? Let me venture the statement that bitter denunciation and caricature on the part of good, but mistaken men, never pulled down one Roman Catholic church, but has built five hundred. Whatever a man takes as his religion he holds as sacred, and not to be laughed at, and all the satire of the ecclesiastical Tom Hoods, and Charles Lambs, and Sydney Smiths of the world, never yet captured the smallest bead of the rosary. There is only one way to make a man give up his religion, and that is by showing him a better. When a missionary goes into a Chinese temple he does not begin by striking the god, but taking out his New Testament, reads in loving tones, "Behold the Lamb of God which taketh away the sin of the world." And if you want to redeem a man from any kind of superstition, you had better not begin by striking his god. Dragon teeth, whether sown by Christian or infidel hand, make a harvest of armed men. Violence of *infidel* assault resulted in Bridgewater Treatises, and the Boyle Lectureship, and Chalmers' Astronomical Discourses ; and violence of *Christian* denunciation only rouses up opposition. Depend upon it, if we use worldly weapons and a worldly policy, Romanism will beat us. They are more than a match for us in anathema. The Pope and his officials once a year, with "Bell, book and candle," curse all heretics. They curse their eyes, and curse their tongues, and curse their feet, and curse everything about them. We are in anathema no match for them. We cannot compete in bitterness with a church that burned John Oldcastle, and scattered the ashes of Wickliffe, and massacred the Waldenses, and exterminated the Albigenses, and dug the Inquisition, and roasted over slow fires Nicholas Ridley,

and had medals struck in honor of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine-press of its wrath threw the red clusters of a million human hearts till under the trampling of their feet the blood foamed to the lip of their imperaled chalices.

The weapons of *our* warfare are not carnal, but spiritual and mighty through God to the pulling down of strong-holds. To the entrenched forces of superstition we make no surrender. No, we propose a more tremendous fight; but instead of a war by worldly weapons we propose to bring into action that principle of holy *Love* which can sweep from eternity to eternity.

To the penances, the costly indulgences, and fatiguing genuflections of Romanism, we will oppose a broad-armed Gospel that without money, and without price, and without penances, and without crossings, invites a world to be saved—a free Bible—a free salvation—a free heaven! We will try the force of that Gospel which says, "Who-soever will, may come." "I thank God," said Richard Baxter, "for that word *Whosoever*. If God had said that there was mercy for Richard Baxter, I am so vile a sinner that I would have thought He meant some other Richard Baxter; but when He says *whosoever*, I know that includes me, the worst of all Richard Baxters."

Against the bedwarfed Roman Catholic literature, we will bring the battering-ram of a Christian printing-press: more Bibles, more tracts, more periodicals, more Advocates and Journals, more New York Observers, more Independents, more Christian Intelligencers, more Evangelists, more Banners. A sanctified printing-press is the needle-gun that is to conquer the world. Swab the barrel! load quick, and FIRE! Books! books! books! In Germany there is a statue of John Gutenberg, the inventor of the art of printing. He stands with a half-opened scroll in his hand, on which are written the words, "Let there be light!" That is the object of the press. Light for church and convent. Light for prison and scaffold. Light for soldier's tent and ship's cabin. Light for festal hall and death-bed chamber. Light for time and light for eternity. *Let there be light!*

To the celibacy of the Romish priesthood I oppose the happy households of the Christian ministry. We have no objection if the Romish church prefer that all its priests be bachelors; but if the idea were introduced into other churches it would, to say the least, cause great inconvenience. Among the heresies Protestants are disposed to copy from that church, we have not noticed many instances of the introduction of this error. The only way to contend against this Ro-

mish notion is to point to the happy households of the Protestant clergy. It has often been said that ministers' families are but poor specimens; the children turn out badly, and the wives are queer. But we saw an estimate of the comparative number of conversions in families of twenty clergymen and twenty laymen, and it was found there were more conversions in the families of the ministers. And there are no brighter, happier, or well-ordered homes in Christendom than those of the ministry, extraordinary exceptions notwithstanding. If the ministers are good, the wives are better than the ministers. It must disturb the conscience of a Roman priest when on Sunday morning on his way to say mass, solitary and alone, he meets a Christian minister on his way to church with his arm well-taken, and followed by a group of boys and girls in the regular line of apostolic succession.

To the Roman Catholic schools and colleges, in which but little is taught save the peculiarities of their religion, we will oppose free schools, admirably conducted, having on each teacher's and scholar's desk in full round type, a copy of King James' translation. So we will educate the heart as well as the head. Educate only the head and you make an infidel. Educate only the heart and you have a fanatic. Educate them both together and you have the noblest kind of a man. God will consume forever the man who attempts to take the Bible from the school!

In opposition to the Latinized service of Romish churches, we set plain prayers that all may follow, and plain preaching that all can understand, not obscure dialectics that confuse and bewilder the hearer till he does not know whether it is Easter or Christmas; but warm-hearted sermons like Christ's, salt-savored, and lily-twisted, and grass-twined, and wing-swept, and rain-dashed: preaching for to-day: no belaboring of the Hittites, and rehangings of Absalom, or counting of the number of teeth in the jaw-bone with which Samson slew the Philistines, or taking of an hour to show who Melchisedek *wasn't*, but the finding of men as they are now, sinful and undone, and then taking the Gospel and thrusting it right at them.

In opposition to Romish cathedrals, dark, damp, and fetid, we will set cheerful churches, with fresh air and plenty of light. In some of our Protestant churches people shiver under the shadow of gloomy arches, and do magnificent penance, and think they must be getting more religion or something else, for they feel so very chilly. It is not more religion they are getting, but chills and fever. More light! more air! more comfort! With cheerfulness of church architecture, let us contend with the Papacy.

In opposition to the artistic chanting in Romish cathedrals, I set congregational singing.

There are no grander artistic performances than by Roman Catholic choirs. Many of the great masters were born in that church, and their spirits still wail in her "Miserere," and weep in her "Stabat Mater," and triumph in her "Te Deum Laudamus."

And all the attempts of our churches to surpass theirs in the science of music will be ineffectual. But there is a power in good, hearty, unanimous, congregational singing to drown out the cathedrals. Churches of the living God, lift up your voices !

" Let those refuse to sing
Who never knew our God ;
But children of the heavenly King
Should speak their joys abroad."

We have yet fully to test this influence in battling with superstition. In the time of the Reformation, cardinal Cajetan said in regard to Luther, "He has conquered us with his songs." In those days a congregation assembled at mass: at the close of the service two boys began to sing one of Luther's chorals, and the congregation joined in, and they who came Roman Catholics, went away Protestants. SING ! SING ! What has made the Methodist church the most extensive of all denominations ? Because it surpasses all others in heartiness of singing. The Methodists all sing ; I have traveled up and down the land, and have seen many strange and curious things, but I never yet saw a Methodist that could not sing. They sing with their throats. They sing with their hands. They sing with their feet. Set a Methodist man and his wife down in the middle of a western prairie, and they begin to sing, and in a short time on one side of them comes up a meeting-house : and they keep on singing till up comes a whole conference ; and some autumn, we look over and find the prairies all on fire with a half dozen old-fashioned revivals. SING ! SING !

" The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

When four wood-larks are allowed to do all the singing in the forest and four seraphs all the singing of heaven, then can our Protestant churches afford to depend for singing upon four persons who stand in the loft, with their throats yet sore from singing at the opera, executing their fugue tune and torturing our good old hymns in the following style :

" Oh ! for a man
Oh ! for a man
Oh ! for a man-sion in the skies."

" We'll catch the flee
We'll catch the flee
We'll catch the flee-ting hours."

"Pity our pol
Pity our pol
Pity our pol-luted souls."

"He'll take the pil
He'll take the pil
He'll take the pil-grim home."

"With reverence let the saints appear,
And bow—ow—ow before the Lord."

Oh, for hearty, unanimous singing in all churches! Napoleon's army came to a pass in the Alps where the rocks could not be surmounted by the amunition wagons. He went to the leader of the band and asked for his portfolio: then leafing over till he came to an inspiring march, he said, "Play that!" The whole band struck the air with their instruments, and over the rocks went the amunition wagons. And I tell you that over all obstacles, and over all superstitions, the church of Christ will march triumphant when we can gather the great hosts of the living God and hurl them against the battlements with some grand uplifting of Antioch, Woodstock, Mt. Pisgah, or Old Hundred.

Lastly, in opposition to the bigotry of the Romish church I set the broad platform of Christian brotherhood. All outside their church are cursed as heretics. We oppose that procedure by offering our blessing to all who believe in the Lord Jesus Christ, be they Protestant or Roman Catholic, Calvinist or Arminian, sprinkled or immersed: one Lord—one faith—one baptism—one cross—one Holy Ghost—one judgment seat—one doxology—one heaven!

My brethren! we cannot afford to quarrel about non-essentials. My father, and grandfather, and great-grandfather went into heaven not knowing whether they were sub-lapsarians, or supra-lapsarians, and I doubt whether they have found out yet. On this platform to-night, the lamb and the lion lie down together, and no one knows who is the lamb and who the lion. Glory to God in the highest, and on earth peace, good-will to men. When Christians fight, the cross of Christ is hidden behind the smoke of the battle. Away with the bigotry that would make all go into heaven through one auger-hole, when I read that on the East there are three gates, on the West three gates, on the North three gates, on the South three gates. In the day when the church shall stretch forth her arms to take in one embrace all nations, the bigotries and superstitions of the earth will perish. The mountains and the hills will break forth into singing, and all the trees of the wood will clap their hands. "Hallelujah! for the Lord God Omnipotent reigneth!"

"That song of love now low and far,
Ere long shall swell from star to star;
That light the breaking day which tips
The golden-spined Apocalypse."

THE NEW ROMAN CATHOLIC COUNCIL.

[We take the following from the "Methodist," as it expresses the opinion of many in reference to the probable results of the great Council, and the spread of Roman Catholicism throughout Christian lands.]

"On the 29th of June, the day on which the Church of Rome commemorates the martyrdom of the Apostle Peter, the Pope hopes to see assembled at his capital the greatest gathering of Roman Catholic bishops that has ever been witnessed in modern times. A larger number of bishops is expected to comply with the Papal summons than met three hundred years ago at Trent, or than met a few years ago at a similar episcopal meeting convoked by Pius IX. If all countries send as large a contingent as the Roman Catholic Church of the United States, the expectation may be realized ; for we should judge, from the departures mentioned in our political papers, that more than one-half of all the American prelates are on their way to Rome.

"The meeting of so many dignitaries, attired in strange, gorgeous robes and vestments, is of course most likely to inflame the imaginations of devout adherents of the Church of Rome, or to furnish material to the correspondents of newspapers that eagerly catch at the latest sensation, whether it be a race or a religious meeting, Christian, Mohammedan, or Pagan. The most sensational of our daily papers, which only a few days ago mockingly offered to do the Pope's advertising gratuitously if the latter would send in payment a plenary indulgence, has already given an article on the subject, rivalling the most sanguine champion of ultramontaniam in admiration of the imposing character of such a meeting. 'On the map,' says this paper, 'not a single country can be found which will not send one or more than one bishop to this mighty gathering at the centre of the Christian world. The lately appointed Vicar Apostolic of the North Pole will meet there dignitaries from the South, West, and East. From the Oriental churches in communion with Rome will come patriarchs and prelates of the Catholic Americans, of the Catholic or United Greeks, of the Catholic Syrians, the Maronites, the Chaldeans, and the Copts. All these differ from each other in ritual, and in sundry matters of discipline, as in language ; they wear vestments and robes unknown to the Western churches ; but, nevertheless, one and all, they acknowledge the Pope as the Chief Bishop, and they are in full unity of faith and practice with the See of Peter. America, Europe, Asia, and Africa will be duly represented at the splendid and imposing spectacle which Rome will witness in an assembly composed of more various and more remote nationalities than those which met the first day of Pentecost at Jerusalem.'

"In the Protestant press there are some well-meaning editors who have come to the conclusion that the Church of Rome is making pro-

gress to an alarming extent, and who, in the description of any festival like this new Council, will discover new evidence for their ill-grounded convictions. We share neither the admiration of our secular journals nor the despondency of some of our Protestant papers. We believe the Church of Rome is more and more losing the control of the masses of the Roman Catholic countries, and where it maintains its influence, it is slowly and imperceptibly, yet steadily and surely, changing its peculiar character. As regards the former point, we need only point to the legislative assemblies and the press of the Roman Catholic countries to prove that the real adherents of the Church of Rome constitute, almost everywhere, a small minority. About simultaneously with the arrival of the bishops at Rome, the Italian Parliament will be ready to sell the church property in Italy to the Rothschilds, notwithstanding all the threats of excommunication. In Austria, so long the protector of the temporal interests of the Papacy, the present Prime Minister is a Protestant, and the government has appointed, as Presidents of the two Chambers of Parliament, two of the long-tried leaders of the Liberal party, who not only have manfully battled for religious toleration in the past, but who, even a few days ago, on the opening of Parliament, expressed themselves very strongly in favor of carrying the principle of religious liberty through all Austrian legislation. They, of course, meet with the unanimous opposition of the Roman Catholic Bishops, and all the ultramontane papers of the empire ; but this opposition merely serves to show that in Austria, as in other Roman Catholic countries, the majority of the people have ceased to show the least regard for the teachings of their Church. As another proof of the declining power of Rome, we can also point to the superficial fact that Rome has never made, in *any* Protestant country, as rapid progress as Protestantism is now making in *every* Roman Catholic country which concedes to Protestants freedom of worship.

Romanism, moreover, is changing all the time. The immense majority of the ultramontane papers of every country would never muster sufficient courage to defend the reintroduction of the Spanish Inquisition. No one who has studied the history of mediæval Romanism, and compared it with the opinions of Roman Catholics of our day, can fail to be struck with the difference. The change is greater in our country than in the others, but some change is observable everywhere. Silent disagreement with the antiquated forms of Romanism extends, in many places, even to the incumbents of the episcopal sees. Some years ago, in Germany, a Bishop of Breslau, one of the largest dioceses of the country, turned Protestant ; and a few weeks ago the same step was taken by Dr. Leopold Schmidt, a professor of theology at the University of Giessen, who a few years since was elected Bishop of Mayence, though the Pope refused to ratify the election. We could

quote many other proofs of the wide-spread dissatisfaction prevailing among Roman Catholics of the highest standing ; but the above are sufficient for our purpose.

Councils like that to be held this month in Rome may for a moment dazzle those who are unacquainted with the true condition of Romanism ; but they cannot conceal the growing decrepitude of the system from those who take the pains to make a more careful inquiry.

POETRY.

TWO LITTLE PAIRS OF BOOTS.

Two little pairs of boots to-night
Before the fire are drying ;
Two little pairs of tired feet
In trundle-bed are lying ;
The track they leave upon the floor
Makes me feel much like sighing.

These little boots with copper toes,
They run the livelong day,
And oftentimes I almost wish
That they were miles away ;
So tired I am to hear so oft
Their heavy tramp at play.

They walk about the new-ploughed ground
Where mud in plenty lies :
They roll it up in marbles round,
And bake it into pies ;
And then at night upon the floor
In every shape it dries.

To-day I was disposed to scold ;
But when I look to-night
At those small boots before the fire,
With copper toes so bright,
I think how sad my heart would be
To put them out of sight.

For in a trunk up-stairs I've laid
Two socks of white and blue ;
If called to put those boots away,
O God ! What should I do ?
I mourn that they are not to-night
Three pairs instead of two.

I mourn, because I thought how nice
My neighbor " 'cross the way "
Could keep her carpets all the year
From getting worn and gray ;
Yet well I know she'd smile to own
Some little boots to-day !

We mothers weary get and worn
Over our load of care ;
But how we speak of those dear ones
Let each of us beware ;
What would our fireside be to-night
If no small boots were there ?

BE A WOMAN.

OfT I've heard a gentle mother,
As the twilight hours began,
Pleading with a son on duty,
Urging him to be a man.
But unto her blue-eyed daughter,
Though with love's words quite as ready,
Points she out the other duty—
" Strive, my dear, to be a lady."

What's a lady ? Is it something
Made of hoops, and silks, and airs,
Used to decorate the parlor,
Like the fancy rings and chairs ?
Is it one that wastes on novels
Every feeling that is human ?
If 'tis this to be a lady,
'Tis not this to be a woman.

Mother, then, unto your daughter
Speak of something higher far,
Than to be mere fashion's lady—
" Woman " is the brightest star.
If ye, in your strong affection,
Urge your son to be a true man,
Urge your daughter no less strongly
To arise and be a woman.

Yes, a woman—brightest model
Of that high and perfect beauty,
Where the mind, and soul, and body
Blend to work out life's great duty.
Be a woman—naught is higher
On the gilded list of fame ;
On the catalogue of virtue
There's no brighter, holier name.

Be a woman—on to duty,
Raise the world from all that's low,
Place high in the social heaven
Virtue's fair and radiant bow !
Lend thy influence to each effort
That shall raise our nature human ;
Be not fashion's gilded lady,
Be a brave, whole-souled, true woman.

SHALL THE STATE SUPPORT THE CHURCHES?

By the request of friends, we publish the following, addressed to the tax payers of New York. Our readers will be able from this statement to compare the large sums granted to the Roman Catholics, with the paltry amount given to all the Evangelical denominations taken together.

SECTARIAN DONATIONS PAID BY THE STATE DURING THE YEAR ENDING SEPT. 30th, 1866.

(See *State Comptroller's Report.*) (See also Chap. 774, *Laws of 1866.*)

\$	9 93	Evangelical Lutheran, St. John's Orphan Home, Buffalo.
	346 04	Free School of the Academy of the Sacred Heart, Manhattanville.
	24 62	Le Couteux, St. Mary's Deaf and Dumb Asylum, Buffalo.
	777 59	Orphan's Home and Asylum of the Prot. Epis. Church, New York.
	1,304 87	Protestant Half Orphan Asylum, New York.
	2,189 21	Roman Catholic Orphan Asylum, Brooklyn, 1864.
	2,576 74	Roman Catholic Orphan Asylum, Brooklyn, 1865.
	4,340 63	Roman Catholic Orphan Asylum, New York.
	2,505 71	Society for the Protection of Destitute Roman Catholic Children, N. Y.
	310 52	St. John's Catholic Orphan Asylum, Utica.
	1,007 48	St. Joseph's Orphan Asylum, New York.
	318 90	St. Joseph's Male Orphan Asylum, Buffalo.
	9 25	St. Joseph's German Roman Catholic Orphan Asylum, Rochester.
	26 21	St. Mary's Orphan Asylum, Canandaigua.
	89 40	St. Mary's Boys' Orphan Asylum, Rochester.
	423 04	St. Mary's Orphan Asylum, Dunkirk.
	238 75	St. Patrick's Female Orphan Asylum, Rochester.
	180 07	St. Vincent's Female Orphan Asylum, Troy.
	766 63	St. Vincent's Orphan Asylum, Albany.
	267 62	St. Vincent's Female Orphan Asylum, Buffalo.
	104 11	St. Vincent's Infant Asylum, Buffalo.
	213 90	St. Vincent's Male Orphan Asylum, Utica.
	345 51	St. Vincent De Paul Orphan Asylum, Syracuse.
	118 42	The Church Charity Foundation, Brooklyn, 1864.
	156 22	The Church Charity Foundation, Brooklyn, 1865.
	448 72	Troy Catholic Male Orphan Asylum.
	500 00	St. Mary's Orphan Asylum, Clifton, (Special Appropriation.)
	1,000 00	St. Joseph's Male Orphan Asylum, Buffalo, (Special Appropriation.)
	1,000 00	St. Vincent's Male Orphan Asylum, Utica, (Special Appropriation.)

SECTARIAN HOSPITALS, AND OTHER CHARITABLE INSTITUTIONS OF A SECTARIAN CHARACTER.

8,949 84	Buffalo Hospital, Sisters of Charity.
1,646 10	Buffalo St. Mary's Lying-in Hospital.
2,484 32	Jew's Hospital, and Hebrew Benevolent Society, New York.
8,845 14	Rochester St. Mary's Hospital.
2,000 00	Rochester St. Mary's Hospital, (Additional Special Appropriation.)
1,000 00	Buffalo St. Mary's Lying-in Hospital, (Add'l Special Appropriation.)
1,000 00	Church of the Immaculate Conception, N. Y.
2,000 00	St. Mary's Church and School, New York.
1,000 00	St. Bridget's Church School, New York.

\$50 525 49

\$45,674 14 Or nine-tenths of the entire \$50,525 49 of the above, were received by the sect known as *Roman Catholics*.

\$ 2,484 32 By the *Jews*.

\$ 2,367 03 By the different *Protestant* Sects, throughout the State.

\$78,500 00 The Society for the protection of Destitute Roman Catholic Orphan Children, (Special Donation, 1866.)

It may be urged that this Society, and also the Hospitals above mentioned, are not sectarian. How much weight can be given to this objection may be judged by the claim of the officers of the Society for the protection of Destitute Roman Catholic Orphan Children, contained in their published report for 1866. In that Report it is distinctly and urgently claimed, that it is sectarian, and states the fact—that *Orphans of Protestant parentage sent there by the Judges, have been sent back*. (See their published Report for 1866.)

1867.

\$80,000 00 By Enactment of the Legislature, made during the session just closed, (1867,) "The Society for the Protection of Destitute Roman Catholic Orphan Children" had appropriated to it \$110 per head for its whole number of inmates. By Ordinance of the Board of Supervisors of the City and County of New York, passed on or about the 20th of May, 1867, the sum of \$80,000 was appropriated for the above purpose, and has to be raised by tax upon all the taxable property within the City and County of New York.

NOTE—(This Institution is located in Westchester County.) Here, then, we find that the sum of \$129,025 49 ! were appropriated by the State of New York, during 1866, and wrung from the pockets of the overburdened taxpayers—to aid sectarian institutions. That of the whole amount, the *Roman Catholics* received, \$124,174 14 ! only shows the tendency of the evil. Our Legislature must either have been sympathisers with the tenets of that sect, or the Roman Catholics must have been more persistent in petitioning than other sects. In either event, the result points to a church leaning upon a State for support. It would be interesting and instructive to ascertain, how much, in addition to the above, "donated" by the State—the municipal corporations of the several cities within the State, "donated" during the same period. There has not been time to gather facts in this field, except in the great city of New York. It has been quite fashionable to charge the Common Council of that city with corruption; but if "donating" other people's money to religious and charitable purposes be an evidence of purity of character, the Common Council of New York city ought to have been canonized in a body, years ago!

From an examination of the Report of the Comptroller of the City of New York, from 1850—the following sums will appear to have been draw from the City Treasury, for and on account of "DONATIONS," to wit:

1850.	Donations,		\$15,000 00
1851.	"		15,000 00
1852.	"		15,000 00
1853.	"	See Comptroller's Report, of 1867, page 32.	15,000 00
1854.	"		5,000 00
1855.	"		46,000 00
1856.	"		10,000 00
1857.	"		15,000 00

1859.	See	Comptroller's Report,	1859,	pages 14, 61.	\$15,000 00
1860.	"	"	"	1860, " 82, 232, 233.	30,000 00
1861.	"	"	"	1861, " 84, 228, 229.	53,864 00
1862.	"	"	"	1862, " 92, 93, 238, 239.	68,281 00
1863.	"	"	"	1863, " 66, 68, 196, 197,	105,000 00
1864.	"	"	"	1864, " 68, 70, 196, 198,	70,000 00
1865.	"	"	"	1865, " 68, 69, 201, 202, 203, 208	100,000 00

\$578,145 00

But the city of New York, as a large real estate proprietor, has been munificent in its "DONATIONS" of its lands to *Sectarian* purposes. One, and the most noted example of this, is, the "Lease" to the Roman Catholic Orphan Asylum, of two entire blocks of ground on Fifth Avenue, between 51st and 52d streets, for 99 years, at *One Dollar per Annum!* The tenant pays the rent with great punctuality, sometimes for a series of years in advance. (See Comptroller's Reports.) This Lease was made by the Common Council of the City of New York in 1846. A Cathedral of capacity to seat 15,000 people, is being erected on one of these blocks. These lots are worth about *one million dollars!*

Now it may be truly said, that the above "Donations" of the Common Council of New York city, did not *all* go to *sectarian* and *religious* purposes, but how much *did*, may be inferred by particularizing for a single year. For example, take 1863, *the year of the New York Riots*. Donations general and special for this year were \$105,000 00. Of this amount there was paid to the Roman Catholic Orphan Asylum... \$50,000 00

The House of Mercy, Bloomingdale,.....	15,000 00
St. Vincent's Hospital,.....	3,000 00
House of the Good Shepherd,.....	5,000 00
St. Joseph's Orphan Asylum,.....	5,000 00
Society for Destitute Roman Catholic Orphan Children,.....	2,000 00
Monument in Calvary Cemetery, (not included in the \$105,000 00.).....	12,000 00
To various Churches, to pay Assessments on their property, (not included in the \$105,000.).....	5,522 00

\$97,522 00

So stand the figures for 1863. \$97,000 for *Sectarian* purposes, as above designated, out of \$122,000, is a large proportion, and not pleasant to contemplate by the *tax-payers of opposite faith*; but there stand the figures and the facts! (See Comptroller's Report for 1863, pages 66, 68, 196, 197.)

1867. The Common Council of New York city, have made the following *unmistakable Sectarian* appropriations for 1867, to wit:

St. Francis' Hospital,.....	\$ 5,000 00
St. Joseph's Asylum,.....	5,000 00
House of the Good Shepherd,.....	5,000 00
House of Mercy, (on condition that the like amount be raised by private subscription during the year 1867.).....	25,000 00
Institution of Mercy, Houston Street, on same conditions as above,.....	30,000 00
St. Bridget's School,.....	10,000 00
St. Stephen's School, 28th Street,.....	5,000 00
St. Gabriel's School, 37th Street,.....	5,000 00
Holy Innocents' School, 37th Street,.....	5,000 00
School attached to St. Peter's Church,.....	5,000 00
St. Mary's School, 7th and 13th Wards,.....	5,000 00
St. Teresa's School, Rutgers Street,.....	5,000 00
Transfiguration Church School,.....	5,000 00
Young Men's Christian Association,.....	5,000 00

\$120,000 00

SUNDAY-SCHOOL DEPARTMENT.

A FEW INCIDENTS

Showing the happy effects of the Sabbath-school work of the Society among the Children of the Foreign Population of this Country.

Jemmie was the son of an Irish Roman Catholic in one of our Western cities. His little sister Bridget, or Biddie, *for short*, had been induced to attend one of the American and Foreign Christian Union's Industrial Schools, and through it one of its Sunday-schools likewise, bringing with her to the latter her other brothers, Patrick and Peter. The school was a real novelty to these children; all their conduct showed this. Yet they listened attentively, seeming to catch every word of instruction, and delighted in every song sung.

Upon one Sabbath the lesson of the day was the birth of Christ, in which Biddy and her brothers seemed to be more than ordinarily interested. All the revealed incidents connected therewith were drawn out before them.

When the school closed, this trio of juveniles hurried to their tenement-home to tell their parents what they had heard. They described as well as they could the incidents of the interesting story, and the old folks shared the delight of their children.

In the corner sat Jemmie, the youngest of the family. He listened, charmed with the story; and when Biddie had finished, he jumped to his feet exclaiming earnestly, "And sure, and I'll be there next Sabbath, and I'll hear 'bout the baby too, that had no cradle and was born'd in the stable, won't I, mammy? sure, I vil."

The next Sabbath came, and with it at the appropriate hour, the Sabbath-school also. The opening exercises were scarcely over, when a sight, ludicrous in the extreme, presented itself at the door, and, urged on by a crowd of laughing and uproarious Irish youth, was forced into the middle of the room.

The excellent missionary of the American and Foreign Christian Union then

laboring in that city, seeing the disorder, at once sought the cause thereof, which was a little boy attired in his father's coat, the skirts of which trailed on the floor, and inquired of him why he came in such a plight to school.

The little fellow was no other than Jemmie, the boy who had come to hear of the homeless baby of Bethlehem. To the question of the missionary, he responded as quickly as he could wipe his tearful eyes: "And shure, Sir, and didn't he know that Biddy came home from Sunday-school last Sunday? shure she did; and didn't Patrick come wid her? shure he did; and didn't Peter come wid 'em too, Sir? shure he did; and dey all sot down and told daddy, and mammy, and me about a little baby vot was born'd in an old stable somewhere, and he'd no cradle to be rocked in, and Sir, don't you think Jemmie wanted to come and hear about the baby too, Sir? shure he did. But mammy takes in vashing, Sir, and she couldn't get Jemmie a jacket this week, and so I vent to the peg and I hook'd daddy's coat, but please don't tell him, Sir."

Such interest in simple Bible truth our missionaries see often developed; and are encouraged by the same to press this department of their work.

Little Mary Mahoney, was the child of similar parents, only they were shiftless, drunken and worthless. They lived in an alley in another of our Western cities, and in circumstances of extreme destitution. Last winter, on one of its coldest nights, Mary was driven out from her home, her body scarcely covered, into the inclement and cold atmosphere by an unnatural and drunken father. She was a delicate little thing, quite a pretty-spoken child, and evidently a child of many sorrows. She was found by one of the ever-vigilant female missionaries of the American and Foreign Christian Union; her little limbs clothed, her famished body fed, and taken to one of our schools, where she soon became an apt and excellent girl. When she earned her first dress, she was so delighted that a by-stander might have thought her in delirium, her

little frame excited and shaking all over. She is now a rescued waif, happy, well-behaved and doing well. And who can tell what she may not be able to do by-and-bye for others of her kind, and perhaps, even for her father.

W. D. R.

[The following letter was sometime since addressed by one of our female laborers in the West, to a Sabbath-school in one of its large cities, which annually gives to aid our great work among the Papal children of that part of our country. It is a clear presentation of the kind of labor performed by us, and we bespeak for it the attention of our readers, and especially of our juvenile readers.]

TO THE SABBATH-SCHOOL OF * * *

DEAR FRIENDS:—I do not write to you this time as a stranger. You have heard from me before, and you have showed by your contributions that you not only heard, but that you were interested in what I said to you, and that you were ready to help in the work to which I have devoted my time. I have seen you, too. I have been in your Sabbath-school and have heard the sweet songs you sing, and have seen prizes distributed among you for faithful attendance and for other things that denote good Sunday-school scholars. There are many pleasant things connected with Sabbath-schools, and I like to talk of them; but others will tell you of these things; and I will tell you more of the missionary work in this city. You know there are several excellent ministers who are employed as missionaries here, and they are doing a noble work; but my mission, as you know, is to the women and children. I have told you how I seek them wherever they are to be found. I go to the jails and the prisons. I suppose you never saw the inside of a prison, but I am not going to describe it to you. It is enough for you to know that there the women and girls are shut up, whose crimes have rendered it necessary that they be punished. The first time I went alone and was locked in with them, it seemed strange to me to be so shut out from the world, but I was not afraid. These miserable women seemed glad to see me, and grateful for the

visit and the words of kindness I addressed to them. They told me why they were in that sad place; what crimes had brought them there, and then I spoke to them of God's law that they had broken, and told them of the love of Jesus, and the efficacy of His blood to cleanse from all sin. One day as I was reading a part of Christ's Sermon on the Mount to about twenty women and girls who were crowded around me, one of them stopped me and said, "That's for the likes of ye who have a home and friends, but how are poor women like us to live like that? if we try to do right nobody will take us in now we have been in jail." You pity them, so do I, for it is very hard for those "who are accustomed to do evil, to learn to do well." Several times as I have visited the jail, I have seen a woman whom they call Margaret, and as she told me her tale of poverty, and said that poverty was her only crime—that she had no money, no home, and no friends, so she was sent there, I pitied her, and did what I could to find a home for her, but did not succeed, she is too well known. A few days ago I met her as a beggar in one of the lowest houses in this city; she was partially intoxicated, and of course, very silly. She slept out-doors the coldest Saturday night we have had this winter! She said she trusted to "Joseph and Mary" to save her. That is her religion, but it does not save her from destroying both body and soul by drunkenness. She has a daughter now in the Female City Prison. When I last visited the jail I found three young girls who were there for the first time. When they told me they had no home among respectable people in the city, I was glad to tell them of the Home of the Friendless, whose door is ever open to such as they are. Can they be saved now, before they grow old in sin? I might fill more than one sheet with incidents of the prisons I have visited, but this is enough.

Last week I went to look for some little girls who have been absent for sometime from our sewing-school. I sought them in their wretched homes. One house, where two of them live, was shut, and I did not find them, they were out begging. Their

parents are both drunkards. The mother is often in jail for disorderly conduct. Their aunt told me that these little girls had slept in an old shed by her house for several nights in the cold weather, because when their parents are drunk, the children are afraid of them! Poor girls, I fear they are growing up to be as bad as their mother. Next I went to see Biddy and Katie. I knew where to go, for I had often been there. It is up-stairs in a room that might be comfortable, but it is not; I met the mother at the door—little Katie, who was always glad to see me, was not there, she had been dead two weeks. Her sickness was very short, and her death sudden. As I looked around the room and heard the talk of the mother, and learned that her oldest sister was then “out with her basket,” I felt thankful that little Katie was no longer exposed to the evil influences by which she had been surrounded during her short life. The mother is very indolent, and depends on charity for a living. Katie was too small to make much by begging, so she went to school, but the older sister is kept from school “to go out with her basket,” as her mother says. I cannot tell you of all the places I went into in search of our girls. The mothers treated me with respect, but I am sorry to say that too many of them would rather beg than work.

In one room where I called, I found a widow with two children. She is a hard-working woman, but she has been sick, and her little girl is badly burned. She only begs for work. It is a pleasure to be able to give something for her present necessities, for as she says, when she and the child are well, she can make a good living by washing. In the room above her is a poor woman, dying of consumption. It is a pleasure to visit her, as I have often done for nearly a year. She has two dear little children, but she is able to trust them with her heavenly Father. She speaks of her death as going home. Her eye was very bright as she said to me, “How good God is to me! I am not afraid now!” She has had many fears that she could not be accepted, because she slighted the Saviour when she was well. Now she feels that God has not

dealt with her according to her deserts, but He permits her to rejoice in that “love that casteth out all fear.” I can but rejoice with her.

It is pleasant to visit the virtuous poor, and to contribute to relieve their wants, but my mission leads me to see a great deal of the effects of crime as shown in the degradation of thousands here. Intemperance and indolence are the chief causes of nearly all the poverty I see. There are exceptions to this, but they are not common.

I see I have made my letter too long, and I will close; I am willing to labor on, sowing good seed wherever I can, trusting to Him who has said, “My word shall not return unto me void,” for success. It is a great encouragement to me to feel that Sabbath-school children are interested in my mission, and are giving the means of its support.

Truly yours, ———,

City Missionary of the American and Foreign Christian Union. W. D. R.

ANNUAL REPORT

Of the Union Mission School of Louisville, under the care of the American and Foreign Christian Union.

THIS school is composed of little girls gathered from poor and needy families of the city, and continues during a period of nine months, from the beginning of September to the beginning of May. It occupies about two and a half hours every Saturday morning. The first half hour is spent in singing, repeating a passage of Scripture, remarks on the importance of cultivating good habits and seeking the blessing of Jesus, and all hearts are led up earnestly to the Lord in prayer. It is then opened with the Lord's Prayer, and the work continues two hours, and is closed with singing.

The whole number of scholars enrolled up to January last, when the school was divided, was 210, with 24 teachers. About 100 scholars and 10 teachers were then organized into another school, at the Episcopal Church. Since this time there have been enrolled 164 additional scholars, and 15 additional teachers, making the whole number from the beginning 374 scholars, and 40 teachers. Our present number en-

rolled, at the time we suspend for the warm season, is 274 scholars, and 20 teachers.

There has been received from the teachers, scholars, and friends, in money and materials, \$142 50, and paid out for materials and expenses, \$137. To this amount the children have contributed \$4 90.

There have been made by the children for themselves under the immediate instruction of the teachers, 306 garments of different kinds, which caused many happy hearts at home.

The superintendents, Miss Quigley, Miss Richardson, and Mrs. Sadd, (the latter having been prevented from attendance for the last three months by ill health,) have, with all the other teachers, shown a very liberal and self-sacrificing spirit in bestowing so faithfully their labors of love in this good cause.

When we think of so many hours, through nine months, devoted with so much good will, for elevating the minds and hearts of so many future mothers, who can properly estimate the influence for time and eternity of such a school?

Can we believe that Jesus, who does not suffer a sparrow to fall without His notice, or the hairs of our head to go unnumbered, will suffer the words of His mouth, or the hymns of praise, or the earnest cries of His little ones, or even such labors of love to Him, to go unheeded? It cannot be. But we do believe that those who have first given themselves to Him in faith and love, and then to work thus in His vineyard, will not only be sent forth to minister to the little ones here, but will be sent forth in the great vineyard of heaven "to minister to them who shall be heirs of salvation."

J. M. SADD, *U. City Missionary*.
Louisville, May 6th, 1867.

SEWING SCHOOLS.

Anniversary of the Schools of the American and Foreign Christian Union in Cincinnati. (Cin. Gaz. June 12th, 1867.)

LAST Saturday afternoon, attracted by a notice in the "Cincinnati Gazette," I attended the above anniversary exercises. I found gathered in the Olivet Mission School building, on Carr street, between Sixth and

Front streets, over two hundred girls, and about twenty boys, who have been gathered out of our streets, lanes and alleys, by two excellent women, who are employed in this city by the American and Foreign Christian Union, as missionaries, and by whom, together with a number of self-denying and faithful Christian ladies, these children have been taught to sew, so as to be able to make nearly everything they wear; to sing the excellent songs taught in our day and Sabbath-schools; to be cleanly, orderly, virtuous, etc. Reflecting what these children might have been but for this noble effort, and observing what attainments they had made in the aforesaid branches of education, I was delighted at the scene.

Around the room were suspended several quilts, which the little fingers had put together. On the table was a collection of good things, such as children love, and which were to be distributed at the close of the exercises.

These commenced by the whole school chanting the Lord's Prayer, followed by a prayer by the Rev. Mr. Rossiter, the well-known and efficient Secretary of the Christian Union. Various texts of Scripture were then recited by the girls; the ten commandments, also, in concert by the whole school; an occasional declamation by the girls, both Irish, German and American girls; and all these interspersed with singing, both in English and German. Questions were propounded both by the missionaries, Misses Purlier and Schiller, and by Rev. Mr. Rossiter upon the Bible, which were answered promptly and with a will. Addresses were then delivered by the Rev. Mr. Fitzgerald, of Findlay Chapel, M. E. Church; and Rev. Mr. Rossiter. These were followed by the presentation of books to the most worthy, attentive and best behaved of the children, and the distribution of little packages of edibles, candies, etc., prepared by kind and generous friends, to the children. They were then dismissed to their places of abode. A happier company of little ones I have seldom seen.

I understand that during the last few years the Society has gathered up more than two thousand such girls in the city, and thus

trained them for future usefulness ; and that last year alone its two missionaries have visited two thousand six hundred and eighty three families in this city, to read the word of God and pray with the inmates thereof. That they have, during the same period, made sixty-seven visits to the Jail, sixty-four to the City Hospital, fifty to the City Prison, and twenty-eight to the Female Prison, and have distributed forty-one thousand two hundred and seventy pages of tracts, 205 good books, 521 Scripture cards, 3,090 religious papers, 31 Bibles and 32 Testaments, and have found good homes for eleven children.

Truly, this is a good work, and one that should commend itself more and more to the sympathies and co-operation of all who desire the welfare of our great city. It does not receive all the aid it merits, because of the necessarily quiet and unostentatious way in which it does its work. It is, nevertheless, worthy of sympathy and aid.

OBSERVER.

NOT IN VAIN.:

"I have labored in vain," a teacher said,
And her brow was marked by care ;
"I have labored in vain." She bowed her head,
And bitter and sad were the tears she shed
In that moment of dark despair.

"I am weary and worn, and my hands are weak,
And my courage is well-nigh gone ;
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
Where the seed of the Word is sown."

And again with a sorrowing heart she wept,
For her spirit with grief was stirred ;
Till the night grew dark, and at last she slept,
And a silent calm o'er her spirit crept,
And a whisper of "peace" was heard.

And she thought in her dreams that the soul took flight
To a blessed and bright abode ;
She saw a throne of dazzling light, [white,
And harps were ringing and robes were
Made white in a Saviour's blood.

And she saw such a countless throng around
As she never had seen before—
Their brows with jewels of light were crowned, [found,
And sorrow and sighing no place had
For the troubles of time were o'er.

Then a white-robed maiden came forth and said,
"Joy! joy! for thy trials are past!
I am *one* that thy gentle words have led
In the narrow pathway of life to tread—
I welcome thee home at last!"

And the teacher gazed on the maiden's face ;
She had seen that face on earth, [place,
When with anxious heart, in her wonted
She had told the charge of a Saviour's grace,
And their need of a second birth.

Then the teacher smiled, and an angel said,
"Go forth to thy work again ;
It is not in vain the seed is shed ;
If only *one* soul to the cross is led,
Thy labor is not in vain."

And at last she awoke, and her knee she bent
In grateful child-like prayer— [sent,
And she prayed till an answer of peace was
And Faith and Hope as a rainbow blent,
O'er the clouds of her earthly care.

And she rose in joy, and her eye was bright,
Her sorrow and grief had fled— [light,
And her soul was calm and her heart was
For her hands were strong in her Saviour's
As forth to her work she sped. [might,

Then rise, fellow-teacher, to labor go!
Wide scatter the precious grain—
Though the fruit may never be seen below,
Be sure that the seed of the Word shall grow ;
Toil on in faith, and thou soon shalt know
"Thy labor is not in vain."

S. S. World.

MR. JAY once remarked to John Newton, in relation to the conversion of a very wicked man—"If this man is a true penitent, I shall never despair of the conversion of any one again." "O, I never did," rejoined Mr. Newton, "since God saved me."

THE FOREIGN FIELD.

SOUTH AMERICA.

MR. GILBERT'S JOURNAL.

SANTIAGO, May 15th, 1867.

REV. J. SCUDDER—Dear Sir: I hope this letter in a journal form may prove interesting.

May 5th. It is reported that "Father Pechacho," the prior of a dominican convent, is to send a mob to my house one of these days. A short time since it was reported that this had actually been done, to break the seats, lamps, etc. of the chapel. Such an event is possible, but not probable. I expect that the Lord will protect us.

16. To-day a native woman, widow of Wm. Hathaway, of Mass., who died here three years ago, came to see me. She says that as it was the dying wish of the father to have the children brought up Protestants, she desired to place them under Protestant influences. She is in destitute circumstances, and undoubtedly is actuated by mercenary motives, in part at least, yet it is encouraging to have them bring their children to us whatever be the motive. She promised to bring her children next Sabbath to the meeting. We have no day-school for them.

This evening, a native woman brought her child to me for baptism. To-day, visited a carpenter, whose wife came last Sabbath for the first time. She came partly from jealousy, being determined to know whether her husband really came to my house or not. She was, apparently, deeply affected. She was pleased with the meeting, and I expect she will bring her children eventually. Visited also a tailor. I found him living in one room, with a family of seven children. He seems to be a substantial man. One day he brought with him his son. When we form a Sabbath-school, I hope we may get some of his children.

17. To-day, walking in the principal avenue, I stopped a moment to speak to a cousin of the Chilean minister at Washington. Said he, "since I saw you last I have met with a great misfortune. My sister, who is but 20 years old, has become crazy. Fanaticism was the cause. The circum-

stances were briefly as follows: She was not particularly religious until some six months ago, she then went to the confessional about every week. Finally she announced to her confessor that she wanted to become a nun. The priest told her that she must prepare herself by fasting and prayer. She then followed a rigid system of fasting, and prayed much during the night. She became very much reduced and in two months became insane. She is now in the insane asylum, a hopeless idiot! If you speak of a nun or a priest she becomes furious; she cannot bear the sight of one. My oldest sister lost her life in the fire of the Compania church. Fanaticism is the ruin of many females. Not a few women become insane. My father was a Protestant, but my mother a Catholic: she had the principal care of our early education."

The gentleman's father was an eminent Irish physician of this city.

18. Do you see that poor man walking along with a bandage around his eyes, and holding a handkerchief over his nose? He sobs as he goes. You think, perhaps, he has a cancer eating out his nose and eyes. Ah! there are others in trouble; many coaches you see passing. The front is filled up with mattresses and the inside filled with poor men also, some apparently with red noses. I think we may have counted 40 weeping among the number. The explanation is this: One block from me is a house called "*Casa de Los Ejercicios*," or house of Exercises. A large number of people, perhaps two hundred, enter at one time and remain nine days. During this time they do not go out. Every day and evening they listen to sermons or religious readings. Every night those who are directed to, enter a dark room together, naked, and whip themselves. Some say this is not compulsory.

The institution, for it is a great institution, furnishes board for those who enter. The very poor pay nothing, but the rich pay. All who enter confess.

The cause of their weeping is explained differently. Some say it is because they

feel badly that they must go back again to the world; others say that it is a weeping for their sins. These things show the universal sense of sinfulness and longing for expiation.

The Catholics teach that Christ's death takes away all the penalty due our original sin, and the quality of eternity due our other sins, but that there always remains a degree of expiation which one must accomplish by actual personal suffering in purgatory. The idea of self-expiation is a fatal mistake of their system.

20. *Monday morning.* Last evening at the meeting, there were not so many as usual, only 17. As I had examined the subject of purgatory the week before, I last evening called their attention to the principal passages of the Bible bearing upon the following points: 1. The future punishment of the Bible is eternal. 2. Those who believe on Christ will be saved from this. 3. For such there is no need of purgatory. 4. The Bible gives account of some Christians who entered, or expected to enter heaven, immediately after death.

I desired to give them a bird's-eye view of this subject, so that they might be convinced and make at once a practical application of it.—Generally the attention is confined to the Biblical argument: this enables me to touch upon more subjects than I could before a Protestant audience. Besides, they are beginners, and I must at first teach them the rudiments.

To-day I must make a few pastoral calls. Let us first call at this shop. You observed the tailor's remark that the reason why he was not at meeting was because he belonged to the "National Guards," and he was obliged to train on Sunday, and that when he reached home, tired and with blistered feet, he did not feel like going out in the evening.

All the young men of Santiago are obliged to be called out every Sabbath for 12 years. There is no way of being released. It is a sad thing that the government obliges those she employs to break the Sabbath. To be employed as a military man by the Chili government, is like being in the service of a man who disregards the Sabbath.

We will call at the shoe-maker's. This man is a regular member of the congregation. He cannot read much, but somehow he became sufficiently enlightened to attach himself to the cause. He has named his little boy Victor Immanuel—that is a good sign. He wishes me to have meetings on Monday instead of Sunday evening, as there are more interruptions on the latter than on the former.

As the tailor whom I wish to see is not in, we will see if the blind man is at home: Yes, with three of his friends, members of our congregation. You need not think it strange that I reviewed the discourse of the evening before, since three of them were not present, and besides, the blind man is inclined to Universalism. He cannot find purgatory in the Bible, yet his feelings and his natural reason oppose the belief in an eternal hell. To them I opposed simply the word of God, taking the position that we must receive implicitly the teaching of inspiration. Two observations of the blind man were particularly worthy of note. 1st. "You know that Dr. Trumbull had a discussion nine years ago with a priest, F. M. Garfias. The fact has come out that the latter did not write them at all, but that those letters upon the corruption of Protestant Bibles were written in the palace of the archbishop by different men, more able than Mr. Garfias. 2nd. In a pastoral letter which the archbishop wrote about that time, he warned Catholics from discussing with Protestants, as they would probably be convinced and so turn Protestant." Priest and people fear discussion, private or public.

PROTESTANTS EAT CHILDREN.

Just listen to the account of our treatment of the Catholic children from three persons:

A Tailor. "A few days ago a little girl came into my shop and told me that the priest of the parish in which Mr. Gilbert lives has a kind of a Sabbath-school, and that on the previous Sabbath he thus addressed the children: 'In College Street there is a den of Protestants, and such is their hatred of our holy religion, not being able to persecute the Catho-

lies, they are accustomed to drag into their den children of Catholics and beat them unmercifully. Now I advise you to be careful, and especially at night do not pass that place without somebody to defend you!"

A Carpenter. "Last week I sent my little girl a block or two to buy a watermelon. Soon, I met her with an old woman who said, 'I am going home with your little girl because they say that there are many Protestants in the streets picking up little children to eat.'"

Mr. Wetherby. "My servant related to me the following conversation which took place between herself and a friend one day as they saw Mrs. G. walking out with the two oldest daughters. One is three and the other five years old.—'Do you see those two little children? they are the daughters of an old Protestant who lives on College Street; he is accustomed to eat children. If there are missing any children in the city, the police could find them there. Of the legs they make hams!' 'But,' says the servant girl, 'He does not seem to have eaten these little girls, and they are very fat.' 'No,' the other replied, 'Of course he does not eat up his own children!'"

Before I left the blind man's room, he requested me to offer prayer. We will now turn up another street to make an appointment with a carpenter to meet him at his home in the evening, as I wish to see his wife, who the last two Sabbaths has been to our meetings.

I will for the first time call into this English drug store and speak to the owner, Mr. Leighton, who was born in this country and has never been out of it. His father was a surgeon in the Chilian navy during the war of independence, some fifty years ago. In reading over his father's diary, I noted the method of conducting an election in this city in 1826. He relates that when a man, especially from the country, came to deposit his vote, a priest would step up to him and say, "will you let me see your list? you must not vote that list, if you do you will be damned—take this list."

The other blind man was not at the meeting last night, and as I hear that he is sick, I must try to see him. After some difficulty

we have found his room, but he is not in; he therefore, must be better.

It will be on our way home to stop a moment at the Jeweler's who comes to my house.—One who has just lost his little girl, an only child of about eighteen months. This is a sad story he tells, but it is every day many times repeated. "As I was poor, I was obliged to have my child buried in the ground allotted to the poor, without expense. I therefore procured two witnesses to testify to my poverty, and procured a corresponding certificate, which I presented to the parish priest to obtain the permit. He took it, looked at it, and then at me, and said, 'perhaps you give nothing to the church, give a donation of two dollars.' No, I told him I was poor, but he kept me waiting and saying things to shame me before the others, until I finally gave him a dollar, and he immediately gave me the permit. I felt as if I could have struck him. In the country they are worse, for there they will go into your house and for a baptism certificate, will take the last hen."

This story seems bad enough, but I will add a word. I have been in that lot set apart for the burial of the poor. There I have seen in a trench or grave four feet deep, three feet wide, and eight feet long, little children lying in a row with their lifeless faces upturned. They were in no coffin but were neatly dressed. Perhaps the next day the layer would be complete, and then a little dirt would be thrown over them. When the grave becomes full they, of course dig another. When they require the same place again, be it in a year's time, more or less, the grave is re-dug for the final formal resting place of the poor. But the bodies of the poor have no resting place; they lie in heaps and are knocked about. Mothers dress neatly the dead child, but the government and the church treat it worse than a dead dog, for they don't meddle with dog's bones.

Eight o'clock finds us by appointment at the house of the carpenter. The family seem glad to see the parson. The room is warmed by a pan of coals which the good lady places near my chair and sits down by it at my feet.

Abraham, the son of 11 years, brings me their books, a Bible, and nearly all the Spanish books of the Am. Tract Society. For some reason, the wife has not confessed this year. I tried to persuade her from it, entirely, but you noticed that she defended it while the husband took ground against it. She said she should not confess having been to our meeting, as she did not consider that a sin, but the husband reminds her that the priest might ask her questions which would oblige her to confess it.

She inquired if we observed the Lord's supper at our house? You see that a religious Catholic must have something to take the place of the Catholic religion.

I have my fears about this family. The husband is not religious enough, and the wife so nervous and religious that she may fall into the snare of the devil, Auricular Confession.

May 31. Mrs. H. comes regularly, and last Sunday brought her sister. Mr. R., Swiss *colporteur*, who went to Buenos Ayres, was put in prison a while for breaking to pieces an image of St. Peter, and was mobbed for writing over a church door, "The house of the devil"—undoubtedly he was indiscreet. I begin next week to hold Spanish meetings, Sundays and Mondays.

Yours very truly, N. P. GILBERT.

VALPARAISO, CHILI, May 13th, 1867.

REV. MR. SCUDDER—Dear Bro.: Holy Week has been observed in this Romanist country, since my report of last month.

The morning before Good Friday, all horses and vehicles of every kind were excluded from the streets of the city. Every store and counting house was closed,—and the flags of Chili and Peru were at half-mast in the harbor.

There were no public ceremonies until evening, when crowds of people, mostly women, began to fill the hitherto deserted streets. It is customary at this season, for all who have sufficient bodily strength, to walk from one end of the town to the other, visit every church and make vows and offerings at each. After dark we joined a throng moving in the direction of one of the principal churches. The ladies of our party,

to escape observation, were in South American climate costume—with black dress, and shawl of the same color thrown over the head and shoulders.

On entering the church, which was brilliantly lighted for the occasion, the first object that attracted our attention was a wooden statue of our Saviour standing on a pedestal with face turned toward us,—the wrists bound with a chain,—this hung down within reach of the devotees passing by, who, bowing reverently, kissed it and dropped their money into a box below.

Opposite this statue was another styled "The Virgin Mary." We were anxious to know at what period of her life she appeared as now represented. The face was doll-like and expressionless, and the dress, gaudy.

Yet the women and little children gathered around, kissed the robes, muttered a prayer, dropped some money at her feet, and went out. From thence we passed on to the Merced church. Seeing a number of people near the altar, we made our way thither, and found the centre of attraction to be an image of our Saviour extended upon a crucifix, which rested upon the floor. This was covered with crape held by figures representing two of the Marys. It was a pitiable sight to see the eager crowd of females coming up one by one to kiss the toe of the image, and drop a few pence into an adjacent box.

Near by was a woman kneeling, motionless as a statue, clasping a lighted torch, and a man with arms extended as he knelt, facing a picture of Christ.

Here and there were mothers and little ones bowed before images of different saints. Just outside a side-door of the church was a little booth made of green boughs, in which we noticed a coarse print of Jesus upon the cross, and under this the box of "the money changers." As we returned home we met several groups of women with heads bowed, praying as they walked, and using vain repetitions as the heathen do. It is a significant fact that so few men were seen in the streets and churches. Females outnumbered them everywhere in the proportion of one hundred to one. On Friday, Mass was celebrated in all the churches at

noon, and communicants were expected to fast on that day until three o'clock.

The next day, about nine in the morning, the ceremony of "burning Judas" took place. There were three effigies of the said personage blazing on the hills within sight of our house. At the same time, the guns of the fort were fired, horse-cars and coaches began to rumble and rattle in the streets, stores were opened, and "Semana Santa" was over.

There are one or two cases of encouragement to mention with relation to our missionary work. A young man, a Chileno of respectable appearance, called at the study a few days since for a Spanish Bible. He said the superstitions of the priests did not please him and he desired to know the *truth*.

We visited the Book depository together, and he seemed anxious to get some work that would explain the Scriptures. As there was no suitable book of the kind on hand, I mustered enough Spanish to inform him that if he would rightly understand the Bible, he must ask the Holy Spirit to enlighten his mind. "Yes," he replied, "that is most necessary." He promised to call on me again.

Another case of interest is that of a young Chileno who came to our church at first, in order to improve his knowledge of English—lately, he has manifested a desire to know what Protestantism is, and does not attempt to defend the superstitions of the priest party.

We are hoping to see Dr. Trumbull in August. Mr. Sayre, as you will doubtless learn by letter from him, is at present in San Felipe, studying Spanish.

Truly yours, A. H. MERWIN.

Kind regards to Messrs. Woodruff and Campbell.

We are glad to learn that Mrs. Merwin who was for a time quite ill, is now well.

PERU.

LIMA, PERU, May 20th, 1867.

DEAR SIR:—I wrote you a letter a short time since, in which I spoke of the question of religious toleration then pending here. The question was lost—lost by liberty and gained by fanaticism and superstition. And

yet, there is no ground for the latter to triumph. Indeed, that vote of the Senate is regarded as the precursor of another in which the decision will be reversed.

A few years ago, the same question had only two or three active supporters, who were bold enough to defy public opinion, and strong enough to defend themselves against a host of angry adversaries. Dr. Vigé! fought for the liberty of conscience and the truth committed to all the people of God, in precisely the same manner that Luther did in Germany, in the sixteenth century. The Peruvian Senate was compelled to grapple with the same truths which have made the "Diet of Worms" so illustrious. The champion of this reformation was reviled at home, and anathematized abroad; but he still persevered sowing the good seed upon all kinds of soil. The blessing has not been withheld, and in this city it has produced an hundred fold. The vote in the present Congress was forty in favor of toleration, and forty-three against it. So, you see, public sentiment has made great progress even if we judge by numbers alone, and if we take intelligence into the account, the minority would be found much more powerful than the conservative party. Many of the members of this party come from cities of the interior or coast, where Gospel light is only very dimly reflected. Time and labor are necessary to correct the errors of a false education; but who can doubt the final result of this conflict? He that is for us, is more than they that are against us. We have, moreover, the example of Chili, the most prosperous republic upon the coast.

By the way, I have heard from Mr. Gilbert, and also from Mr. Merwin, since I last wrote. They were both well and report progress. Mr. G. is anxious to have some one with him in Santiago. Mr. M. is very much liked in Valparaiso, and is making good progress in Spanish. My prayer is that God will prepare our fields, and also fit us for them, lest by any means we should run in vain.

I am, Dear Sir, with much respect, your brother in Christ, A. J. McKIM.

ITALY.

MILAN, May 23d, 1867.

MY DEAR BRO.: The following letter from our evangelist, Signor Basile, of Verona, shows that the work of evangelization in Italy is still attended with violent persecutions.

W. C.

To Mr. Clark of Milan, my dear brother: In my last I described our situation and the peril in which we were placed. I wish now briefly to give a circumstantial account of the events that followed. I was prepared to hold a service on the Sabbath (May 12) when, Saturday evening, the mayor of Verona sent a messenger to me saying, that a very great number of the peasants from the country around, would come into the city on the morrow to disturb our service, and commit all sorts of excesses, and consequently he requested us, in order to save an effusion of blood, to suspend the service for that day.

Sabbath morning at the hour of meeting, the steps and court of the house, and streets adjacent, were all invaded by a crowd of more than a thousand persons, all peasants from the country. Fortunately, the mayor had placed in the hall a strong body of police, and our lives were thus protected, but the hisses, cries, and threats of the mob gave full evidence that they had been hired and paid by the priests to assassinate us. In the evening of the same day they formed a coalition outside the walls of the city to enter, destroy our house and kill us, but in this they were defeated by a vigilant police.

The fact which had so roused the anger of the priests was the re-union of the Sabbath previous, of about 500 persons, and most of them belonging to the middle and higher classes. Their indignation was fearful, and upon the ignorant and superstitious peasants they exerted all their power to induce them to put us out of the way. Indeed, so numerous was the crowd of enraged peasants that, at the instigation of the priests, flocked into the city, that the mayor informed us it would be prudent for us to leave the city for some days till the storm was over. for he feared that, with all vigilance of the police, our lives might be sacrificed. We could not go out of our

houses into the streets a moment without being hissed or stoned, and one attempt was made in the night to break into our apartments, avowedly to murder us.

In such a state of things we felt under the necessity of yielding to the advice of the mayor, and being protected, Signor Agosti and myself with our families, by a strong guard to the station, we left Verona, and came to this city of Vicenza.

The population of Verona is now divided into two parties, the one in favor of the Gospel and liberty, and the other, the reactionary or priestly party. Among the former, there is being extensively signed a petition to be presented to the Government for liberty of worship, and an evangelical service in Verona, and the mayor pledges himself that he will employ all the force at his disposal to protect it. Thanks to God the Gospel has been preached in Verona, hundreds have welcomed it even among the higher classes, and all the efforts of the enemy to prevent its being established in that city will be in vain. Yours, etc.,

A. BASILE.

EXTRACTS FROM

MADELENA'S REPORTS.

THE first of this month I had the privilege of speaking with a Jewess, who had become a Catholic. She gloried in having changed her own religion for one that was so much more advantageous to her; and principally because that in her new devotions was the adoration of the Madonna of San Bernard, from whom she had received great favors.

Perceiving that she had fallen into even greater errors than existed in her former faith, I said that I was very sorry she had changed without more consideration; for whatever were the defects of the Jewish system, it contained great promises which would all be fulfilled in due time regarding the true Israel; and if she had read the Old Testament faithfully, she would have found that the commandments, given by God to her people, condemn every kind of idolatrous worship, and that the adoration of the Madonna of San Bernard was nothing but idolatry. I advised her to examine the

Scriptures and see if she could not find a better way, the way of salvation through Jesus Christ, the only mediator between God and man. She listened to all I felt urged to say, but replied nothing, and I thought it best to leave her to her own meditations, hoping that God would move her heart.

Just as I was taking leave of a sick man at the Hospital the other day, I said to him, "Have patience and trust in Christ." "And also in the Madonna," said a woman standing behind me. I turned towards her, and she went on to say in a very emphatic tone, that every grace depended upon Mary, and without her intercession one could obtain nothing. But Christ is the one that died for us, said I, and as to Mary, we ought to respect her and imitate her virtues; but she herself, was saved through faith in her Divine Son. She called Him her Saviour, and we have proof from the Gospels that only Christ ascended to heaven, and there sits at the right hand of the Father to intercede for us. "It stupefies me," she answered, "to hear such words from you; you appear to be a respectable person, but you speak dangerous things." She turned away saying, "O what times we live in!" As it was time for the door to be closed, I again took leave of the sick man, recommending him to trust in Christ. . . .

On another visit to the Hospital, I found several persons, relations to this man, standing around him, and they manifested great opposition to what I said; but afterwards they became interested, and proposed to come themselves to hear the explanation of God's Word.

I met, one day, at the entrance, a woman whom I had known formerly, and she in-

formed me that she was going to visit her brother who was there ill. I proposed to accompany her, and we went together to his bed. The nurses, seeing me with his sister, supposed I was a relative and did not interfere.

Very soon we began to converse on religious subjects, and as the sister was not opposed, I spoke freely of the love of God and the way of salvation through Jesus Christ. He appeared deeply impressed and very eager for instruction and consolation. He said he had tried in vain to satisfy his soul with the practices of their service.

I visited him often after this and have no doubt his mind was truly enlightened by the Holy Spirit. He never hesitated to speak plainly his convictions of truth to all who approached him.

When he became much worse, and it was thought he would die, the priests came to confess him and administer the last unction, but he told them he had already confessed to Jesus Christ. "How is this," said the priest, "here you are going to die and appear before the tremendous justice of God; and do you not wish to be prepared? pray to the Madonna and the saints, that they may inspire you to make this act of humiliation."

"The Madonna and the saints sleep in Jesus," he replied, "and could not hear my prayer; but I pray to God in the name of Christ, and I am certain He will hear and prepare me to meet Him."

Seeing that he could not be persuaded to yield on his own account, they asked him at last to confess and receive the sacrament for the sake of those around him, that there might be no cause of scandal. But he remained firm and witnessed a good confession-

THE HOME FIELD.

ST. LOUIS, Mo., JUNE, 1867.

DEAR SIR:—As the day of the month reminded me that the regular monthly Missionary report was due you, the thought, or rather questions came up, What constitutes missionary labor? Can its duties be

defined, or a particular path for it be marked out? My experience answers, it is not confined to visiting through the alleys, climbing rickety stairs, or passing from the beautiful sunlight into dark, damp cellars, the abodes of disease and death. However

useful and necessary it is to visit these places, my experience the past month has been, *true missionary* work may come to *your own doors*; that too which can enlist your very heart-strings. During the past week we have had every description of callers at our door, from the child, the adult, middle aged, up to those of three score and ten, with whitened hair, and palsied limb, and all must receive the pleasant look, the kind and encouraging word, that might fan the dying spark of hope, which was fast fading from their hearts. A middle-aged woman came to me yesterday, with such a story of wrong on the part of him who had sworn before God and man to be her protector and comfort through life, as we never before have listened to—a woman that any *man* should be proud to protect and provide for. Nature had done much for her, though education and refinement had had no chance. Despair had almost *settled* on her countenance, and abuse and the dark future made her *court* death. One daughter *driven* to sin, dark and foul, by this brutal father, others ready to follow unless snatched seemingly by Heaven itself. The wrongs of which she spoke *cannot*, must not be repeated. Though accustomed to see and hear many and all kinds of sorrow, they so unnerved our own hearts that nothing but a throne of Grace, and asking God's assistance could restore us for any duty. Ere she left, sympathy and words of hope so revived her stony face, that tears and sobs relieved the burdened heart and eyes, and as she left, she hopefully said, "She almost believed God had some *good* yet in store for her, and she would yet endure and hope on and ever." She had been educated a Catholic, but found no comfort in their forms, and wanted to know and trust the Saviour. There is hope also in the erring daughter's case, and we trust yet to chronicle a family *saved by grace*, for this is all our hope.

Experience teaches us that mission work is not confined to by-ways and hedges, though even these may have a large share. I have no doubt but these monthly reports have an insipid tameness as you read them in your distant city, but the work and the

duties to us have an inspiring influence, for while they teach us humility, they also show us our entire dependence upon God. Several very interesting cases of late have plainly revealed to us that "Paul may plant, and Apollos water, but the increase, the fruit, is entirely of God." The services in the Jail and Hospital are regularly kept up, and though we may not at present boast of conversions, we have every reason to believe that some seed has been sown in good ground, and "will yet bear fruit to God's honor and glory." Some praise is due to those ministers who have so long and faithfully responded to these calls. Our heavenly Father will not let efforts made with an eye single to His glory, and the salvation of men, be in vain. Duties rightly performed, efforts to lead doubting minds to believe in Jesus, to watch our words, actions and influence, that all may preach Christ, are ours; the fruit, the result, God's.

Two schools are still continued, the third closed till the hall is repaired. The teachers requested its close till the first of September, on account of the coming heat. We shall then have our anniversary. There is a prospect of opening a female prayer meeting in a part of the city where there is great need of one among the mothers; the result I hope to tell you in my next report. Pray for us, that where "sin so much abounds, Grace may much more abound."

Yours truly,

F. F. T.

EXTRACT FROM

REV. MR. SADD'S MONTHLY REPORT

ONE, this week, sent a request for me to come and baptize his infant child. I called, and it gave an excellent opportunity to preach Christ to the man and his wife. I told the man I could not baptize the child on his account; for he had no true faith in God. The wife had once united with the Methodist class. They seemed, both of them, to feel after my remarks their unfitness for so solemn a dedication of their child to God. As they had no Bible, I promised to give them one. I repeated some appropriate Scripture, and prayed earnestly with them and for them, and promised to see them soon again, and to

baptize the child, if they should first give themselves to the Lord in covenant repentance and faith, so that God could say to them, "I will be your God, and your child's God forever." They wish me to call again and Mrs. Sadd, also.

Another visit I should have spoken of

under the head of visits. It was with a young lady I had baptized and received into our little band, who has since married a worthy young man. I trust they both will soon come into a good Methodist church through the blessing of God on our labors.

MISSIONARY INTELLIGENCE.

MISSIONARY WORK OF OTHER SOCIETIES.

THE American Baptist Missionary Union has recently held a very interesting Anniversary at Chicago, Illinois. Its receipts for the year ending March 31, were \$191,714, and the expenditures were \$199,077 79, leaving a balance against the Union of \$7,363 79. The amount of donations is \$18,044 18 in excess of the previous year, while the amount from legacies is \$15,856 42 less than the year before. The receipts of the year just closed from this source are above the average of previous years.

The Board states that not less than 200,000 dollars will be required, and must be raised for the coming year. The report states that in all the missions of the Union, souls have been saved, in some cases in much larger numbers than ever before. Several new missionaries have been employed and appointed to the Assamese, Toloogers, Karens and Burmans. A mission to Italy is also suggested by the report, and it excited a very animated and interesting discussion, and is to be attempted.

Rev. Mr. Wiberg, Superintendent of the Baptist mission, writes from Stockholm, March 9, that the good work is prospering in an unusual degree. Conversions occur in Stockholm every week, and baptisms are of frequent occurrence, attended by crowds of spectators. In the south of Sweden a wonderful work of grace is going on, and hundreds are said to be converted. In one place thirty-seven were baptized in two months. Cheering intelligence also comes from Norway. One of the brethren was to baptize fifteen and organize a church, February 26.

SOUTH SEA ISLANDS.

THE Missionaries supported in New Hebrides by the Presbyterian Church of

Lower Canada, send home to their Committee, journals and reports of the most interesting character. In spite of wars, tumults, and scarcity of food, the work goes on. From Esromanga, Mr. Gordon writes:

The entire number on the Mission premises at the present time is forty. We have no more on the Sabbath. Of these twelve can read; ten have spelled through twenty chapters of Luke; and eight are in the same book, though not so far on. For some months I have had three candidates for baptism on probation; but there has been no addition to the roll since last year. One communicant has been suspended; but the others, eleven in number, have maintained their Christian profession.

From Erakor, Mr. Morrison writes regarding a mission tour:

On our return from the annual meeting in Aneiteum, I found that in our absence some of our people had been in Marik, Tikaikon's land. He sent word by them to me to visit him. So I lost no time in preparing for the journey. Part of the journey was by sea. So I took my boat and a strong crew, and two of our most influential elders with their wives. I carried my own food with me—bread, sugar, tea, salt, &c. As also a small tea kettle and two tin dippers, one to infuse my tea in and the other to serve as a cup.

It was nearly sunset when we arrived at Ebor. The men were at their cook-house preparing their evening meal. They were all astonished to see a white man amongst them. Word soon spread that such a curiosity had arrived. Women and children of the more courageous sort ventured near enough to get a peep at me through the fence.

The question next to be settled, was where was I to sleep and pass the night. They did not wish to see me spend the night out of doors, nor did they feel prepared to offer me proper accommodation within. At length one chief ventured to invite me in.

The Fatean house is somewhat in shape like a boat turned bottom up, but as large as a schooner. The front is open for the space of 20 or 25 feet in the middle. This is the door. It is so low that I can seldom or never enter but quadruped fashion. In each end is a sort of an apartment separated from the middle by reeds or mats. Such was the house to which I was brought. There was no floor nor window, nor chair, nor box, nor bed in it. Nor was there anything to shut the door with. The earth and ashes were anything but hard trodden, swine and fowls and dogs being its regular occupants as well as human beings. My portmanteau was suspended on a rat-safe hook which hung on a cord suspended from the ridge pole. Soon the men went to work to make me a bed. Four stakes were inserted in the ground; sticks were laid across between them, and a floor of reeds laid and fastened over the whole. This scaffold was about 3 feet off the ground. Its object was to protect me from the swarms of insects which inhabited the ground. But it protected me from the interference of dogs and swine as well. A mat having been spread over the scaffold, I added my top coat and my plaid, and my bed was made.

Next morning, Mr. Morrison preached to the villagers, who expressed their willingness to accept the Gospel, if their chief would lead the way. The journey was pursued as before, until the party reached the village of the chief. Mr. Morrison continues:

When we arrived, the great man and his women were away in the plantation. On his return he received us very affably, and tried to make us comfortable. I was a great curiosity to men, women and children among them, the latter of whom screamed vehemently at the sight of me.

On the morrow Tikaikon was to have a dance. The parties from other villages were dropping in, in the evening. We spent the afternoon conversing with all of them about the things which belong to their peace, as we did also all the forenoon of the dancing day.

My umbrella was an object of great interest to them all. Tikaikon coveted it; nor could I get him put off well till I promised him one when he next came to Erakor, and explained to him my own personal danger returning home without it.

When taking my meals, they had to get a-tasting of my bread, ginger-bread, sugar, salt and tea. They crowded round when I opened my portmanteau to see its contents, handling everything, asking questions of

various kinds, felt my hands and feet to see that I was a veritable human being. A red cotton handkerchief which I had, the great man wished to possess, in which of course he was gratified. They never would taste any article of my food until they saw myself taste it first.

Tikaikon's house is 60 yards long. It is open in front all along nearly. Inside it is divided into some 12 or 15 divisions. Each woman in the harem has her own division.

The partitions are simply a few sticks put up fence fashion.

I remained on the morrow until the dance had fairly begun, in order to have an opportunity of exhibiting the lasting joys of the Gospel to the poor people who spent their strength for trifles light as air. My heart was sad and sore in turning away home, leaving them thus in satan's chains.

TURKEY.

From Constantinople, Mr. Bliss, (A. B. C. F. M.), writes regarding the efforts of certain Armenians to establish a "Reformed American Church." He says:

The new Prayer-Book, which has been so long in preparation by the Reformers in the Armenian Church, has at length made its appearance.

Judged by the standard of the New Testament, the book contains not a few errors of doctrine, and sanctions many superstitious practices; yet it is a most decided improvement upon the books now in use in the Armenian Church. The Armenians themselves regard the changes as very radical. The Patriarch has already denounced the book officially, and warned his people against it. Some of the Armenian papers characterize it as rank Protestantism, others are as yet non-committal.

There has not been for twenty years, in Constantinople, such a religious ferment as there now is among the Armenians here. It is not a revival of religion. The question is not "What I must do to be saved?" but "What did our church teach for doctrine in the days of its purity?" and "What are the doctrines of the Word of God?" Meanwhile the advocates of reform are continually driven to take higher and still higher ground. They have made so much progress in the time during which they have been carrying their book through the press that they have been obliged to reprint some of the first sheets to make them square with their present convictions. The most noteworthy part of the book is the *preface*, which was printed last, and may be regarded as presenting the "platform" of the reformed party. After giving a rapid sketch

of the history of the Armenian Church, its original purity of doctrine and worship, and the subsequent introduction of error and superstition through the influence of the neighboring Greek and Roman churches, it declares that the Armenian church has come at last to be a mere "satellite of Rome." The time has now come, it is said, to assert the "independence of the church," to cast off the "ultramontane influence," to rescue the church of their fathers from the "Papal claws." The above platform no doubt expresses the convictions of thousands of Armenians here and in other parts of the country, but it is extremely doubtful whether any considerable number will openly take their position upon it, or run any risk of injury to their reputation or worldly interests by attempting to carry out the reforms it demands. Still we believe the hand of God is in the movement. The ferment of which I have spoken is certainly better than the dead calm which has so long reigned here. One good result is the reflex influence of the movement upon the native Protestant brethren. The reformers, though disclaiming the name of Protestant, are, in spite of all such disclaimers, compelled to come to the Protestants for aid and comfort.

ANOTHER missionary of the American Board writes regarding a visit to Angora in Turkey. He says:

I spent four days at Angora, including a Sabbath. The city has many striking peculiarities, but that which has left the most vivid impression is its unrivaled corruption and wickedness.

In all the other interior cities and towns of Turkey which I have visited, the entire adult population, with hardly an exception, live in the holy estate of matrimony; but here, on the contrary, I was assured that marriage was the exception rather than the rule, and my own observation, limited it is true, confirmed the statement. As might be expected, St. Paul's category of horrible vices is fearfully prevalent. Such scenes as that at the door of Lot, in Sodom, are not unfrequent, and strong bodies of the police patrol the streets at night for the protection of families. It is a universal custom of the country to carry a lantern when obliged to be out after night-fall. These fiends of lust often dash the lanterns of the unwary that they may secure their victims in the darkness, so that, unless with extraordinary precaution, it is extremely unsafe for females or boys to go into the streets after sunset.

You may be ready to ask, Why should Angora be so much worse than other cities of Turkey? The answer will readily suggest itself when you reflect that this place has for many years been the chief seat of the Papacy in Asia Minor. "The Beast," "the Man of Sin," "the mystery of iniquity," "that Wicked" "whose coming is after the working of Satan," may be justly credited with this far more exceeding excess of abominations. I asked a Turk which of the non Mussulman sects of Angora he considered the worst. He replied, "The Greeks are bad enough, but the Romanists are far worse," and then went on to relate how the latter were particularly addicted to the gross vices to which I have just referred.

MISCELLANEOUS.

EVANGELICAL ALLIANCE 1867.—The fifth General Assembly of Evangelical Christians from all parts of the world will meet in Amsterdam, Holland, on the 18th, and remain in session until the 28th of August, 1867.

The Committee for the organization of the General Conferences in Holland most cordially invite Christians of all denominations to this great meeting.

CONVOCATION AT ROME.—That the Papacy at home is in great straits, cannot be denied. He who once gave law to the civ-

ilized world, and set his foot on the necks of kings, is no longer feared. He who claims to be the great vice-gerent of CHRIST and the successor of St. PETER, and of two hundred and fifty-seven Pontiffs, has no confidence in the people of Italy, is poor and friendless at home, a suppliant for alms, and trembling in view of the mighty upheavals taking place all around him. In view of his extremity, to obtain counsel, and to give if possible a momentary lustre to his feeble reign, the Pope seized upon the 29th of June, the day which Roman Catholicism honors as the Anniversary of the

Martyrdom of St. PETER and St. PAUL, for a convocation of the most distinguished dignitaries of the Church in the old imperial city. Eighteen hundred years have passed away, since, according to Romish tradition, the great Apostles had sealed their testimony with their blood. The celebration of this event could be made a gorgeous demonstration, and at the same time the collected wisdom of the Church could be brought to bear upon the present extremity of Romanism in Italy, while gifts from all lands could be made to flow into the treasury of St. PETER, which has of late years been so sadly depleted. * *

Preparations were made on the largest scale. A single order was given for thirty-eight thousand pounds, nearly twenty tons of wax, to be burnt in the form of candles. Old St. Peter's was to be illuminated with more than one hundred thousand candles. *

The call was heard, and prelates, priests, and laymen of distinction from the United States, from every country in Europe, from South America, Africa, Asia, and the islands of the oceans, have hastened to Rome. Over four hundred Catholic prelates, crowded into the renowned city, while sight seers, "children of a larger growth," of all kindreds, nations, tribes, and creeds, have flocked thither also. No doubt a goodly number of Americans are there, enraptured with the gorgeous pageantry of a system red with the blood of their fathers, and which ever has been, and is now, the enemy of civil and religious liberty.

In the meantime the question arises, How is this viewed by the people of Italy? Are they deceived so as to suppose this adds to their national greatness? Do they sing pæans in praise of those who seek to throttle the liberty already attained, or to put far in the distance the boon of republican government so greatly desired? By no means. The falsehoods of ages are beginning to be exploded. The great mass of the people look on with ill concealed feelings of displeasure. The telegraph informs us that the "feeling prevailing just now in Italy against the Catholic clergy, is very bitter. On Monday, June 24th, the

festival of St. JOHN, patron Saint of Florence, the people refused to join ecclesiastics in its observance, for the reason that the priests refused to celebrate the national festival of free Italy two weeks previous." The people believe with JOSEPH MAZZINI, that "all contact with Papacy is contact with death, carrying the taints of its corruption over rising Italy, and educating her masses in falsehood." *Pres. Banner.*

The writer goes on to state that we must not suppose all defection from Rome as a change to Evangelical Protestantism. He attributes it chiefly to a desire for a constitutional government.

He also shows the efforts put forth by the Waldensian church for the Evangelization of Italy.

[We take the following from our daily papers in reference to the Convocation at Rome.]

THE feature of the cable news this morning is the graphic and interesting special report from the HERALD's correspondent at Rome of the proceedings at the consistory on Thursday last, the great gathering of prelates in the Eternal City, the presentation to the Pope of the princely gifts from the United States, and all the sayings and doings of his Holiness. The substantial sum of two hundred thousand dollars in gold coin was handed over to the Pope by the American clergy, through Bishop Wood, of Philadelphia, together with a beautiful silver model of the yacht Henrietta, the victor in the ocean yacht race, large enough to contain gold pieces to the amount of fifty thousand dollars. Pio Nino, we are told, was in excellent spirits, and while he was examining the model of the Henrietta and her solid cargo exclaimed, with a gracious smile, "It is not a steamer!" * *

Our special telegrams yesterday from different European centres were full of interest. From one of them it appears that in Rome preparations were being made on a splendid and gigantic scale for the approaching festival of Saturday and the services and ceremonies of Sunday. Already upwards of four hundred Catholic prelates

—bishops and archbishops—from all the ends of the earth, with many thousands of priests, in obedience to the call of the Holy Father, have assembled in the ancient and honored seat of Catholic Christendom. Rome is literally crowded with strangers, lay and clerical, from all parts of the world, and still the multitude increases.

We can see no reason, indeed, why they should not, ere they separate, resolve themselves into a council, if that be necessary, and dispose finally of some of those outstanding questions which are becoming more and more a source of weakness and annoyance.

There is, for example, that vexed question of the temporal power—a question which is keeping Italy and the See of Rome at variance, and will continue to do so until it is settled. Why cannot this matter be set at rest at once? If there is any fearfulness on the part either of the Holy Father himself or of his immediate advisers to trust themselves to the voluntary principle, there are prelates from England, from Ireland and from the United States, who are able to give them the benefit of their experience.

Much good, too, might be done by a return to a greater simplicity of doctrine and worship. *Herald.*

MAGNIFICENT AND IMPOSING CEREMONIES AT ROME.—Rome, June 29. The religious ceremonies in celebration of the eighteen hundredth centenary of St. Peter's martyrdom, and in reverence of St. Paul and the canonization of twenty-five Dutch, French and Spanish martyrs, who died in Japan, as saints, was one of the most gorgeous religious ceremonies witnessed.

The observance was commenced with a general illumination of the City of Rome. Saint Peter's shone like a great church on fire.

At 7 o'clock this morning there was a grand procession of prelates, priests, monks and soldiers from the Vatican to Saint Peter's. His Holiness the Pope was carried on the throne. There was an immense crowd assembled in the interior of the church before his arrival. St. Peter's was

most magnificently decorated with cloths of gold, silver, tapestries, paintings, and two hundred thousand yards of crimson silk. The building was lighted with many millions of wax candles. There were one hundred thousand people inside its walls, including the ex-King of Naples, the Foreign Minister, five hundred Cardinals, Archbishops, and Bishops, and many thousands of clergymen, priests, friars and monks. There were even nuns and soldiers from almost every country in the world, and the assembled multitude made up a brilliant congregation. —*World.*

(From the Christian Advocate)

BY CHARLES C. NORTH.

THE colored orphan asylum is already a success. Its singular history should be known. In the winter of 1866 Louise de Mortie, of New York, came to New Orleans to care for the colored orphans. To assist her, Protestants and Catholics united and organized an Orphan's Home Society. Six months thereafter the Catholics attempted to gain exclusive control of the institution, demanding that the matron should teach the Catholic catechism. Applying to Dr. Newman for counsel, he advised her to resist the attempt. The Catholics, offended, withdrew, and the treasurer, one of their number, held on to funds, an inconsiderate sum however. But while the Catholics held the bag, the Protestants retained the children. Thus matters stood, when M. de Boissiere, of Bordeaux, France, came to New Orleans, with the benevolent intent of founding an orphan asylum. Finding Dr. Newman and his friends in the advance of him, he had the good sense to co-operate with them. Although a Roman Catholic, he is enlightened, and bates the Jesuits with cordiality. After surveying the situation, he resolved to sustain the Protestants, and then made the generous offer of \$10,000, if the managers would raise \$20,000 additional by the 1st of January following. The managers at once saw that the institution, to succeed, should be placed under the auspices of some leading denomination, and urged upon Dr. Newman, representing the M. E. Church,

the acceptance of the trust. He accepted it, and with his associates obtained a charter from the legislature, with a proviso that it should remain under the auspices of the Mississippi Mission Conference of the M. E. Church. Dr. Newman, representing the society, proceeded to raise the \$20,000. The great riot now occurred. It was for the moment doubtful whether this or any other benevolent enterprise under northern direction would succeed. But as the military bill approached completion despair gave way to hope, and the enterprise was pushed. It was, however, clear that the first of January would be too soon to raise

the \$20,000, so M. de Boissiere was written to for further indulgence of time. He granted an extension until April 1, 1867. On March 31 the \$20,000 was deposited in the Bank of America, New Orleans, which secured the \$10,000 of the generous Frenchman. The trustees were about deciding on a location for the asylum while the writer was there. About eighty orphans are now lodged in the Marine hospital, a mile or two out of the city, and hundreds of others are awaiting the completion of the new building.

The successful establishment of this asylum is not the least fruit of our mission work.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JUNE, 1867, TO THE 1ST OF JULY, 1867.

NEW HAMPSHIRE.

Westmoreland. Mrs. A. Noyes.....	1 00
Troy. Mrs. S. W. Jones.....	5 00
South Merrimack. Dan'l Sawyer \$2, A friend to the cause \$2.....	4 00
Plymouth. Maj. J. Pulsifer, 4th payment for L. M.....	5 00
Troy. Monthly Concert.....	9 20

VERMONT.

Castleton. J. Perkins.....	5 00
Peacham. Of which \$30 for L. M. of James R. Kinnerson.....	70 00
Newbury. Cong. Church and Soc'y, of which \$5 each from E. P. Keyes and Edward Hale.....	47 00
Thetford. Cong. Church and Soc'y.....	30 30

MASSACHUSETTS.

Boston. Individuals for the Spanish Mission.....	116 00
Amherst. Faculty and Students Amherst College to constitute Geo. H. Tilton a L. D., and Prof. W. L. Montague a L. M.....	127 30
Hawley. Cong. Church, Rev. R. D. Miller.....	12 00
Mansfield. Orthodox Cong. Church.....	32 60
Coleraine. Cong. Church and Soc'y.....	8 73
Shelburn Falls. G. W. Merrick.....	3 50
Walpole. Orthodox Cong. Church and Society.....	14 22
Dorchester. F. Fuller.....	5 00
Boston. Shawmut Church and Society.....	425 60
Bridgewater. Lewis S. Hopkins.....	50 00
Ashby. 2nd Parish.....	7 38
Taunton. Trin. Cong. Church and Soc'y.....	73 26
" Winalow Church and Soc'y.....	23 47
Groveland. Cong. Church and Society.....	7 75

RHODE ISLAND.

Pawtucket. J. A. Adams.....	1 00
Providence. Beneficent Church and Soc'y.....	142 00

CONNECTICUT.

Stratford. Col. G. Loomis, U. S. A.....	5 00
North Greenwich. Cong. Church in part S. Savage.....	14 50

Winsted. 1st Cong. Church.....	15 50
Waterbury. 2nd Cong. Church, a balance.....	5 00
Glastenburg. 1st ".....	80 83
South Windsor. A friend.....	1 00
New Haven. North Ch. to make Rev. E. L. Clark L. M.....	72 52
Vernon. 1st Cong. Church.....	29 85
Stratford. Col. C. Loomis, U. S. A.....	5 00

NEW YORK.

Poughkeepsie. Mrs. M. J. Meyers.....	25 00
New York. Mercer St. Church, balance.....	6 00
" Richard Wait.....	1 00
" 4th Av. Pres. Church, Rev. Dr. Crosby.....	208 33
Poughkeepsie. 2nd Ref. D. Church by Wm. Adriance, Tr.....	37 25
New York. Wm. Lambert for L. M. of Mrs. Lambert.....	10 00
" C. C. North, make himself a L. M.....	30 00
" Mrs. J. Arnold L. M. in part.....	10 00
" Charles Taylor L. M.....	30 00
" Wm. F. Lee, to make Miss Adelia P. Althouse a L. M.....	30 00
Harlem. E. H. Brown.....	10 00
New York. Bible Soc'y, part of appropriation for the distribution of Scriptures in Italy by Rev. Wm. Clark.....	1,000 00
Kinderhook. Ref. D. Church, by Wm. H. Rainey, Tr.....	91 00
New York. Church of the Covenant, M. M. Backus, Tr.....	250 70
Meridian. Pres. Church add for L. M. of Rev. H. B. Sherrill.....	2 00
Watertown. Stone St. Church, to complete L. M. for Rev. Geo. D. Baker.....	2 00
Canandaigua. By a friend.....	1 00
Cayuga. Pres. Church to make Rev. H. H. Allen L. M. in part.....	21 50
Scottsville. Pres. Ch. \$2 to complete the L. M. of Mrs. E. H. Miller, & \$25 70 on L. M. of Freeman Edson, M. D.....	27 70

Westfield. Pres. Church.....	48 00	Indianapolis. 4th Pres. Ch. Monthly Concert.....	4 00
Brookport. Pres. Church, Rev. H. W. Brown \$20, and Mrs. M. J. B. \$10, to make Mrs. M. J. Brown L M; Two Sisters on L M for H. R. \$15; also \$30 to make Geo. B. White-side I. M.; and \$21.15 on L M of Henry W. Gardner.....	96 15		
Malone. M. E. C. on L M of Rev. Sam'l Call.....	4 65		
" Cong. Church.....	83 81		
Cherry Valley. Pres. Church.....	35 00		
NEW JERSEY.			
New Durham. Rev. W. V. B. Mabon.....	10 00		
Elizabeth. 2nd Pres. Church, which makes Keene Pruden, J. Howard, Sweetzer & Ogden Magie L Ms.....	95 00		
Allentown. Additional.....	50		
Cream Ridge. Pres. Ch. add. which makes Rev. B. H. Witherow L M.....	3 00		
Bloomfield. Pres. Church.....	125 08		
PENNSYLVANIA.			
Philadelphia. 11th Bapt. Ch. for L M of Rev. R. S. Tharin.....	30 37		
Frankford. U. Pres. Church, Rev. J. Price in part.....	13 00		
" Baptist Church, Rev. J. P. Coulston in part.....	21 30		
Uniontown. J. W. Baer for Christian Lit. for Spanish Amer. Republics.....	5 00		
Philadelphia. 1st Ref. Pres. Church.....	32 44		
" Rev. Albert Barnes \$5, Gilbert Coombs \$5, Youth's Miss'y Soc'y of Cedar St. Pres. Sabbath-school.....	10 00		
Redstone Presbytery. Harmonly Sabbath-school.....	1 20		
Alleghany Presbytery. Sewickly Pres. Ch.....	21 09		
Huntingdon. W. H. Woods \$5, Others \$16.....	21 00		
Altoona. 1st Ev. Luth. Church.....	14 35		
" Church of the U. B. in Christ.....	27 60		
Lewistown. Messrs. Woods, Benedict, Woods \$5 ea., Others \$4.....	19 00		
Mechanicsburg. Mrs. Lusk.....	3 00		
Butler. M. E. Church.....	5 00		
" U. Pres. Ch. for Mr. Moorehead and to make Rev. John Gauley L M.....	30 00		
West Philadelphia. Miss Anita Provost for Mexico, and to make herself a L M.....	30 00		
MARYLAND.			
Baltimore. Washington St. Meth. P. Ch. Rev. J. Shreeve, in part.....	14 40		
" Jefferson St. Meth. Epia. Ch. Rev. W. Downs, in part.....	22 50		
" Mrs. B. Thomas \$2, Mrs. J. Barrier \$5, B. Partlett \$2, J. W. Stewart \$1, Mrs. Norris 25c., J. Curlett \$1, Mrs. W. F. Carey \$1, Dr. Geo. Andrews \$5.....	17 25		
" Monument St. M. E. Church.....	3 50		
" Broadway M. Prot. Church.....	3 60		
" L Frederick.....	40		
" Jefferson St. M. E. Ch., Rev. W. Downs, in part.....	22 50		
KENTUCKY.			
Louisville. Gen'l Johnston \$20, Messrs. Brown, Muir, Carpenter & Co. \$5 ea., W. Needham \$3.....	38 00		
ILLINOIS.			
Chicago. A. G. Downs for L M.....	10 00		
Rock Island. O. S. Pres Church.....	9 20		
Knoxville. O. S. Pres. Ch. add Horace Bailey.....	5 00		
Galesburg. 1st Church of Christ.....	29 65		
INDIANA.			
Evansville. Walnut St. Pres. Ch. Sabbath-school for Sabbath-school Library.....	25 00		
		OHIO	
		Youngstown. W. J. Edwards.....	10 00
		Cleveland. A. S. Hardy in full of L M.....	10 00
		Strongsville. 1st Cong. Ch. in part L M.....	7 00
		Columbus. Mrs. Judge Bates.....	5 00
		Marietta. 1st Cong. Ch., Col. Mills & wife \$15, D. P. Bosworth \$10, Messrs. Cline, Skinner & Gates \$5 ea., G. R. Rosseter \$4; Messrs. Foscher, Nye, Shipman, Andrews, Putnam, Follette, Mrs. Shipman, Woodbridge & Irving \$3 ea.; Phillips, Tenny, Weeks & Fay \$2 ea.; Mrs. Slack \$1 50; Mrs. Dabele \$125, Messrs. Rosseter, Hart, Wells, Eells, Thoma, Stanley, Lenard, Hildreth, Bundy, McLaren, Mrs. Hart, Whittlesey, Graves, Goddard, \$1 ea.; Mrs. Westgate and Gilman 50c. ea.; Mr. Toothaker 25c.; Frank Rosseter 10c.....	97 10
		" 4th Pres. Ch., Messrs. Ballantine and Elocum \$5 ea.; Mrs. Maxwell \$3, Mrs. Tenny \$2, Currier, Porter, Coulter, Tinkham, Edgerton, Mrs. Porterfield \$1 ea.; Eells, Mrs. Shaw, Hetrick 50c. ea.; Stone, Preston, and Mrs. Orr 25c. ea.....	23 25
		" Baptist Church, F. E. Pierce.....	2 00
		" Prot. Epia. Ch., Messrs. Wells & Buell \$5 ea.; J. Hall \$3; C. B. Hall \$2; Conley, Mathews, Anderson, Wells, \$1 ea.; Mr. Jenny 50c.....	19 50
		Harmar. Cong. Church, D. Putnam \$25; Miss Hart \$2; Mr. Lord \$1; Others \$5 75.....	33 75
		Cincinnati. J. F. Warren & Co. \$25; Messrs. White, Wynne & Co., Morrison & Co., Mrs. J. W. Gaff \$20 ea.; J. R. Davey \$15; Talbot & Co., Betts, Grosvenor, Equitable Ins. Co., Crawford, Groesbeck, Gray, Mrs. Matlack, Mrs. L. E. Fay in full of her L M \$10 each.....	210 00
		" Messrs. Evans & Lindsey \$6; Swormstedt, Fox & Co., Rowland, Harbough, Newton, Foulds, Van Deurson, DeCamp, Kilbreath, Gallagher, DeCamp, Noyes, Ramsey, DeCamp & Mrs. McLaren, Ruffin, Wunder, Beresford & Miss Campbell \$5 ea.....	101 00
		" Messrs. Isham & Hardy, Mrs. Rankin, Hart & Hooker \$3 ea.; Cist, Spinning & Bros., Magill, Mrs. Plummer, Carpenter, Prector \$2 ea.; Mrs. Schultz \$1 50; May, Woodside, Moore, Taft & Cook, Mrs. Shackelford, Kimball & Smith \$1 each.....	36 50
		Austenburg. Mrs. S. M. Strong L M by a friend.....	30 00
		MICHIGAN.	
		Detroit. Fort St. Pres. Church, Ch's Root \$5; Cash \$11.....	16 00
		" Scotch Pres. Church.....	12 63
		" 1st Pres. Ch., add. J. W. Farrell.....	20 00
		" Cash.....	2 00
		Clinton. Union Cong. Ch. in full of L M for Rev. H. Elmer.....	16 22
		IOWA.	
		Davenport. Ref. Church, J. N. Rogers, Geo. E. Wood \$5 ea.; Switz, Green \$1 each.....	12 00
		" O. S. Pres. Church.....	15 00
		" U. Pres. Church.....	5 00

T H E

CHRISTIAN WORLD.

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No. 9.

A BRIEF SKETCH OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

THERE are ninety millions of Protestants in the world. Among these many millions of people a great deal has been done within the last half century, to make known the Gospel, by the distribution of the Sacred Scriptures and other religious publications, as well as by the voice of the living teacher.

WITHIN the same period much has been attempted, and with good success, to introduce the Gospel into Mohammedan and Heathen countries. For the prosecution of this great work many missionary societies and boards have been organized. But between the Protestant world and the world lying outside of Christendom, there are two hundred millions of Roman Catholics, and seventy millions of adherents of the Oriental Churches. These two hundred and seventy millions of people, so far as relates to their corrupt doctrines and superstitious practices, stand, in the eyes of all true Protestants, much on the same level; for all have adopted, substantially, the same grievous and dangerous errors, and by consequence, have departed, almost in an equal degree, from the true Gospel.

To spread the blessed Gospel in this great middle field there was no missionary society in existence in this land that had this work as its special object, until the AMERICAN AND FOREIGN CHRISTIAN UNION was formed. Romanists in Protestant countries have been incidentally reached by the Protestant Missions in those countries; and Armenians, Greeks, Nestorians and other adherents of the Oriental Churches have been reached by missions in Mohammedan countries. This is admitted. It is admitted, too, that the Bible and Tract Societies have done much among the two hundred and seventy millions of souls of which we are speaking. But what we affirm is, that no society having for its principal, much less its special and exclusive

object, the work of imparting the Gospel by missionaries to this large and important portion of the human race—compared with which the political and social influence of the entire Mohammedan and Heathen races is in these days utterly insignificant,—existed before the formation of the American and Foreign Christian Union.

But let us see how the American and Foreign Christian Union came into existence, and trace in the briefest terms possible its history ; for in doing so we shall see how wonderfully the Saviour has gone before us and beckoned to us to follow whither He led the way.

France, a land where three millions of Protestants have suffered death or exile, received the boon of a partial religious toleration by an edict of Louis XVI, in 1786, and full religious liberty, by Constitution, in 1791. That blessing she lost during the "Reign of Terror," but recovered it from the hands of Napoleon I. in 1801. She lost it again in a great degree during the Restoration (1814-30), but regained it when Louis Philippe came to the throne. It was then that the little band of evangelical Protestants in Paris began their efforts, to aid which a committee or small association was formed in New-York, sometimes called the "French Board," and sometimes the "Evangelical Association," which existed five years. This "Association" gave place to the Foreign Evangelical Society, which existed ten years. And this was succeeded by the American and Foreign Christian Union, into which were merged the "American Protestant Society," and the "Philo-Italian Society" or "Christian Alliance." These organizations were essentially the same, though under different names.

From this humble beginning the movement has steadily advanced, expanding as means and opportunities were offered, until it has reached its present dimensions.

The Society has ever felt a deep interest in France, from the conviction that the spread of the Gospel in that great and powerful country must exert a happy influence upon the nations of Europe, and even the entire civilized world. For many years we aided as far as we could the work of Christ in that country, through the Evangelical Society of Paris, the Central Evangelical Society, the Church of Lyons, and the Evangelical Society of Geneva. Our work in Italy and South America has grown so largely on our hands during the last two or three years, that we have not been able to make the grants we formerly did to these noble institutions.

At times the Society aided the work independently of all these societies, having at one period, and for years, a Swiss American Committee at Geneva for that purpose.

The same year in which we began to help the good work in France, Madame Feller and Mr. Russey came over from Switzerland to begin

the work of missions among the French population of Lower Canada. For years the Society aided the Grande Ligne Mission and afterwards the French Canadian Missionary Society. In the year 1836 we began to help the good work in Belgium, and have almost every year since continued to do so. Great has been the progress of the Gospel in that kingdom of four millions and a half of people, who are more generally and thoroughly Roman Catholic than any other nation in the world. Soon afterwards we began to do something for Hayti, where from first to last we have had three missionaries.

It will be seen from this, that the earliest endeavors of the Society to reach the Papal world were directed to the more than forty millions of the French-speaking portion of the Latin race ; for until recently we could do but little among the Italian portion, and that little was done through the Waldensian Synod, or through the press. For the Spanish portion of the same race, the Society employed the Rev. R. Monsalvatge, a converted Spaniard, first at Oran, (in Africa), then in Texas, then in New Grenada, and now in Carthagena, South America. It is to his pen that the Spanish race is indebted for the translation into their language of the first two volumes of the History of the Reformation, and several valuable books and tracts.

The Society also helped to sustain for several years the Rev. Dr. Trumbull, at Valparaiso, in Chili. It is mainly through his efforts that Chili now enjoys toleration. Within the last five years, four more missionaries have been sent out by the Society : the Rev. Mr. Gilbert, to Santiago ; Rev. Mr. McKim, to Lima, Peru ; and the Rev. Messrs. Merwin and Sayre, to Chili. Messrs. Gilbert and McKim are now able to make known the truths of the Gospel to the natives of Chili and Peru in their own language. The younger brethren are hard at work acquiring the Spanish. In the meantime, they assist Mr. Trumbull.

For the Portuguese, the Society did what it could by assisting a thousand converts from Romanism, who were exiled from Madeira, to reach their present homes in Illinois, and by sustaining the Rev. J. C. Flecher, and afterwards the Rev. Mr. Collins, at Rio de Janeiro. The Rev. Mr. Compton and wife were also sent to the same city, which is the capital of Brazil.

From an early day this Society began to take an interest in Ireland. By grants to one of the missionary societies in that island, and by employing for several years the Rev. Alexander King to hold missionary meetings in all parts of it, and by aiding the missions of the Rev. Dr. Heather, and the body to which he belongs, the Society has done what it could in a part of the Papal world that sustains most intimate relations to our country.

About the same time the Society began to aid the work of resuscitating evangelical religion in Sweden, where it sustained an excellent missionary, Rev. Carl O. Rosenius, nearly twenty-five years, and at some periods two others. Probably in no country have the efforts of the Society been crowned with a greater blessing than in Sweden. In that country, as well as in all the rest of Northern Europe, the Society did much through the labors of Dr. Baird, to promote the Temperance Cause. The History of the Temperance Societies which he wrote, has been published in the French, Dutch, German, Swedish, Danish, Finnish, and Russian languages.

A little later, the Society turned its attention to the Russian empire, and occasionally aided the work of the Lord both in Russia Proper and in Poland, as it had the means. Four times Dr. Baird visited that country for this purpose; the last time (in 1857) to bring the subject of publishing the Scriptures in the modern Russ (the vernacular language of fifty millions of people,) to the attention of the emperor and his government. This he was enabled to do. There is reason to believe that the effort was not made in vain.

In addition to these direct efforts of the Society to promote the kingdom of Christ among the people of the foreign countries which have been named, it ought to be stated that it repeatedly aided, in former years, the American Chapel in Havre, to which the Rev. Dr. Sawtell so acceptably ministered; for two years it sustained an American Chapel at Marseilles; during more than ten years it sustained an American Chapel at Rome; and aided by the liberality of American Christians in Paris, and at no little expense, it erected and has sustained a chapel in that city, in which the Gospel has been faithfully preached to hundreds of our countrymen. It ought to be further stated, that whilst the Society has been the instrument of making the churches and people in this country better acquainted with the religious state and wants of Europe and other countries in the Christian world, it has done much to make the people of Europe and other countries, among which we may even name Australia, better acquainted with the religious economy and institutions of our own land.*

ITALY.

With the exception of the miserable little Pope-ridden province of Rome, Italy is now one; with one king, one government, and a united people. The progress that she is making towards enlightenment and free rule, borders on the wonderful. The Society has felt that it has here a field unsurpassed in the compass of missions. God has graciously

* Particularly through the pages of "*Religion in America*," which has been published in England, France, Germany, and Sweden.

put it into the hearts of many of the young men to work for the evangelization of their countrymen. They are willing to labor for a small sum, barely sufficient to clothe and feed themselves. Under the superintendence of Messrs. Clark and Moorehead, nearly eighty are thus employed. We earnestly appeal to the churches of our land to give us the means to quadruple this force. Italy must exert a powerful influence upon the nations of Europe, yes, and upon the world; and we have often been assured that no laborers are so welcomed as are those of the American and Foreign Christian Union.

GREECE.

Interesting as is the condition of Italy, that of Greece is scarcely less so. Rev. Messrs. Kalopothakes and Constantine, and Mr. Sakellarius, with their wives, are our standard-bearers. The Cretan struggle has opened the eyes of the people, and many are the inquirers after truth. Of the great success given to the Sabbath-school movement in Athens, we have, from time to time, rendered account. Our brethren plead for a much larger supply of books and tracts. As native Greeks, they are abundantly qualified to prepare material, and as soon as funds are furnished, they can send these silent preachers throughout the whole land.

DEPUTATIONS.

Since this Society commenced its existence in its embryo state in 1834, there have come to these United States no less than fifteen deputations from Evangelical Protestant Churches and Societies in France, Belgium, Italy, Ireland, Scotland, Sweden and Russia, to solicit and receive aid (in some cases a large amount,) for important enterprises connected with the upbuilding of Christ's kingdom. No less than nine of these deputations came either under the auspices of this Society, or in intimate connection with it.

Thus far we have given a sketch of the Society's efforts in foreign lands; let us now turn to its operations in the

HOME FIELD.

By uniting with the American Protestant Society in 1849, the Society took on its hands a large *domestic* work. Before that epoch, the Foreign Evangelical Society employed a French Missionary in New Orleans, and another in New-York, preaching to the French-speaking people in these great commercial emporiums. Since that event, the American and Foreign Christian Union, during a period of twelve years, sustained missionaries and missionary agents of various classes, in almost all the important cities and large towns in which there was any considerable Roman Catholic population, and in nearly all the States of our Union. Many of these laborers addressed themselves to the Irish Romanists, who are more numerous than those of all the

other nationalities among us combined. All such missionaries were instructed to avoid forming new or separate churches, but to persuade and induce those whom they succeeded in interesting in the Gospel (by private visits, by lectures and sermons in halls, school-houses, private-houses, by Bible-classes, by Sunday and week-day schools, by mission and industrial schools,) to hear the word of God in the churches of an evangelical character in their respective neighborhoods. In this way the good effect of their labors, although real and important, was not always palpable to the eye of man. Very many of the missionaries of various classes have been Germans, several have been French and Italians; whilst the Society has also had Spaniards, Portuguese, and Poles in its service.

The Society published several valuable books and tracts for Romanists, hymn-books, catechisms, etc. It also imported from Europe, in foreign languages, especially French and Italian, such others as have been needed, and which have not been published by the American Tract Society—to which Society, as well as the American Bible Society, the Board of the American and Foreign Christian Union have been greatly indebted for their never-failing readiness to comply with their requests for books.

By the spoken word and the printed page, the glorious Gospel was imparted to many thousands, we may say to many tens of thousands of Romanists in our country, during these twelve years, by missionaries and missionary-teachers of the Society. Twenty-five churches at least, mostly German, were organized, and some of them are now large and flourishing. Several thousand souls—but how many God only knows—were, we have reason to believe, brought to the saving knowledge of the Gospel. More than 30,000 children and youth have been gathered into Sunday-schools, Mission, Industrial and Week-day Schools, through the efforts of the Society's laborers.

In addition to all the other influences of the Society, it is proper to say, that it has advocated in the pages of its Magazine, by the discourses of its Secretaries and agents, as well as in the public meetings which it has held for that purpose, the great principles of Religious Liberty. In proof of this we might cite the great meetings in behalf of the Madias, the right of American Protestants to Christian sepulture in Papal lands, the persecution of Dissenters, both Romanists and Protestants, in Sweden, as well as its efforts on the Church Property Question, which was so much agitated in this country a few years ago.

THE GREATNESS AND IMPORTANCE OF THE FIELD.

The Papal church comprises two hundred millions of the human race, embracing some of the most powerful countries, (such as France, Austria, Italy, Spain, and Brazil,) in the world. The statistics of that Church we give on the authority of the Pope himself, who ought

to know how many Roman Catholics there are in the world, for he is their Supreme Bishop and Pontiff. The Oriental Churches comprise, beyond dispute, seventy millions, of which the Greek Church in Russia, Turkey, Hungary and Greece, embrace all of sixty-five millions if not more. How important it is that these countries and all others where the errors and corruptions of apostate churches prevail, should receive the precious Gospel of the Saviour and the Apostles ! O, if there was only as much true Christianity in Ireland as in Scotland ; in France, in Spain, in Italy, in Austria, and in Russia, as in Great Britain ; as much in Lower Canada as in Upper ; and as much in Mexico, Central America, and South America, as in these United States ; what an amazing influence it would exert to hasten the coming of the kingdom of the Lord !

Christianity, nominal Christianity, Christianity as contradistinguished from other *religions*, is professed by three hundred and sixty millions of people ; that is, by more than one-quarter, if not one-third part of mankind, and this part, whatever it may be, possesses four of the six continents and many islands, and is fast invading the remainder of the continental and insular world. Christendom, directly and indirectly, governs the Mohammedan and Heathen world. It possesses the wealth, the commerce, the military power, the science, the literature, of the world. The steamship, the railroad, the electric telegraph belong to Christendom. How important then the regeneration of Christendom !

PROVIDENTIAL INDICATIONS.—At the close of the American Revolution, the only Roman Catholic countries which were open to evangelistic effort on the part of Protestants were Ireland and Canada. But how wonderfully the great “Breaker” has been going before His people ! France is now open, so is Belgium, so is Italy with the exception of a fragment of the Pope’s temporal kingdom ; Greece is open ; the Oriental Churches in Turkey and Prussia are accessible ; Spain, if not Portugal, will probably be open before long, if we may judge from certain movements there ; religious liberty is advancing in Austria ; and perhaps even Russia will soon enjoy this great blessing. In our hemisphere, Brazil, the best governed country in South America, with its eight millions of inhabitants, is almost as open to the Gospel as we could desire. Chili is open. New Grenada is open, and there is more hope of Peru and Mexico than ever before. Ought we not to be in earnest to enter where the door is open ?

WHAT IS TO BE DONE.—The first thing to be done in all Papal lands that become open is to send the colporteur with the Bible in his knapsack. The distribution of the Bible will prepare the way for the evangelist and the ordained minister, accompanied by the pious school-

master and Sunday-school teacher. This is the simple and beautiful process by which the Gospel is gaining a foothold in hundreds of places in France, Belgium, Ireland, Canada and Italy.

THE PREPARATION.—There is a preparation for the reception of the Gospel in this field which does not exist among the Mohammedans and Heathen. The Romanists and other votaries of a corrupt Christianity have a heart and conscience ; they have some knowledge of the Truth. There is a foundation, therefore, on which to build. Many of the more serious people are in a state of mind which is very favorable to the reception of the “truth as it is in Jesus,” when it is presented with clearness and in love. We could give striking facts to prove this, not only in the case of individuals, but of entire communities, if space would permit. Many instances have come under the observation of our missionaries.

THE SUCCESS IN THIS FIELD.—In France, where in 1835 there were only eighty faithful Protestant ministers of the Gospel, there are now over five hundred ministers and evangelists who preach Christ and Him crucified ; more than two hundred colporteurs who are selling the Bible and good books ; a large staff of pious school-teachers, and evangelical churches and chapels are springing up in all the large cities and towns. In Belgium there was, in 1835, one evangelical French Protestant preacher in Brussels ; in 1865 the Evangelical Synod of Belgium embraced 15 pastors, 5 evangelists, 10 colporteurs, 16 school-teachers, and over 40 churches and chapels. In Italy little churches are springing up here and there all over the land. In Ireland the progress of the truth among the Roman Catholic population, during the last ten or fifteen years, has been wonderful, and the number of Protestant missionaries of all classes is large. In Mexico the people are crying out for the Gospel. In Canada, where in 1835 two missionaries (Madam Feller and Mr. Russey) from Switzerland, commenced their evangelistic efforts, there are now nearly one hundred missionaries laboring among the French population, two or three large seminaries for young men and young women, many schools for children, and several thousands of Romanists have embraced the Gospel. Nor has success been wanting to well-directed efforts in our own country, as the labors of the missionaries of this Society, of the Methodist Episcopal Church, and of some other Churches, demonstrate.

THE ECONOMY OF THIS WORK.—Such is the preparation in this field, that one dollar goes further than three, if not five, in uncivilized countries. Civilization is not religion, but it wonderfully prepares the way for the spread of the Gospel, and civilized people have the means to give the Gospel to others when they have received it themselves. The converts from Romanism in France, Belgium, Ireland, Canada

are doing much, and giving much, to impart the Gospel to their fellow-countrymen.

THE APOSTOLIC EXAMPLE.—When our blessed Lord was about to ascend to Heaven, He sent forth His apostles to “*preach the Gospel to every creature.*” And where did they preach it? The whole world was before them. Guided by His Spirit and Providence, they went forth. Some preached it in their native land, “*beginning at Jerusalem.*” Others went into the surrounding countries. And it is remarkable that they carried the Gospel, in the course of a few years, into the most civilized countries of that day. They preached the Gospel in Syria, in Asia Minor, in Macedonia, in Greece, in Egypt, in Italy. They planted the standard of the Cross in every great city and centre of wealth, and commerce, and science in those countries, and Christianity spread abroad, and at the end of three centuries it had reached the remotest boundaries of the Roman Empire, with its 120,000,000 of inhabitants. The Apostles began at the centre of the civilized world, and worked towards the circumference. They set us an example which ought to be followed.

REFLECTED INFLUENCES OF THIS WORK.—The regeneration of Christendom will hasten the conversion of the Mohammedan and Heathen nations. The progress of true Christianity in Ireland, Germany, France, Italy and Spain, must have a blessed influence on these United States, and also upon this entire hemisphere, as well as upon the unevangelized nations that lie outside of Christendom.

WHAT THIS SOCIETY NOW AIMS AT.—Whilst the Board cannot be indifferent to the work of saving the millions of Romanists in our own country, yet in view of the fact that our domestic missionary societies and boards are doing so much more to reach the Roman Catholic population than they formerly did, they feel at liberty to direct their efforts to a far greater degree than ever before to the foreign field, which is now so extensive, and where help is so much needed. To Italy, the head and heart of the Papacy, they purpose to give much attention; they have sent the Rev. Messrs. Clark and Moorehead to superintend their operations in that important country, and they are doing a great work. In France, which is its right hand, they would gladly give more help than in former years to the noble band of Christians who are laboring to build up Christ's kingdom in that great empire with its 37,000,000 of people. From Belgium they should not turn away. The day is not distant, probably, when Russia and Spain will be fields for the Society's labors too, as Austria is now. Brazil, New Granada, Chili, Uruguay, Central America, Mexico,* and Canada are open to our efforts; some of them are now as open as we could wish. To New

* Our readers have seen what Miss Rankin has done, and is doing in Mexico.

Granada, Central America, and Mexico, we would send six or eight missionaries without delay, if we had the means.

Here are some of the most important missionary fields in the world, demanding at once the prayers and efforts of God's people. To these fields He is calling their attention in the loudest and clearest manner. The Saviour is saying to His church, "Behold I have set before thee an open door!" Christian brethren and friends, do we not hear His voice? Do we not see His hand? Look at Italy, never for twelve centuries has that land been so open to the true Gospel. There are *twenty-two millions of people* there to whom we may carry the Bible. Shall we not do it? A few years ago a priest stood at the door of the custom-house in that land—where is the seat and center of a church that claims to be The Church, the only Church of Christ, but denies the Word of God to the people—to see that the Bible did not pass! Now, the Sacred Scriptures may be sold in the streets of Naples, of Venice, of Palermo, of Florence, of Bologna, of Milan, of Genoa, and of Turin, in every great city in fact, save Rome. Shall we not seize the moment? Man may not "shut the door," but the Saviour can. Let His people beware, lest by their unbelief and want of zeal and liberality they provoke Him to shut it. The late excellent Dr. Archibald Alexander, of Princeton, used to say: "Wherever the door is open we ought to make haste to cause the truth to enter, even if it be only by a single copy of the Bible, or a tract; for we know not how soon it may be shut." The Board earnestly desire to increase the number of evangelists, colporteurs, and Bible-readers at work in Italy, and that too immediately. They will have them if the churches will give the means. France, South America, Mexico, and other countries in this great field, demand our help. Shall we not give it? Is there not great safety as well as blessing in doing good?

We prepared the foregoing, chiefly from the writings of Dr. Baird, at the request of friends who are anxious to have a sketch of what the Society has done and is endeavoring to do in lands that are nominally Christian. May God put it into the hearts of His people to take hold of this work and do it more thoroughly than ever before!

HABIT.—That tree which you see yonder, when very young was bent down to the earth and embedded there; but it shot up again, and now you see it forever deformed. The sun may shine, the rain and dew may fall, but the tree will never be straight. So it is with bad habits, when once fixed—they are hard things to root out.

A DRUNKARD'S HOME.—What sort of a home drunkenness makes: "Houses without windows; gardens without fences; fields without tillage; barns without roofs; children without clothing, principles, morals or manners." So Dr. Franklin says—"As a man drinks, he generally grows reckless: the more drams, the fewer scruples."

MOTHER, LIVING YET.

Is there no grand immortal sphere
 Beyond this world of broken ties,
 To fill the wants that mock us here,
 And dry the tears from weeping eyes?
 Where winter melts in endless spring,
 And summer dreams in deathless flowers,
 Where we may hear the dear ones sing
 Who loved us in this world of ours?
 I ask, and lo! my cheeks are wet
 With tears for one I cannot see,—
 O! mother, art thou living yet,
 And dost thou still remember me?

I feel thy kisses o'er me thrill,
 Thou unseen angel of my life;
 I hear thy hymns around me trill,
 An undertone to care and strife;
 Thy tender eyes upon me shine
 As from a being glorified;
 Till I am thine, and thou art mine,
 And I forget that thou hast died.
 I almost lose each vain regret
 In visions of a life to be;
 But, mother, art thou living yet,
 And dost thou still remember me?

The springtimes bloom, the summers fade,
 The winters blow along my way;
 But over every light and shade
 Thy mem'ry lives by night and day:
 It soothes to sleep my wildest pain,
 Like some sweet song that cannot die,
 And, like the murmur of the main,
 Grows deeper when the storm is nigh.
 I know the brightest stars that set
 Return to bless the yearning sea;
 But, mother, art thou living yet,
 And dost thou still remember me?

I sometimes think thy soul comes back
 From o'er the dark and silent stream,
 Where last we watched thy shining track
 To those green hills of which we dream;
 Thy loving arms around me twine,
 My cheeks bloom younger in thy breath,
 Till thou art mine, and I am thine,
 Without a thought of pain or death.
 And yet, at times mine eyes are wet
 With tears for her I cannot see;
 O! mother, art thou living yet,
 And dost thou still remember me?

SUNDAY-SCHOOL DEPARTMENT.

[The following letter from Mr. French, shows so plainly what a Sabbath-school can do in the great Missionary work, that we take the liberty of giving it to our readers. We believe, with Mr. French, that all the money required might be raised most easily by system. What a relief it will be when we no longer have to plead, and plead, and plead again, until churches and people become wearied. Will not every Sabbath-school, under whose notice this letter comes, try a plan similar to that now in operation in the Central Congregational Church in Brooklyn?]

BROOKLYN, July 22d, 1867.

DEAR BRO. SCUDDER:—Your note, enclosing letter of Mrs. Kalopothakes, was duly received, and according to request, I return it to you.

Six months ago, Rev. Dr. King spent a Sabbath with us, preached to our people,

and told us much of the missionary work in Greece. About two years ago, a Missionary Association was organized in connection with our Sabbath-school, whose purpose was to cultivate the missionary spirit in the children, and lead them to every honorable sacrifice, or earning, in behalf of causes of benevolence. Monthly meetings were held, at which the accumulations of the month were laid upon the desk, the class contributing the largest amount being the "Banner Class," and being presented with a beautiful silk banner, with the class name embroidered upon it.

Three dollars constituted any one a Life member of the Association.

During the first year the offerings of the children, with the life memberships, amounted to \$1,250. This amount has been disbursed in sums from \$25 to \$50, in every direction, upon home and foreign fields; the

only return we have asked, being a letter of acknowledgment, and an account of the missionary work.

This Association is still in most successful and delightful operation. The amount, this year, will fall scarcely behind that of the first.

We were so much interested in Dr. King's account of the work in Greece, that we promptly voted \$50 to Mr. Kalopothakes. Allow me to say that my own opinion is that the Sabbath-school, as an agency for the support of missions, has been sadly underrated. Our school numbers 450 pupils. Suppose every school in the City of *Brooklyn* alone, were to adopt a similar system; it requires but a moment's calculation to show that a pro-rata contribution would afford to the cause of missions a sum equal to *half* of what all the churches of America give to the American Board. An astonishing statement, truly, but not more amazing than true! Multiply this by all the Sabbath-schools of the land, and the cry for *money* would cease forever! We claim no credit for originality or extraordinary grace, but only the faithful trial of a very easy and practical plan. Very truly yours,

J. CLEMENT FRENCH,

Pastor Central Cong. Church.

P. S. Should you wish any further details, I will gladly give them.

—
ATHENS, GREECE, June 6th, 1867.

TO THE SABBATH-SCHOOL of } *Brooklyn*.
REV. DR. FRENCH, }

MY DEAR YOUNG FRIENDS :—We were happy to receive from you, some time since, a present of \$50 for our missionary work here, and I thought you would be further interested to hear about our Sunday-school and the various plans we have for benefiting this people.

I suppose none of you ever saw Greece, but no doubt some of you will when you are older, as almost every one who comes to Europe and the Holy Land, visits Athens, and the intercourse and friendship between Greece and America is daily getting stronger. The Greeks like the Americans very much, and *are like them* in many respects; they have the same enterprising

spirit and energy of character; they are wide awake to everything new, and there is the same universal desire for education; no matter how poor the person is, they had rather be scholars than anything else. They are, too, exceedingly democratic, and perhaps, may yet have a Republic like the United States!

Nature here is very beautiful. The city of Athens is surrounded by mountains on all sides but one, and that is open to the sea. Its famous Olive groves stretch off in one direction, and everywhere the eye turns there is some ruin of ancient art, which far exceeds, in beauty, all modern architecture. The climate, too, is very fine, or at least is so to me; many think it too hot in summer, but the evenings and nights are delicious, which is more than one can say of New York in summer.

Last year we went to the Peloponessus, to a town in Laconia, my husband's native place, feeling for the first time an actual need of change of air; and there we commenced a work about which I may tell you at some future time; but which opened to us a second missionary field, and made us anxious, as far as God shall open the way, to spend all our summers there, in order to continue the work.

It was not till our return here last Fall, that our present Sunday-school commenced, for before that, although I had made many attempts, there was too much fear of a Protestant or proselytizing influence to make the parents willing to allow their children, except a very few, to come to us for instruction. Lately, however, they seem to have lost this fear; and for three months, the numbers increased every Sabbath until we had nearly 200. We taught them to sing translations into Greek of your own Sunday-school hymns, such as "Come to Jesus, now," "Sweet hour of Prayer," etc., etc.; then we had a general exercise of reading a portion of the New Testament, on which questions were asked and the children answered simultaneously; then we divided them into classes, for there are four female, and two or three male teachers in the school, besides myself. So each class had its lesson according to its capacity, a large

part of them composing an infant class to be taught orally. In this way you see we had quite an American Sunday-school, and beside, we had collected together all the little books that had ever been translated into Greek, and gave them out every Sabbath; a rather curious, and not to your eyes a very attractive library, but the Greek children were delighted, for they have scarcely any children's books in their language, and are very fond of reading.

The school was getting so popular, that at last it attracted attention; and one or two ignorant fanatics tried to create a disturbance, and overthrow it. The house was watched, and a crowd of rude men and boys attempted to annoy all who came in—but the police interfered and dispersed them, and these instigators, after having through the press appealed in vain to the Synod and the Government to prevent us from carrying it on,—finding that no notice was taken, at last had to give up the matter and leave us alone. They succeeded, however, so far as, for some weeks, to frighten away the children from us; but now we are going on again quietly, and steadily increasing in numbers as before. We are very anxious now to have a Child's paper printed in Greek, not only for the benefit of our own, and a similar school by Mr. and Mrs. Constantine, but for the benefit of the children and people throughout Greece. Such a paper, well conducted, will attract and please all; and we must have it cheap enough to be within the reach of all.

I want you to take an interest in this matter, as a few Sabbath-schools in America have already begun to do, and send us help to start it and carry it on. The "Star of the East," though it is intended to be a family paper, does not take the place of this; that is for men and women rather, and treats of religious, moral and even political topics in a way to interest the thinking part of the community. But this will be expressly for the younger portion, like your "Child's Papers" at home,—with stories and pictures, and little hymns; for almost everything will be translated from English.

If you can help us, we will send you a specimen of the first number. I find I have

no room, without wearying you, to tell you about the Cretans, who have taken refuge here and for whom all our energies are just now employed—for they need to be clothed and fed, as well as having their moral and spiritual wants attended to. Dr. Howe, of Boston, is here, and we are forming an industrial committee to furnish employment to these people that they may not eat the bread of idleness. So America will have something characteristic by which to distinguish her benevolence, for no other nation has helped in this way.

I will promise to write you as often as I hear from you, and hope I shall be able to tell you of many things to interest you.

My husband and children,—three little girls,—send you their love with mine.

Yours very truly,

M. H. KALOPOTHAKES.

SABBATH-SCHOOL CAUSE.

It is a source of high gratification to the friends of Sabbath-schools, to observe the very general interest which they are eliciting throughout our own and other lands. Conventions, State and County, have been held during the past spring and present summer in very many of our States. Subjects of deep import, relating thereto, have been discussed, and new views as to modes of teaching, and as to the conduct of Sabbath-schools, have been educed. Who are proper persons for teachers? What is the best position for Bible and Infant classes? What are the best helps in imparting instruction? these and other themes have excited and interested the crowds who have thronged these gatherings of the friends of Sabbath-schools.

The various denominations have also been inspired with a new interest in this subject, and at most, if not all, of their annual convocations the same themes, with others of not less importance, have claimed their attention. Even the Universalists in Ohio, at their annual convention, held in May last, gave *an entire day* to this subject. Thirty-four schools were reported in operation in the State, with three hundred and sixty-two officers, and two thousand one hundred and sixty-seven teachers and

scholars; beside one hundred and fifty-four connected with Bible classes. Their various associations in the State were recommended to hold Sunday-school meetings to increase the interest. A Sunday-school department was ordered to be opened in their paper, "The Star in the West," and the friends of Sunday-schools requested to contribute thereto.

It is hoped, most certainly, that these convocations, and these new and interesting discussions may give a great impetus to this important and blessed co-operative work of evangelism; and the children be more generally and thoroughly "taught of the Lord."

W. D. R.

A PEEP INTO THE HOMES

OF THE CHILDREN AMONG WHOM OUR WORK
IS EXPENDED.

IMAGINE one of the crowded, dingy and dirty sections of any one of our great cities, especially those sections in which concentrate our emigrant population—Irish, German, Spanish, Portuguese, Italian, etc. Every tenth dwelling is a drinking saloon, if not, a gambling hell. The buildings of this section are mostly tenement houses, in each of which a score or more of families reside.

They are huddled together more like cattle than human beings. Their sallow complexions, their pale faces, their general appearance, indicate the effect of this confinement.

But in this very section of the city are found the greatest number of little ones. Juveniles, like waifs, thrown upon the sea of life, without life-boat, pilot, chart, or friend. They are such as Victor Hugo aptly describes "with the laughter of youth upon their lips, but with their hearts absolutely dark and empty," whose scanty clothing are the rags which charity has wrung from the hands of strangers; some with fathers and mothers, but who had better be without them, for the father never thinks of them, and the mother does not live with them. Children who never feel so happy as when on the street, the pavement of which is not so hard for their heads as the mother's heart; who have been thrown out into life with a cuff and a kick; whose whole

lives consist in coming and going, singing the street songs, pitching and tossing, scraping the gutters, stealing now and then, to-night with no shelter, to-day with no food or fire, and no one to love and caress them, or be loved in return.

Others of them, early sent out through the streets of the city with the command to beg, or sell fruit, or matches, or pick up rags or waste paper, if not to steal, are glad to get away from their damp and unwholesome homes out into the sunlight, where kindly faces may be looked upon by them.

If on any morning, the station houses of the city are visited, crowds of these little ones may be seen, who having no homes which have any attraction, but rather repulsion to them, seek nightly shelter, there amid the profanity and vice of older night-walkers, adults, whom the police have picked up during its dark hours.

Now it is in such homes and among such uncared for little ones, that our domestic work takes our missionaries. It is no trifling matter, it is of no minor importance to the well-being and order of city social life, that such children should be sought out, invited and gathered into well-ordered and pleasant Industrial and Sabbath-schools, even if they meet there but *occasionally*, to witness the order of the school, to hear the Bible read and explained, to listen and soon learn to bear a part in the songs of praise, and to rise or kneel and listen to the prayer that goes up to the Great Hearer of prayer for a blessing upon the children.

It is no little affair, when these little homeless and neglected ones are thus convened, to tenderly greet and carefully care for them—when cleansed, to impress that sweet token of affection which children love so much, upon the never before kissed cheek of the weird looking child; when prepared to teach them the common industrial arts of life, and to impress upon them that though their young lives have been so bitter, they may have a bright future, and may be of some consequence yet in this, to them, hitherto dark world.

It is something grand, worthy an angel's mission to start these little neglected, unstored dark minds, upon the high way of

thought, and to watch the development thereof in the new ideas they gain of themselves, their origin, nature, destiny, etc. O! how often is it our pleasure, in these juvenile efforts, to see the delightful dawn of intellect and hope, where, before, all was untutored and despair. How often has the "God bless you," or "Holy mother bless you," paid a thousand fold for all the unpleasantness of the work and all the toil of the effort!

And then, when the school is over, and the delighted ones hurry away, those who have homes and mothers to them, and those who have neither, (and O how many such our work develops, and God pity the poor things!) to talk with and by themselves, of the new scenes and their yet only *dawning* hopes of the future, how their wretchedness disappears as waves, and they and their parents rejoice in the change which has begun in their children and their homes. And how speedily the father and the mother, the guardian or friend, rejoicing in what the little ones are learning, seek also to be bettered themselves, and to this end invite the teacher and the missionary to their abodes, where labor can be expended and results of good achieved for Christ and humanity. *More anon.*

W. D. R.

ILLUSTRATIONS

OF THE POWER AND INFLUENCE OF THE MISSIONARIES AMONG THE CHILDREN.

ONE of the most effective of our Western missionaries, feeling the weight of the souls of the children in his numerous schools pressing upon his heart, resolved to ask the teachers, who were co-operating with him in his blessed work, to set apart one hour each day, when they would unitedly press at the throne of divine grace, the salvation of the children of their schools. He did so, at a session of one of the schools, and the hour of six p. m., was designated for the purpose. The children were also asked to engage in the exercise, without much expectation that any of them would do so.

A few days after, as the missionary was engaged in his out door-work, he met one of his little ones, a member of the school—little Carrie W——, only nine years of age,

who running, said to him, "Do you remember six o'clock? That's why I am getting well."

She had been quite sick, and her health was improving, and to prayer the little one attributed her convalescence. During her sickness, our excellent missionary, Bro. S., often saw, and as often prayed with and for her. Sometimes she would *send* for him for this purpose. On one occasion, during her illness, when she could not leave her bed of herself, some quick eye at the window discovered the person of our brother S., far down the street. The little sufferer begged to be taken to the window that she might see him, so fully was her confidence given to him; and at that window she lingered until the form of the missionary was no longer perceptible in the distance.

Blessed work this. One that pays. And blessed are they who toil therein. Aye, and blessed they too who, as they cannot labor thus in person, help this Society to send those who can and will. The Lord increase their number indefinitely. W. D. R.

A CHILD HUNTING UP JESUS.

IN one of the Sabbath-schools connected with the American and Foreign Christian Union in the West, there was a little German girl, only eight years of age, who became greatly interested in the school, and more in the story of the Babe of Bethlehem and his wonderful life and cruel death.—When told that Jesus died *for her*, to win her love, she desired much to show her Saviour how much she loved him.

When told that she must go to Him by prayer and sorrow for sin, and faith in Him, she seemed to catch the idea, and at once hurried off by herself to find the Saviour. She found Him, as do all who seek Him, even the little ones. When recounting to the missionary the fact, she did it in these expressive words: "I hunted up Jesus and I found Him."

To her brother, one year older than herself, she went, saying as she threw her little arms around his neck, "Brudder, I've hunted up Jesus and I've found Him. You hunt Him, won't you?" The brother responded,

O, I'm too young to go to Jesus." "No you ain't, brudder. You're not so young as I, and I've hunted Jesus, and I've found Him too."

Precious little worker for Christ! may He bless thy labors and give thee that brother as a gem in the crown that shall be thine in heaven. And, dear readers of this

magazine, and friends of the American and Foreign Christian Union, shall not your faith in this department of our labors be stimulated by such an incident as the above? Is not *one* such trophy of divine grace worth the labors of a life time—worth the expenditure of the receipts of our Society for the year?

R.

THE FOREIGN FIELD.

PERU.

LIMA, June 25, 1867.

MR. SCUDDER—Dear Sir: The time for writing to the Society has arrived, and my letter starts as a matter of course. The great event of the month, and one that will influence society more than any that has occurred for a long time, is the death of Gen. Ramon Castilla. He has been engaged in active political life during the whole existence of the republic, and has controlled to a great extent the destinies of Peru and Bolivia. He was truly a great general, and an active politician, and had many warm friends and enthusiastic admirers, both in the army and in civil life. But neither his private character nor his public life is above suspicion. He has been more or less engaged in all the revolutions which have afflicted this country; while some of them have been excited and carried forward by his friends for his personal benefit, or to gratify his ambition. Generals are usually very expensive to society, and severe upon their friends, and this one was no exception to the rule. He has cost Peru millions of money; besides keeping the public mind excited with wars, revolutions, and insurrections.

I do not know that we shall now be free from these scourges; but it is certain, humanly speaking, that we should not have been while he lived. Indeed he was leading an army from the South at the very time of his death. Although he had reached the advanced age of eighty-two years, his final summons found him in the saddle, and surrounded by the fierce soldiers of Arequipa. With him died the revolution that lived upon his name.

It is possible, and certainly very desirable, that a new order of things should be inaugurated here; such an order as can be based only upon a firm government, and supported by the industry, intelligence, and thrift of the people. Many natives acknowledge that such a change would be very desirable; but do not see how such a radical revolution can be effected. They often say "would that it were so," and yet they will not adopt the only way to reach that result. The great remedy remains untried.

There are some, however, who know the value of the fountain opened in the house of David, and they direct others to its healing stream. In my next, I hope to tell you of our Spanish Bible Class. No more at present from yours truly,

A. J. McKIM.

CHILI.

SANTIAGO DE CHILI, May, 1867.

REV. JOSEPH SCUDDER, Sec. of {
the Am. & For. Ch. Union. }

DEAR BROTHER:—At last I am free entirely from the English work. I now have a little Chilean congregation of some twenty-five men.

Although sent to a Catholic country to labor in behalf of Catholics, I have really spent the first six years among English Protestants. Although I cannot think the course which has been followed is, in my case, an unwise one, taking all things into account, yet I fully concur in the views of the Society: henceforth to confine its missionaries almost exclusively to the Spanish work. I read my resignation of the pastorate over the English congregation, March 9th. It is probable that the English Protestants will soon be supplied by a young

man recently from Manchester, England, a Mr. Martin, of whom I wrote you. It is very Providential that the English work could be dropped just as the Chilian work was calling for more attention.

ROOM FOR CHILIAN SERVICE.

This room, or private chapel, is in my house. I have recently fitted it up neatly, by ceiling, painting, papering and putting in gas. It has a fitting desk or pulpit, raised six inches from the floor. A single row of benches, eight in number, face the desk. Behind these benches is a screen as the door opens to the street. The room is somewhat out of proportion, being 36 by 10. While the room will answer for some months, yet it is small, and we shall, I hope, require something larger. I am in hopes that the churches of Vermont, our native State, may send us funds to build a church. If I remember rightly, I asked them for \$2,500.

CHILIAN CONGREGATION.

Upon the bench next to the desk sit Mrs. G., Mrs. Wetherby, a Chilian lady, and a Swiss servant-girl. Mrs. W. is the only Chilian that I know who is a professed Protestant. The Swiss girl came out to Chili in Feb. with a Russian princess, who lives in Santiago and is married to the son of Admiral Bloneo. It appears that the girl had been told that there were French Protestant churches in Santiago, but finding none, she next sought for an English missionary. After wandering around four hours, she found my house; and was delighted to know that a Spanish service was held Sunday evenings. She has the appearance of being a real Christian.

On the next bench usually sits my Spanish teacher, who is a Protestant German—and a University student. Mr. Wood, a professor of English; he is a Chilian, and is quite an intelligent Protestant, as he lived five years with his uncle, Rev. J. J. Jones, of New York. And Mr. Wetherby, an American colporteur. On the third seat, that rather corpulent man, dark complexion, open face and keen eye, is Mr. Larzarte, a jeweller; he has now studied the Bible with me two years. He has read, I believe, all the Spanish Protestant books

which we have. He is reading now for the second time, "Milner's History of the Church." His argumentative powers are superior, he is sound in the faith, and is gifted in language; he is the oracle of the class among the Chilians. I wish to have him preach, but do not see any present prospect of this; he has a wife and three children, and is about 30 years old. At an expense of \$300 he could, in my opinion, be fitted to preach—who knows but the Lord will open the heart of some rich person to furnish the money necessary? That man with a fine head, who wears spectacles, is blind; on political grounds he was banished several years to Peru; he is a very intelligent man, and were it not for his blindness he might to-day be a member of Congress. The little dark fellow by his side, with an enthusiastic eye, is a cabinet maker, a Peruvian by birth; he sometimes reads our books till one o'clock in the morning. Those two finely dressed young men are University students. The other men, plainly, but decently dressed, and who give such good attention, are tailors, or artizans of some class. Those boys standing in the corner, are there partly from curiosity, and those women who have just stepped into the door, and who are peeping through the screen, are listening partly in earnest and partly in sport.

HOW THE MEETING IS CONDUCTED.

Very much like a Bible class. We are now examining John vii., in course. Three weeks ago, a University student asked this question, "Did Christ say I am God?" This question, of course, led to the examination of three classes of texts: 1st, those where God, through His prophets, called the coming Messiah, God. 2nd. Passages in the New Testament, where Christ said, or allowed to be said of Him what amounted to the same thing. 3rd. Where the Apostle Paul affirms the same.

Last Sunday, this question was asked: "Did Christ have brothers?" I first said to them in reply, "Let us first interrogate the Bible." Then I referred to all the places in the New Testament where the brothers of Christ are spoken of—while I told them that I believed that Christ had brothers,

i. e. that Mary had other children. I acknowledged that this could not be proved absolutely, but I added that the Catholics could not prove to the contrary. I allowed that it was possible that Joseph may have had children by a former wife, but that a fair and critical examination of the Word would not allow the supposition that cousins were meant by the word brothers. After meeting, a young man whom I had never seen before, remained behind to borrow a Testament until the next day. I told him that he might keep it until next Sabbath. "No," said he, "very likely I shall not come again, if you attempt to handle such a subject as you have to-night. It is the height of presumption for you to presume to decide against the views which wise men have held for more than a thousand years."

He evidently felt somewhat as a strong orthodox deacon would, if he should find himself listening to a discourse against the divinity of Christ. To the mind of a Catholic the supposed perpetual virginity of Mary is a fundamental doctrine.

A week ago, a finely dressed young man remained behind after all had gone, or rather he went out and then came back, and we talked one hour and a-half, although the class had before been detained the same time. We talked about almost all the controverted points. I asked him, "Is the Virgin Mary here?" "No," he replied, "she is in heaven." It was a moment before he replied, he evidently had never thought of that before. I then said: "Can she hear your voice, does she know your thoughts?" Of course he was obliged to say yes. It was then easy to show him that to do this, there must be one or more divine attributes. As he was thoughtful, I lent him a Noches.

Last Sabbath a Medical student remained behind, who expressed himself freely as convinced of the errors of the Catholic church. I open the exercise with prayer, and close with prayer. The following are the prayers I used March the 17th. I published them to allay prejudice, and to extend the notice of our meetings. Only 200 were printed which cost three dollars.

[Note. As the prayers are in Spanish we omit them.]—Ed.

They are very simple prayers, but they had the desired effect. I am very anxious to strike off some little thing every month, at least, but you know I have no money allowed for such a purpose. Will you not send me for the mission in Santiago a little hand printing press? In that case I could manage to do my own printing: I would hire a boy to set the type, and I could do the press work. Please consider the request carefully, and if the Society should send me one at once it would prove, I am sure, a great blessing. For shame, prejudice, ignorance and fanaticism, keep many away, who, nevertheless, would read something that was thrown into their path.

Sometimes one in reading this little prayer, exclaims, "Why, the Protestants believe in the Trinity!" Here, then, is a point gained. "Here a little, and there a little." The idea some have of the Protestants is terrific: it is just now reported about town that Protestants steal little children and eat them. I would not have you form too favorable opinions of the work here. The priests are stirring up the people to oppose the work. We who meet together are a weak and despised few, but I feel encouraged. I think the Society should, as soon as possible, grant say \$12 per month for printing, on the ground, and \$50 per month for a native helper. Yours very truly,

N. P. GILBERT.

VALPARAISO, June 10th, 1867.

DEAR BRO. SCUDDER—About three weeks ago, on entering the church one Sabbath morning, I was called aside to see a priest, who wished to attend our service. He was dressed in his clerical robes, with gown and cassock, and appeared to be an intelligent and agreeable man. We gave him a seat near the pulpit, and though he could understand little or nothing of the sermon and prayers, he expressed himself as gratified with the singing, in which all joined, and seemed struck with our orderly and intelligent worship.

After morning service, he accompanied us to Dr. Trumbull's house, and we held

some conversation in Spanish, assisted by an interpreter. He informed us that he was from the South of Chili—from a place called Chillan, that he had written a letter to Dr. T., to which he had received an answer; and that one object of his visiting Valparaiso at this time was to meet with that gentleman, in whom he seemed to place much confidence. On being introduced to my wife, he said, "But *we* cannot marry." "Why not?" I asked. "Yes," replied he, with a shrug of the shoulders, "why not?" In answer to one of my questions, he stated that he had urged his flock to read the Scriptures, referring them to the words of Christ, "Ye do err, not knowing the Scriptures." For this, he had received a reprimand from his bishop.

Our conversation then turned upon the authority of Protestant ministers. "Whence do you derive your mission?" was his question. "The Reformers cut themselves off from the Apostolic line, you are in their line, and not that of the Apostles." He was not satisfied with my answer; and the same question was renewed the next evening, when he met by appointment with Rev. Mr. Gardiner, a missionary of the South American Society, (British,) now stationed at Lota, Chili. Mr. G. speaks Spanish fluently, and was able to meet the objections of our padre, and enlighten him on many points of the Protestant faith. He took tea with us that evening, played a little upon the piano, and sang part of the service of the Mass. Having asked one of the ladies if she had ever confessed, and received a reply in the negative. "No!" said he, in a joking way. "Well, then, confess to me here, and now, and you shall have many days' indulgence. But assuredly, I do not like to have the women confess to me."

Since this conversation, we have met him several times, and he has attended our church every Sabbath, being present at both services. He commenced taking lessons in English, under the instruction of Senor Ybanez, our Spanish teacher: through the latter, who is a Chilian Protestant, I have been able to learn something more about the priest.

It seems that he has become convinced

of the folly of many observances and traditions of the Roman Catholic Church, does not attempt to defend the confessional, and confesses himself in doubt as to the efficacy of "prayers for the dead." He thinks that the enforced celibacy of the clergy, is unreasonable, unscriptural and leads to disastrous results. He wishes to marry a young lady, a Catholic, to whom he finds himself "not indifferent." In the presence of Senor Ybanez, he has recommended to professed Catholics, a careful study of the Bible; but has, at the same time, expressed doubt as to the inspiration of the Apocryphal books. On several occasions he has visited our Book Depository, where seeing the Spanish publications, he has asked, "Why do you not send more of these into the interior? they would do much good."

With all this liberality and freedom, however, he clings with much pertinacity to the authority of the Roman Church and the Apostolic succession. This week he left for Bolivia, where he intends to remain until Dr. T.'s return from England. Meanwhile, he assures us he will give himself assiduously to the study of the Holy Scriptures, and desires our earnest and continual prayers that he may know "the whole truth."

We have every reason to believe that this man is sincere. He has thus far acted very boldly in coming regularly, in clerical dress, to a Protestant church. Such a thing has never been witnessed in this city before, and if the fact becomes known to the bishop, the padre will be disciplined, and perhaps, imprisoned. The true conversion of such a man would undoubtedly be followed here, in a few years, by a state of things among the clergy, similar to what has recently been witnessed in Mexico and Italy. For, by his own statement, there are many in this country who hold like sentiments with himself.

The Spirit of God to whom he now looks for guidance, can give him light; and we hope that your prayers will be united with ours, that this Chilino priest may be brought into the liberty wherewith Christ hath made us free.

Truly Yours,
A. M. MERWIN.

ITALY.

SARZANA, ITALY, July 12th, 1867.

REV. MR. SCUDDER, My Dear Brother—
I know of no means by which to give you an idea of how the thinking-men in Italy regard the Roman Catholic Church, and the ecclesiastical wealth question, than to lay before you and the readers of the "Christian World," a letter addressed by one of the clearest-minded of Italian statesmen, to his electors. It is from the able pen of Dr. Charles Cattaneo, member of Parliament, for the first Electoral District of Milan. He is engaged in writing a series of letters to his constituents on the questions which at present agitate Italy, and this is the seventh :

W. G. MOOREHEAD.

"HONORED AND DEAR FRIENDS:—In attributing the origin of their vast possessions to the inordinate cupidity and ambition of the higher clergy, and their relations to the plunders of Charlemagne and Ruggero, I neglected to call your attention to the frequent confiscations which the Holy Inquisition, during the long period of four centuries devised and executed in Italy. But feel compelled to return to this subject, inasmuch as among the new idols, now being deified at Rome,* Don Pedro de Arbues, inquisitor, one of those who invented the atrocious formula, '*let him be burnt with fire until he is dead, (igne comburatur sic quod moriatur.)*' occupies a most conspicuous place.

"By resuscitating these sad and shameful reminiscences, does the Church intend to give new and young Italy a maternal warning? It is late, too late for *that*. The world, both in its political and moral aspect, is being radically transformed. The Electric Telegraph is a truth in which all believe, even the Roman theologians, however discordant among themselves. The sovereign authority of public opinion will soon render vain the terrors of the scaffold and the dungeon in the hands of kings and Pontiffs. Ere long, neither to the inquisi-

tor, nor to the hangman, nor to the cannibal, will there remain a name or a place on the face of the whole earth. Electors, let this be Italy's answer to the menaces of the Papacy.

"Great and blessed transformations indeed, has this age of liberty and progress brought to humanity. In our day millions of negroes have been forever redeemed from the infamous state of slavery to which they were brutally consigned, three hundred years ago, by Castilian Roman Catholicism, which instituted a slave-market for Africans in America, as '*a first step towards the faith.*' But more than this has beneficent age brought us: a living, notorious light; never revealed among us, (Italians,) before; now dispels old and haggard superstitions, ghostly stories, amulets, astrologies, visions, magic arts, enchantments, and Papal maledictions.* We fear them, we heed them no more. The witches, too, have disappeared with the inquisitor, who imprisoned,

* It is remarkable to what extent the superstitious practices here alluded to, once prevailed in Italy; nor have they, by any means, entirely disappeared. You are aware, no doubt, that *lotteries*, as well as salt and tobacco, are government monopolies both in the kingdom of Italy, and in the Pontifical States. The lower classes, very many of the priests, and a large portion of the more educated Italians, "take tickets" for the "draw." The selection of the *number* is made in reference to a *dream*, in which figures, or persons, or things, occur: to the number of stairs one falls down; to the number of gashes the knife of the assassin has made in his victim; to the number of "Hail Marys," or "Pater Nosters" said at a given time; to the beads in the Rosary; to the cawing of crows, or rooks; to the number of confessions heard of a morning, etc., etc. In Rome, as in the East, the Evil Eye is fully believed in, and feared; and to counteract its blighting influence, the long, smooth horn of the Buffalo is put up over the shop-door, or store. How does all this remind one of the pagan auguries of the "flights of birds," omens, dreams, witches, divinations, etc.!

* The letter was written a few days previous to the late canonization of Saints, and the celebration of the eighteenth century of poor Peter's martyrdom at Rome.

interrogated and condemned them to be burnt *alive*.

"In this irresistible renovation of the mental and moral life of the men of every class, of every tongue and color, and faith; in this great work of mercy; what is the part that Mother Church assumes? The Mother Church, instead of adopting as her own, that increasing of the human family, loses time and respect, and majesty, by calling from the tomb the spectre of an inquisitor! Pius IX., once the hope of an unhappy people, once hailed as the first ray of a new and coming light, now mingles his name with that of an inquisitorial man-slayer, whose relicts are still blood-stained and contaminated by contact with torn and mangled bodies, his victims. In the presence of such aberrations, such follies, should young Italy abase herself, and bow down before these new idols?

"Is the clergy the Church? *Ecclesia* literally signifies *evocation, convocation*. In the republics of Greece, it was the popular assembly of the citizens *evoked*, (gathered.) from their houses and fields, and *convoked* in the public place, or square. The *Ecclesia* comprised also the magistrates. This name, applied to the various religious associations, embraces, therefore, their respective clergy. The clergy as its name (*κληρος*) indicates, is the part: the *ecclesia* is the whole. But the Church is a part of the Nation, hence, the State, by natural right as well as by the irresistible force of things, and by the compact of the Constitution, can and must comprise other systems of worship which are not Roman Catholic, (Art. 1, Constitution.)

"Electors, we are not compelled to become theologians in order to discuss this question. Vast possessions have become a matter of controversy between the State and Church, and between the Church and her prelates. Let us confine ourselves strictly to the legal side of the question, consulting at the same time, as a document in evidence, the Gospel; for the Gospel is the recognized basis of all the Christian Churches. Well, I ask, was there really instituted by the Gospel a supreme power of the Clergy over the *Ecclesia* of the faithful?

"No! According to the Gospel, Christ said, 'and whosoever will be chief among you, let him be your servant;' (erit vester servus.) Matt. xx. 27. Did the Gospel delegate to any member of the Clergy an authority even merely paternal?

"No! Christ said, 'and call no man your *father* upon the *earth*; (patrem nolite vocare vobis super terram;) for *one* is your *Father* who is in *heaven*," Matt. xxiii. 9. Did the Vangel institute the authority of a master?

"No! Christ said, 'call no man your *Master*, and ye all are *brethren*;' and a little further on: 'for *one* is your *Master*, even Christ.' (Nec vocamini magistri; quia magister vester unus est Christus.) Matt. xxiii. 8, 10. Did the Gospel establish the absolute duty of the assembling of believers together under the presidency of some member of the Clergy?

"No! Christ said, 'for wheresoever *two* or *three* are gathered in my name, there am I in the midst of them.' Matt. xviii. 20. Was it ordered in the Gospel that these '*two* or *three*' should assemble in any place specially designated for worship and prayer?

"No! Christ said, 'enter into thy closet, (intra in cubiculum tuum,) and close thy door, (clauso ostio,) and pray to thy Father, etc.,' (ora patrem tuum.) Matt. vi. 6. Did the Gospel command believers to repeat long rosaries of prayers, as did once the Egyptians and the Indians?

"No! Christ taught only one prayer, and that, remarkable for its brevity, the prayer Our Father—'and when ye pray, say not as the Gentiles do, etc.,' (orantes autem nolite loqui sicut ethnici;) but pray ye thus, (sic ergo vos orabitur;) Pater noster.) Matt. vi. 6. Beyond the invocation of the Heavenly Father, did the Gospel recognize any other intercession, (as Saints, Angels, etc.) which might afterward become a source of gain to the Clergy?

"No! Let an example suffice for proof: Matt. xii. 46-49. Did the Gospel concede to Peter, alone, the power of binding and loosing on earth and in heaven?

"No! Whatever the Saviour conceded to Peter, Matt. xvi. 19, was also granted to the other disciples. 'At the same time

came the *disciples*, to Jesus, etc., Verily I say unto *you*, whatsoever *ye* shall bind, etc.,' (amen dico vobis, quaecumque alligaveritis super terram, etc., et quaecumque solveritis super terram, etc.) Matt. xviii. 18.

"Was there a supreme and infallible authority therefore conferred upon Peter? It is true that at the close of the Fourth Gospel, Christ, after having asked Peter if he loved Him, gives him a kind of farewell salutation: 'Feed my sheep,' (pascere oves meas.) But it is equally true that in that same chapter, where He had given him power to bind and to loose, He reproves him with being earthly-minded and *ignorant of divine things*. 'Get thee behind me Satan; thou art an offence unto me; for thou savorest not of the things that be of God, but those that be of men;' (Vade post me, *Satana*; scandalum es mihi, quia *non sapis* ea quae Dei sunt, sed ea quae hominum.) Matt. xvi. 23.

"Did Christ give to His disciples, as such, the power to amass and possess wealth? No! On the contrary, they were forbidden so to do in those poetic words: 'Behold the fowls of the air, etc.' (respicite volatilia coeli.) vi. 26: and He adds an express precept: 'Freely have ye received; freely give. Provide neither *gold*, nor *silver*, nor *brass* in your purses;' (nolite possidere aurum neque argentum, etc.) — Matt. x. 8, 9.

"Electors, as the wealth which is to-day held by the Clergy, and is so unequally and unfraternally distributed among them, is the negation of the Gospel, so the Gospel, both in the texts above cited, and in its general texture and spirit, was and is not only the negation of the Jewish priesthood, but is the negation of every priesthood. But if we wish to consider rulers in the Church as a worldly necessity, equal with the necessity of rulers in the State, let us descend from the Evangelic ideal to the Apostolic acts.

"With the first discord between Jewish converts and Greek ones, (murmur Graecorum,) arose the necessity of electing seven Greeks to the office of *deacons*, (i. e. cursors, or ministers,) and this constituted the first defection from the Gospel; this instituted

the ordination of a worldly priesthood. Acts, vi. 1, 5, 6. *

"It is very remarkable that in these latter documents in evidence, (i. e. the Acts and the Epistles,) no mention is ever made of any journey that Peter was to make or did make to Rome! The Church of Italy was the daughter of Paul; and to the mind of Paul, the *infallible* Peter was *reprehensible*, (in faciem ei resistiti, quia *reprehensibilis* erat; Ad Galat. ii. 2.)

"Electors, if this worldly Church has fallen so low as to be utterly incapable of lifting itself up to the sublime ideal of the Gospel, it may, at least, be raised to the Apostolic ideal of *election*.

"It belonged not to the Minister, Baron Ricosoli, to prescribe to Italy her ecclesiastical rulers, or say who should possess the vast incomes of her prebendaries, or who should become the inappellable judges of her Clergy; the *ecclesia*, in its widest sense, is the only legitimate authority that can dispose of these questions.

"The Episcopal question is about to assume in Europe a hitherto unforeseen importance. In the old sophism of *Churches*, and in the new sophism of *racas*, lies hidden Europe's greatest danger: three Races, three Empires, three Churches: the Latin Empire, the Slavonic Empire, the Teutonic-gothic Empire: the Catholic Church, the Greek Orthodox Church, and the Reformed Church. Through the right of a kindred origin and race, and through the open favor of the Catholic Church, the French Empire aspires to the possession of Italy and Spain; the Russian Empire to Bohemia and the Adriatic; Prussia to Austria, Holland, Denmark and Sweden.

* I would state that I believe the author of this letter, condemns the act of the Apostles in the election of the seven deacons, simply because *that* served, and still serves as the foundation of the so-called seven holy orders, (ordines sacri,) in the Roman Catholic Church, and is the basis of her Hebraico-pagan priesthood. But the Deaconate, instituted by the Apostles under the immediate guidance of the Holy Ghost, had not the least affinity with *priesthood*, as every moderately instructed Christian well knows.

—Let us strive to save liberty, honoring our tongue, and carrying back the Church of Italy to the Apostolic principle of election.

"Thus, let Italy reply to the ghost of a resurrected Inquisitor; thus, let her Church be made partaker of the free assembly of the human family.

"Dear and Honored Electors, I offer you a respectful salutation.

June 26th, 1867. "CARLO CATTANEO."

EXTRACTS FROM
MADELENA'S REPORTS.

BUSINESS called me to visit a family that I had never seen, living in B.... street. After a short conversation about our affairs one of the women remarked: "We hear nothing more about the Evangelicals these days; do they exist still?" I answered her that they still lived, and were increasing in numbers, and that their congregations were larger than formerly; but, said I, there is no longer so much excitement and talk about them in the city, because the first opposition and uproar has died away. The Gospel is no longer a new thing, its witnesses are scattered everywhere, and many believe in its truth who have not the courage to receive it and practice it. They asked me if I were one of them, and wished me to explain to them exactly what our faith is. I told them in few words, that we believe in one God, and one Mediator, Jesus Christ our Saviour; that He died to redeem the world from sin and its consequences, and that now, whoever believes in Him, may have eternal life. "And what about confession and purgatory?" We confess our sins to God, who alone can give us absolution through the merits of Jesus Christ, his Son, whose blood is sufficient to cleanse from all sin, and we believe in no other purgatory. The conversation continued in this manner a long time, and they made no opposition. Before I left they bought a New Testament and invited me to call again.

Visited a widow, a Catholic with whom I was formerly acquainted. Just as I entered she was preparing to place a little lamp, which she had lighted, before an

image of the Madonna—I said: "My dear lady, what are you doing?" "We are now in the midst of the nine days' prayers," said she, "which precede the Virgin Mary's birth-day, and I wish to show my devotion to her, so that she may be pleased to grant me some favors; my health is feeble and I hope she will help me, and I cannot have the boldness to pray to her unless I make some sacrifices for her." I said: "Do you feel quite sure that she can help you? Do you think she has so much authority in heaven as to be able to answer prayer? Or if she could see what is done on earth, do you suppose she would be pleased to see so many images made to represent her, and worshipped like idols?" She was much surprised, and remained silent a moment, as though she feared the ruin of her hopes; she then said: "Do you not believe so? I do this because I have been taught to, and all good Catholics do the same; but to tell the truth, I have never thought of examining the subject, because I never doubted. What reason have you to doubt?" "I not only doubt," I replied, "but I reject all these practices because I do not find them according to the Word of God; and I think you will also be convinced, if you will read the Gospel for yourself, that these customs are only the corruptions which have come in from time to time, by the designs of wicked men to favor their personal interests." She assured me she was deeply interested, and thanked me for having spoken to her so freely, and promised to read and consider the subject.

Visited a poor widow with whom I have conversed often. She begins to understand something of the truth, and often has discussions with her neighbors. On one of these occasions, she was presented with some arguments which she could not answer, and she desired me to accompany her to the house of that person. I found her conversing with some friends who were present, and though she received me politely, her face had a stern and decided expression which showed her to be a true champion of the Roman Church. The first question was: "What do the Evangelicals believe about the sacrifice of Christ?" I replied we believe neither

more nor less than what the Gospel teaches, that man was created innocent, but having transgressed the commandment, he became a sinner and exposed to the penalty; that God not being able to compromise His justice and greatness, gave His well beloved Son, that by means of His sacrifice, man might be redeemed and saved by believing Him who said, "He that believeth in me hath everlasting life." She said that was all very well, but that the mass was necessary as a renewal of that sacrifice. I read a few verses from the 10th of Hebrews, and asked her if it was probable, that if God was not pleased with the sacrifices of the Hebrews, which He had himself ordained, would He accept those which the priests now offer? and if according to St. Paul, the sacrifice made by Christ saves fully and was made once for all, what is the use of the renewal every day? She replied, "I admit that Christ cancels the sin that we inherit from Adam; but that which we commit daily, we must expiate ourselves." I read several passages to prove that the blood of Christ cleanses from *all* sin, and that all who believe in Him are pardoned for His sake. Finally, I said, "My dear lady, let us not deceive ourselves by these distorted interpretations of others, but let us think and read for ourselves, and we shall see how perfect is the way of salvation by Jesus Christ; how that He, being just was sacrificed for the unjust; He, the holy and immaculate Lamb of God, died for us, poor, miserable sinners; and now, we may believe not only that He died, but that He was raised again, and now sits at the right hand of His Father as our advocate, and it is He that justifies us, and ever prays and intercedes for us." She bought a Testament, and said she would study it.

Visited a woman who has a Testament, and reads it. She requested me to explain to her the 51st Psalm, which I did as well as I could. While we were conversing, there came in three women, her neighbors, who sat down and listened a while, till one of them, turning to the woman of the house told her not to listen to me because I was a Protestant, and her soul would be lost if she believed me, that the true religion was

in the Roman Church, and there was no salvation out of it; "to be sure," she said, "there are some priests who do not lead good lives, but we ought not to look at them from that side, but rather respect them on account of their office and give to them that obedience and love which is due." I replied, "Truly, we ought to love them as our neighbors, and strive to do them good, and respect them when they are upright; but we should also warn them when their conduct is scandalous, and we should abolish those rights called religions, which are only the inventions of wicked men, who make merchandize of souls, those souls for whom Christ died and shed His precious blood." I added much more in words that may seem severe, but the character of the interruption justified me, I thought,—and the poor woman whom I was visiting, assured me she was pleased to see their arrogance checked, and she begged me to continue my visits.

PARIS.

A SUNDAY-SCHOOL IN PARIS.

MESSRS. EDITORS:—On the second Sunday of June, the American chapel in the Rue de Berri was witness to the complete success of another American institution in Paris. In that chapel there has been established a Sabbath-school, and its first concert was celebrated last Sunday.

The exercises were commenced by singing "O come to the Sunday-school with me," which was sung admirably under the leadership of Mr. Mellon, U. S. Commissioner from Alabama to the Exposition. The pastor, Dr. Eldridge, then read a portion of Scripture, and made a prayer, after which the children sang "Gather them in."

The superintendent, E. H. Pendleton of Cincinnati, made a very interesting and pleasant speech, in the course of which he gave a short sketch of the origin and increase of the school. It was started last December by Mrs. Eldridge, wife of the pastor, and Miss Morse, daughter of Prof. Morse of telegraph celebrity. The latter formed a class of the only three pupils who were present, and by her care and efforts has now increased the numbers in her class to twenty.

Rev. Mr. Kittridge, who passed through Paris last December on his way to Palestine, lent a very efficient help. He raised funds enough to purchase a fine melodeon and present it to the school. He was also instrumental in getting up a Christmas festival for the children. On Jan. 6th he took his departure, and the present Superintendent was called on to fill his place. The record of attendance was as follows :

Jan. 6.	Pupils present, 17.	Teachers, 5.
Feb. 3.	" 41.	" 8.
March 3.	" 53.	" 6.
April 7.	" 63.	" 11.
May.	" 73.	" 10.

The Superintendent then continued : " I must say that I have never seen, even in our own loved country, the land of Sunday-schools, more apparent interest taken both by teachers and scholars, or more regularity in attendance. The children have done nobly, acting as missionaries, for as scholars left for other cities they brought in enough to take their places, so that the school has steadily increased. In the beginning everything was wanted, Bibles, library, and question books, and there was no money. The latter was soon supplied, and for a time English Bibles could not be had in Paris. Singing books, such as were wanted, could not be had short of the United States, whence we received the books we are using to-day, and which have only been in the hands of the scholars four Sabbaths. Books for the library could only be had in small quantities, and scarcely fast enough to keep up with the growth of the school. We are yet without question books. Arrangements have been made for papers, which we are in hopes will soon come to hand.

" We ought to come to-day with grateful hearts to our Heavenly Father, whose watchful care has been over us, giving us health and strength, and enabling so large a number of us to meet together for so many Sabbaths and enjoy such precious privileges, and while we may not yet have seen any fruit, or may never see it, should we not feel encouraged when we remember what we labor for, when we think of the worth of the soul ; who is the Master ; and

that He is able to make the feeblest word spoken in faith and love the means of salvation ? Let us labor on, knowing that the Word of the Lord shall not return to Him void." Many other interesting and encouraging things were said by Mr. Pendleton.

The children then sang " Hail, Hail, this Happy Day." After which a very pleasant speech was made by the Rev. Mr. Atwood of Massachusetts. He was followed by the " Sunday-school Recruit's Song," and that by our genial Brother Hart of New York. Dr. Eldridge then made a few pleasant remarks while a collection was being taken up, and the concert was ended by singing " Marching Along."

It was a capital meeting, and left a first rate impression, many remarking as they went out, that " It was by far the most home-like afternoon they had spent since leaving America." Too much praise cannot be given Dr. Eldridge, for during his first year's pastorate he has not only raised twelve thousand dollars in gold to redeem the American Chapel from debt, but has also been the means of starting a flourishing Sunday-school in Paris, so that not only the grown people, but even the children who leave the United States to visit Europe, may have some of the same saving influences thrown around them in this city which they have been accustomed to enjoy at home. Messrs. Pendleton and Mellen, the efficient instruments in the pastor's hands, are both thorough-going mission Sunday-school men, although they are better known in the West than in New York. Hoping that this notice may be the means of calling the attention of the American traveling community to the fact that there is not only an American Chapel in Paris, but a first class Sunday-school, I remain, yours, etc.

J. D. R.

—*Evangelist.*

MEXICO.

NEW YORK, Aug. 5th, 1867.

REV. MR. SCUDDER,—Dear Sir : I am happy in informing you of the success which has attended my efforts in behalf of Mexico, in Hartford, Conn. A meeting of the

ladies of the different churches was held, in which the facts of the Spiritual demands of Mexico were presented. A deep interest was manifested, and a society was organized of ladies, who pledged themselves to raise \$1,000, annually, for the support of two native colporteurs.

Encouraged by the Christian energy of Hartford ladies, I went to New Haven, and met a most cordial reception in that city also. A meeting similar to the one in Hartford was held, and the ladies came up nobly to the work. An effort will be made to raise the funds necessary to support two more Mexican colporteurs. Surely the Lord is moving the hearts of Christian women in behalf of that long-neglected

country, and may we not hope that the time to favor Zion has indeed come?

I obtained among the gentlemen of Hartford \$750, for the Protestant Chapel in Monterey. I trust the Lord's people will feel it a privilege to aid in erecting the first church in Mexico in which the pure Gospel may be publicly preached. Recent events in Mexico are favorable to the dissemination of Protestant Christianity. A letter from the Bible Society's Agent, Mr. Westrup, informs me that the cause of truth is very favorably progressing under present circumstances, and that the prospects for the future of Mexico were never more encouraging.

Very truly yours,

MELINDA RANKIN.

MISSIONARY INTELLIGENCE.

[MISSIONS OF THE AMERICAN BOARD.] TURKEY.

DR. WEST, of Eastern Turkey, after speaking of the many operations performed, gives the following account of the difficulties under which a missionary physician labors :

"In looking over my experience, I can see some things which tend to discourage one in my profession in carrying on his work here, annoying and at the same time amusing. One thing is this: The oriental has been so accustomed, from time immemorial, to resort in sickness to prayers, incantations, and charms, that he expects the physician to work, as it were, miracles, and to remove long-standing, chronic diseases, by two or three draughts of his magic potations; and when he does not see this accomplished at once, he infers that the medicine is of no use and immediately resorts to something else. As a result we see the people frequently changing their medical adviser, sometimes half a dozen times a week, besides resorting to every new devise they hear of, be it postrum or witchery, and then, in the end, declare that they have tried every thing to no effect, whereas they have faithfully tried nothing. This I see more in those parts where medical science has been least known. This is not surprising, and like many other errors, must be patiently lived down.

"Another discouragement is the stupidity of the people about understanding and

following directions. I have often known this to occur: Taking for granted that if a small dose is of service a large one will be much more so, they take several doses together, so as to get well at once,—pretty much like the Golden Egg fable, and with a like result. For example: I recollect, when I first came to Sivas, giving a patient a bottle of cod-liver oil, which was to last him some time, and seeing him march in gravely the next day, stating that he had taken up all the medicine, and received no benefit; a more harmless experiment than some others that have fallen under my notice. Some seven or eight years ago, attending a man in Sivas, sick with inflammation of the lungs, I had ordered my apothecary to prepare some cooling powders, and a paper of mustard, to be applied in the form of poultice to the chest. Next day, on my visit to my patient, instead of finding him in a perspiration and his fever cooled down, as I had hoped, I found him parched with burning fever. On examining into the reason, what was my dismay to find that he had taken up pretty much all the mustard prepared for the poultice! The man who came for the medicines having, through negligence, left the powders in my shop, had concluded that the mustard was to be divided up and given every hour; and thus, adding fuel to the flames, he came pretty near burning up the patient. I will mention one more case in illustration of their blunders. About seven and a half years ago, I was attending an Armenian in Sivas

for chronic dysentery, and was giving him powerful astringents. One day, on going to see him, I found his servant quite sick, and inquiring into the cause, I learned that the day before, being sent to my office for the astringent powders his employer was taking, the man himself, quite out of sorts from constipation, concluded that he must need medicine too, and reasoning that the remedy was in his own hands, swallowed some of the powders, making out quite the reverse of a homeopathic dose,—although following one homeopathic principle,—and with anything but a gratifying result.

“Another discouragement we meet with is the failure of the people to carry out directions as to diet and regimen, both under medical and surgical treatment, and thus spoiling our most careful efforts for their recovery.”

ESKI-SAGRA.—PERSECUTION.

“THE parents and other relatives of one of our assistant-teachers have made strenuous efforts to force her back into the old paths, but she has steadfastly held on her way. Two others of the most interesting pupils have for two years past been leading a very trying kind of life. One of them left the school more than a year since, but the other continues to attend, and is the best scholar in the school. They both possess more than ordinary intelligence and amiability of character. It is now more than two years since they heartily devoted themselves to Christ, and from that time to the present their devotion to Him has never seemed to waver. Their step-mother is a strong-willed and ambitious woman, who cannot bear the disgrace which she fears will attach to the family in case they continue to renounce the faith of their fathers, and she persists in her efforts to drive them back into the fold which they have left. The younger sister was taken a few days since into a room where many of her relatives and a priest were assembled, for the purpose of extorting from her a renunciation of her faith, and of compelling her, as it were, to make the sign of the cross. She was told that she would either have to give up or die; that they would give her no peace so long as she persisted in her present course. But the Lord sustained her. They resorted to entreaty, and besought her merely to make the outward sign, telling her that she need not in her heart believe in it. But their seductions were as unavailing as their threats. It is more than a year since she left the school, and though, during this time, her closet, her Bible, and the conversation of her sister have been her only means of grace,

it is evident that in the midst of this distracting and wearing domestic persecution, a Christian character of unusual loveliness is being developed. She is as frail as a lily, but the strength of the Lord rests upon her.

SMYRNA.

Mr. VanLennep, after speaking of the discouragements hitherto experienced in establishing schools among the Armenians, says :

“Last October we opened a school for the benefit of ragged children. Having no other place, we made use of the chapel for the purpose. We began with three children, and they have steadily increased, the school growing in favor with friend and foe. It soon reached the number of 80, and as it has become inconveniently large for one teacher, we have been obliged to reject applications which would have swelled to the number of 130. We now propose to apply for the means to support an additional teacher. The popularity of the school is such that there was quite a movement among the children of the national schools, both boys and girls, rich and poor, to come to us. Foreseeing that jealousy would be excited, giving rise to opposition, and perhaps to the closing of the school, we made it a rule that children should not be admitted from other schools without pay; and we thus in great measure prevented their admission, and averted the impending storm.

OPPOSITION.—“It could not, however, be expected that our success would long allow Satan to remain quiet. The Armenians usually become devout about Easter time, and they show it by intolerance and persecution; and so it occurred with us. The names of the scholars were written down, and the children were called before the priests and threatened. Articles were published in the paper, lamenting the advances of Armenians toward Protestantism. The parents were told that in case they did not send their children to the national schools they would be turned out of the khans, and omitted in the gratuitous distribution of rice and flour at Easter; and some of the children were even dragged by force to the Armenian school. We had, fortunately, already given notice of an Easter vacation, and thus the storm blew off.”

WHAT A MISSIONARY FINDS TO DO IN TURKEY.—“To improve the golden opportunities for preaching the Gospel; provide suitable shepherds for these little flocks; to supply the demand for Bibles, tracts, and ‘*Avedepers*,’ to collect inventories and revise them, make remittances to helpers and teach them how to keep accounts; to hunt

up, rent and repair houses for them, and for schools and public worship; to train the congregations into habits of voluntary charity, (the people have always been accustomed to yield only to force); to solemnize all the marriages, near and far; to draw the young into our schools; to maintain friendly offices with the civil magistrates for the sake of our often-oppressed people; to care for the sick; and withal to keep but an imperfect oversight over the church and congregation in Marsovan itself; these, and many other like duties, cares and responsibilities, unceasing as the flow of a river, are as exhausting as they are blessed."

MR. LABAREE'S DEPARTMENT, it is said, "embraces 17 villages, some of them quite large, and 16 helpers. He also has charge of the Armenian work, both in Oroomiah and Salmas," and of the "Mohammedan department." He states in his report to the mission: "I have attended four communion services, in which five persons were received to fellowship, viz., four in Sherabad and one in Vazerova. Seventeen persons, in different villages in my district, are candidates for admission to communion." Mr. Perkins adds: "Since this report was submitted, 15 persons have been propounded for admission to the church in Supergan, and others, as fruits of the recent revival there, remain to be examined. Thus there are 37 hopeful conversions reported in Mr. Labaree's district, for the last part of the year under review. In the small village of Vazerova, one of those above named as blessed with a revival the past winter, between 30 and 40 dollars have just been subscribed for the support of the Gospel,—as truly from the *depths of poverty*, on the part of believers there, as was the case with the Christians of Macedonia in the days of Paul."

MR. COAN writes: "The Papists have been very active the past winter and spring. Their tactics have been to scent out worthless, base persons in the villages, who had a feud to settle, or a debt to repudiate, or a quarrel to raise, and by proffered aid with the authorities,—who are always susceptible to bribes,—and large promises (never to be fulfilled) of material assistance, and by an immense amount of boasting, to bring them over to the confessional, to curse Nestorians, and call Mary the mother of God. The new convert is not slow to make use of his newly acquired protection, and gets up a quarrel, in which, backed by the Frenchmen, he usually comes off victorious.

"In one of the Nestorian villages they have thus obtained a footing, and driven the evangelical party from the church, to which the old party freely admitted them. They claim that if the evangelicals are admitted to the old church, the papists must be also, with all their abominable pictures, &c., and the new agent bribed by these unprincipled men, decides in their favor, notwithstanding the old priest protests and claims the right of choosing his own friends, and saying whom he will receive into his own house."

CIVIL AFFAIRS.—OPPRESSION.—"I am sorry not to be able to report an improved civil condition of the Nestorians. Oppressions were never more rank. The Agent sent here by the Government, to protect the Christian subjects of his Majesty, has been able to do next to nothing for their relief. His Excellency, Mr. Alison, of the British embassy, has been, and is now, doing all he can to bring about some amelioration of their condition; but the masters bribe the authorities, and thus nullify all efforts in behalf of the poor people."

CHINA.

A CALL FROM JEWS.—At Peking a very interesting incident has recently occurred. Three Jews from Kai Fêng Fu, the capital of the province of Ho Nan, came to Peking, desiring instruction in the Hebrew for their children. It is now about fifty years since their last priest died; and since his death they have had no one among them able to read their Scriptures. As a result, all their rites and ceremonies, including the rite of circumcision, are quite lost or forgotten. Their synagogue is destroyed, and they are fast fading away as a distinct race.

CEYLON.

BATTICOTTA. CHOLERA.—"You will have heard from others of the ravages of cholera. It was a dreadful scourge. It came suddenly into our Christian village early in October, and within a few days six of our Christian community were swept away; all relatives living in adjacent houses,—four of them children of the same parents,—in one case three deaths occurring the same day. This caused a kind of panic. Our schools were broken up; the teachers, who could do so, removed to their native villages; our religious meetings were consequently but thinly attended, and our work was seriously interrupted. Day after day the dead were carried past for burial, silently, unattended except by those who bore the corpse, and perhaps another to aid in dig-

ging the grave. The father or brother who came one day for medicine for others, in usual health and strength, would not unfrequently himself be carried by for burial the next morning,—so suddenly did the pestilence do its fearful work. There was no loud mourning, such as is common at other times, except that, occasionally, a piercing shriek of some bereaved mother or wife would break the stillness of the night, when death came to some house near us. It was a strange relief one morning to hear the sound of mourning women, and see a body carried by with the accustomed attendance of drum-beaters and others,—a sight and sounds at other times so mournful and sad. It seemed like one victim wrested from the grasp of the destroyer for death in its wonted form.

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NATIVE PASTOR.—Mr. Howland gives intelligence of great interest to all who watch the progress of the missionary work towards the establishment of Christian churches upon a stable basis. The church at Batticotta is the first of those organized by this mission, to settle a native pastor undertaking to provide wholly for his support. It is a very important and a very promising step in advance.

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[WESLEYAN MISSIONS.]
SOUTH AFRICA.

REV. T. KIRKLY writes :—"A Chief that I had visited only a week or two ago, told me that he believed less than ever in the power of witchcraft, and he knew that God was the Great Chief, and that disease and death were His messengers; and yet he is so bound down by the very power of superstition, and has in former years so often sought to bring charges against the men of his tribe, that he has lost their confidence, and is now left by them a wretched old man, to be seared by night, and haunted by day, with fears of terrific retribution. He complained that his son was afflicted. I requested that I might see him, and told the Chief, if he would send to the Mission-house, he could have some medicine. He told me he would, without delay, do so; but this he failed to do, and I heard the other day that he had sent for a witch-

doctor, to find out the *Umtagati* who had bewitched his son.

While writing about this Chief, I am reminded of a terrible event which shows the power of that prince of evil who works in the hearts of the children of disobedience. The event took place in one of the kraals of the tribe of this Chief. At this kraal a murder was committed not three miles from where I now write,—a murder which is too horrible to relate in detail, and for which *seven Kafirs are now under sentence of death*. It was brought about by a witch-doctor, who tried to deceive both parties, the murderers and the murdered one, and then to run away with the gain of his devilish cunning. Happily, he was caught, and is now about to undergo the extreme penalty of the law.

At the place of the murder we have had preaching for nearly six months within a stone's throw of the kraal; and on this very spot some have been awakened. This shows that the light and the darkness are conflicting, and that Satan fights some of his most decisive battles under the shadow of the cross. Notwithstanding this terrible event, we continue to preach every Sabbath to an increasing and attentive congregation.

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PROSPERITY AND INCREASE.—Another writes, I send you a short letter to inform you of the progress of the good work of conversion in this Circuit. Since my last communication to you, we have admitted to full church-fellowship, by public baptism and by public recognition, one hundred and sixty-five persons. The services connected with these baptisms and recognitions were of the most solemn and profitable character. The chapel was filled by an attentive and well-behaved congregation of natives, among whom also were some of our European friends, who had attended to show their sympathy with our native work, and to rejoice in this glorious accession of the heathen to the church of the living God. The greater number of those baptised were young men and young women, who, in the days of their strength and vigor, have thus given their hearts to Christ; but there were also men of hoary heads, and children of younger years, present before the Lord to acknowledge Him as their God.

MISCELLANEOUS.

WE call the attention of our readers to the letter of Miss Rankin. Her efforts in behalf of Mexico are untiring; and shall they not be warmly seconded by all who

believe the time has now come to do a great work for Christ in that poor, distracted land? Mr. Gulick hopes soon to leave for the city of Mexico.

AMERICAN CHAPEL IN PARIS.—The great number of Americans now in Paris, to see the Exposition, and the number of our countrymen constantly going abroad, render more than ever important the place for religious worship in the French capital, established a few years ago by the wise forethought and liberality of American Christians. In our recent visit to Paris, we were glad to see that it is so efficiently sustained. The congregation is large, and comprises a great deal of the best American society, of families of wealth and intelligence. We recognized many familiar faces, such as Prof. Morse, John Munroe, the banker, and his partner, Mr. Richards, and Mr. J. W. Tucker; Mr. George D. Phelps of New York, and Mr. Dunham of Chicago. The pastor, Rev. Dr. Eldridge, has exerted himself very actively to build up the interest of the congregation. It is mainly by his personal exertions that a debt of 60,000 francs (or twelve thousand dollars in gold) has been paid off. We rejoice in these tokens of life and vigor in this truly American church. Persons whose friends are going abroad, cannot do them a greater kindness than to direct them the very first Sunday that they spend in Paris, to go to the American Chapel in the Rue de Berri, and to *introduce themselves* to the pastor, who from his position, is the representative and friend of all Americans who are strangers in the French capital. We trust that Dr. Eldridge may long continue in a sphere in which he is so useful;

and that his church may flourish more and more, standing, as it does, as an excellent representative of American Protestantism.—*N. Y. Evangelist.*

BAPTIST.—The Work in Sweden makes encouraging progress. In Stockholm conversions occur every week. Meetings are attended both in old and new places, and new churches are organized. In South Sweden a remarkable revival is going on, and hundreds are said to be among its fruits. At a place where four believers hired a small room for preaching less than two years ago, the first congregation numbered eight; but the attendance increased, souls were converted, in seven months a church of twenty-one members was organized which soon increased to forty, and the work continues to make progress. In North Sweden much prejudice prevails against the Baptists, but the labors of missionary brethren are attended by precious fruit.

METHODISM in France and Switzerland is on the increase. The increase includes five local preachers, 208 members, eight Sunday-schools, fifty-three teachers, 434 scholars, and about 600 hearers, the whole average of persons attending the ministry 10,000. This encouraging progress is due to revivals which have broken out in most of the circuits. The sixteenth Conference of the Methodist Church in the two countries was recently held in Lausanne.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
JULY, 1867, TO THE 1ST OF AUG., 1867.

MAINE.		
Lewistown.	T. B. Coburn for L. M.	30 00
"	Beth May, for L. M.	30 00
"	A. D. Lockwood, for L. M.	30 00
Auburn.	S. Pritchard, for L. M.	30 00
"	L. S. Cobb.	5 00
Augusta.	S. Deering, W. F. Haslett, J. E. Nason, T. B. Perkins, L. T. Brooks, C. H. Mulligan, John M. Arthur, D. Pike, M. G. Brooks, John Dorr, Dr. H. M. Harlow, L. N. Lealand, B. M. Cushman, \$5 each; E. V. N., \$10	75 00
"	1st Cong. Church	28 00
Gardner.	Union of Churches	20 00
Milltown.	Sarah D. Stickney for the Spanish Mission	2 00
Hallowell.	A Friend	2 00
"	S. Page, S. Stickney, Hon. Ch's Dummer, Mrs. Ch's Dummer, Miss Cleaves, \$10 each, Tho's Leigh, Andrew Masters, \$5 each, Coll'n in Cong. Ch. \$25 to make Rev. C. G. McCully & Dea. Gil- man, L. M.	85 00
Winthrop.	Miss Joanna Wood	5 00
"	Cong. Church	3 50
Bangor.	1st Church, Mrs. E. L. Crosby, \$10, S. Pierson, M. Schaurif, E. Hunt, T. C. Crosby, \$5 ea., Others, \$7	87 00

Bangor.	Hammond St. Ch., N. Noyes, Ch's Hayward, S. D. Thurston, J. S. Perkins, Mrs. M. Mills, Mrs. E. Coe, Dr. S. U. Coe, Mrs. Ch's Sandford, S. H. Dale, W. S. Baker, \$5 ea.; Collection, \$55.....	105 00
Portland.	T. R. Hayes, J. S. Brooks, L. L. Dana, W. W. Brown, T. A. Western, I. T. Dana, S. N. Beale, C. E. Barrett, T. M. Brown, Eben Steele, Mrs. Neal Dow, A. Conant, Wm. Ryan, Mrs. C. A. Lord, Mrs. S. P. Storer, W. Davis, Ch's W. Cahoon, D. W. Clarke, E. Chapman, E. A. Norton, H. G. Libby, \$5 ea.; Mrs. H. J. Littell, J. B. Brown, \$10 ea.; Mr. & Mrs. W. Oxnard, \$8; Others, \$21.....	154 00
"	Union Meeting in High St. Church.....	40 44
Biddeford.	Mrs. Jeremiah Hobson.....	5 00
Kennebunk.	Cong. Ch. to make Rev. Walter E. Darling, L. M.....	35 00
Kennebunk Port.	Cong. Church.....	10 00
Bethel.	1st Cong. Ch., to make Dea. Oliver P. Brooks, L. M.....	30 00
"	2nd Cong. Church to make Rev. David Garland, L. M.....	30 00
NEW HAMPSHIRE.		
Nashua.	Rev. B. F. Parsons.....	1 00
Haverhill.	Cong. Ch. and Soc.....	27 00
Oxford.	" " ".....	13 35
Gilsum.	" " ".....	9 00
VERMONT.		
Brattleboro.	Mrs. A. VanDorn \$10, Miss Mary E. VanDorn \$5, for Bibles in Mexico; A. VanDorn \$5, for Sabbath-sch'l's in Italy.....	20 00
"	Cong. Sabbath-sch'l for Miss Rankin.....	11 00
"	Cong. Church, to make C. F. Thompson, L. D.....	136 85
West Brattleboro.	Cong. Church.....	27 53
Westminster.	A Friend.....	10 00
Bradford.	Cong. Church and Soc'y.....	26 20
MASSACHUSETTS.		
West Dennis.	Mrs. Seth Collins, part of L. M. for Rev. H. M. Stone.....	5 00
Hadley.	Russell Ch. Gen'l Benev. Soc'y, which makes Eliazer Porter a L. M.....	31 00
So. Hadley Falls.	1st Cong. Church, Rev. R. Knight.....	60 00
Agawam.	Cong. Church.....	11 00
So. Deerfield.	" " ".....	21 55
Northampton.	Florence Church, to make Rev. E. G. Cobb and Mrs. E. M. R. Cobb, L. M.....	60 00
"	J. H. Lyman, for Protestant Chapel in Mexico.....	20 00
Newburyport.	Mrs. Z. Banister, for Protestant Chapel in Mexico.....	10 00
Salem.	Miss Driver, for Protestant Chapel in Mexico.....	3 00
So. Hadley.	Young Ladies of Mt Holyoke Female Seminary for Bible Reader in Mexico.....	6 00
E. Hampton.	S. Williston, for Miss Rankin's Building Fund.....	100 00
Boston.	A Friend.....	4 00
West Newbury.	Cong. Church and Soc.....	60 14
Boston.	Members of Central Church.....	12 00
Beverly.	Washington St. Ch. and Soc.....	12 85
Clinton.	A Friend.....	2 00
Worcester.	A Friend in the Union Ch.....	20 00
Sudbury.	Cong. Church and Soc.....	23 36
Natick.	Cong. Church and Soc.....	45 50
Dorchester.	2nd Church Sabbath-school Class, to be used in this country.....	1 50
Tewksbury.	Nehemiah Manning for L. M.....	30 00
West Newton.	Additional.....	1 00
Newburyport.	Estate of Lydia Coombs by C. H. Coffin, Ex., less Gov. Tax.....	940 00
Northboro.	Evan. Cong. Church and Soc.....	18 00
West Medway.	Cong. Church for L. M. of Rev. Stephen Knowlton.....	36 52
Andover.	Free Christ'n Church and Soc'y.....	12 00
West Brookfield.	Cong. Church and Soc. for L. M. of John M. Fales.....	30 00
Brookfield.	Cong. Church and Soc'y.....	76 00
West Boylston.	Cong. Church and Soc'y part of L. M. for Rev. J. H. Fitts.....	12 10
RHODE ISLAND.		
Providence.	A Friend for a Bible Reader in Mr. Moorehead's field, Italy.....	130 00
"	Richmond St. Cong. Church.....	59 51
CONNECTICUT.		
Stamford.	Mrs. Seymour Hoyt.....	2 00
Winsted.	A Friend.....	1 00
Bridgeport.	T. C. Perry.....	30 00
Talcottville.	Cong. Church, John G. Perrin and Trumbull Tracy, L. Ms.....	61 60
Glastenbury.	Cong. Church, a balance.....	20 00
Simsburg.	Cong. Ch., to make Rev. N. A. Prince, L. M.....	34 30
Milford.	Plymouth Church, in part.....	42 00
South Windsor.	F. Elsworth \$5; In trust for One who sleeps \$10.....	15 00
Hartford.	For a Protestant Chapel in Monterey, Mexico, Alfred Smith \$100, Calvin Day \$100, John Beach, A. Day, George Bissell, C. C. Lyman, Cash, \$25 each; Cash, S. Bourn, E. Fessenden, Friends, \$10 each; Miss H. Hart, H. S. Porter, John G. Mix, W. W. Welch, \$5 each; Mrs. Hungerford, \$3; Mr. Owen \$10; Others \$8.....	406 00
Stratford.	Col. G. Loomis U. S. A.....	5 00
NEW YORK.		
New York.	3d Av. Mission Sabbath-sch'l for Library for Sabbath-sch'l in Italy.....	25 00
"	John Rohner.....	100 00
"	Ref'd Dutch Ch. Washington Square.....	97 20
Port Richmond.	Ref. D. Church, Quarterly Coll'n.....	18 58
Hyde Park.	Ref. D. Church, to make Rev. Henry Dater, L. M.....	24 00
Salem.	United Pres. Church.....	52 35
Niagara Falls.	A. H. Porter, L. M.....	30 00
Cambridge.	Pres. Church.....	21 00
"	United Pres. Church.....	25 40
"	John Candlish, Jos. H. McClenan, James Harper, James Thompson, \$5 each.....	20 00
Colla.	United Pres. Church.....	10 86
Middletown.	A Lady Friend.....	5 00
New York.	11th Pres. Ch., R. P. Lu Gar, Tr.....	124 23
"	Collegiate R. D. Ch., by Calvin E. Knox, Tr.....	164 94
"	O. M. Bogart to constitute Mrs. O. M. B. a L. M.....	30 00
Montgomery.	1st Pres. Ch., Rev. Jos. McNulty.....	24 00
Ithaca.	Pres. Church, which makes Ch's F. Blood and Uri Clark, L. Ms.....	65 85
Albany.	M. F. S.....	5 00
New York.	Mrs. Jas. G. Moffet, to constitute herself a L. M.....	30 00
Harlem.	Ref. D. Ch. \$69; Mrs. S. W. Anderson \$6; Mrs. J. Lowry \$5.....	80 00
New York.	Mrs. M. S. Smith.....	1 00
Yorkville.	J. H. Browning.....	5 00
New York.	Woman's Union Missionary Soc'y for education of three Mexican girls in Miss Rankin's school in Monterey, Gold.....	30 00

Brooklyn.	Clinton Av. Cong. Ch. Rev. Dr. Budington.....	141 75
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IS THE POPE ABOUT TO DECREE HIS OWN PERSONAL AND POLITICAL INFALLIBILITY?

AYE to be sure ! and why should not he ? The poor old man has had a bad time with some of his "faithful children," who aspire to be men. The progress of liberty and the growth of nationality have been giving his holiness much trouble ; and he now desires and ought to have—REPOSE.

Good Catholics have been taking up with the heresy of "a free Church in a free State."

Pious souls among the home-children of the Church, who have never been among strangers to have their faith corrupted, and who know very well how often, and how solemnly, the Pope has cursed all who attempt to curtail his temporal dominion, are, nevertheless, promoting the separation of Church and State, and the re-arrangement of ecclesiastical revenues in Italy.

Without adopting any Protestant notions on this subject,—though of course they know something of American institutions, and English public opinion,—they proceed as though the whole plan had grown out of their own Catholic piety, and as if they thought the clergy could pray as well without having so much property to take care of ; or the people could fear God without being brought to the altar by the police.

At this rate they may possibly turn a new leaf, after celebrating the 18th centenary of the Pontificate, and conclude that "servus servorum dei," might be just as appropriately called "Holy Father" if he ceased to wield the sword, and become "no more of a king or a kaiser" than president Johnson, or—Saint Peter !

If left to itself, the world may not soon arrive at "the end of controversy" in this thing. Prognostics seem to point the other way. People and parliaments are likely to move on. Nations, even they of old-fashioned Europe, begin to prefer "go-a-head" to go to bed, in re-

ilgio-political affairs ; and the great heretical engine of a free press mightily aids that other and greater heresy of liberty of conscience, and the pestiferous modern frenzy of popular education and popular rights.

Bad times and a hard case for the authority of the Pope !

But "When things are at the worst they mend," saith the proverb.

Desperate diseases require vigorous remedies ; and as the papal authority has lately had a prodigious exaltation in the spiritual dominion, why should it not be consistent with itself and boldly claim and exercise supremacy over the nations and their rulers, as vicegerent of God ?

The exigencies of the case require nothing short of the Pope's personal Infallibility ; and recent occurrences indicate that this doctrine, about which there has been and is considerable difference of opinion, ought to be defined, decreed and established, as an integral and indispensable article of the Roman Catholic faith.

The moment is propitious ; and no time should be lost.

The recent gathering of eminent divines from all parts of Christendom to "the head of cities," ought to tell something to the world.

The splendid success which the supreme pontiff has so lately and so easily achieved in spiritual things, may reasonably encourage him to adopt a bold and decisive policy in secular affairs.

THE PROPER SEQUEL TO THE DECISION OF "THE IMMACULATE CONCEPTION," WOULD BE A FINAL DECREE, AFFIRMING THE PERSONAL INFALLIBILITY OF THE POPE.

The latter is indeed plainly implied in the former ; and all thoughtful and candid persons must have discovered the logical connection.

But the multitudes, the doubters, the disputers, the careless and unbelieving, require things to be made plain.

The doctrine assumed, though not expressed, in the decision on the immaculate conception, must now be formally uttered, for the peace of the Church and the good government of the world.

This great subject has not been sufficiently studied in America ; but it is now occupying many minds throughout all parts of Europe, and it will, doubtless, receive due attention on this side the Atlantic before very long.

We shall briefly indicate the argument and its issues.

It is sufficiently well known that until the 8th day of December, A. D. 1854, (*New Style*,) the dogma of "the immaculate conception of the blessed Virgin" was not a necessary part, "*de fide*," of the Roman Catholic religion.

Until then, it had been a doubtful "pious opinion," held by many, doubted by many ; denied by many ! but binding, as an article of the Catholic faith, upon none.

No general council had ever decreed or approved it. Several Roman Catholic authorities, including some Popes, had condemned it. Pope Alexander the 7th severely reproved those who maintained a controversy about it, and forbade the accusation of heresy *on either side* of this disputed question.

THE DOGMA IS NOW BINDING ON THE UNIVERSAL CHURCH.

It is the present Pope's addition to the Roman Catholic faith.

A recent writer in the "Catholic Opinion," (English paper,) rebukes the calumnies of Protestants on this subject, and records the process by which "the definition" was arrived at. He says: "In 1840 the holy Father Pius the 9th issued an Encyclical letter to the universal Church, to which 602 bishops replied. Of these, four expressed objections to the doctrine being dogmatically defined. Fifty-four others, while satisfied that it was definable, were not satisfied that its definition would be seasonable then; but *all the 602 bishops declared their willingness to abide by the decision of the holy see.*"

Exactly so! The dogma had not hitherto been decided. The Pope *did not know, but he wished to know*, whether it might be decided. The bishops did not know, and some of them did not wish; but they knew what the Pope wished; and they replied to gratify his wishes. So they very good-naturedly said in effect:

"You decide,
We abide!"

How charmingly simple and accommodating! What a cheap and easy way of manufacturing infallibility; and settling and finishing the Catholic faith! The writer above quoted naively remarks that, "even had the fifty-eight bishops (who objected) actually disbelieved the doctrine, there would still have been on the other side 544 who did believe in it, which most people would consider a very satisfactory majority!"

When the Pope has to put the unity of the faith to the vote, it would be cruel to deny him the comfort of a good working majority. It was, doubtless, a smooth and solid basis on which to rest an infallible decree; especially as the bishops who approved it, also obtained or alleged the assent and consent of the people.

But still, the decision was the Pope's. By the definition of the holy Father all doubts and contradictions are set at rest. Before that definition there was no formal heresy in denying the doctrine, and he who denied might, nevertheless, be a good Catholic. But whoever denies or disbelieves "the immaculate conception" after the Pope's decree, is a formal and dogmatic heretic. Of course it will be understood that the writer above quoted, was more or less Protestantized in his logic and method of proof, as Roman Catholics always are, however unconsciously, by acquaintance with general literature and public opinion.

In his anxiety to convince heretics, he becomes heretically tainted as is evident in his English view of "the other side," and in his parliamentary notion of finality, by "a satisfactory majority."

If this exposition of the matter were followed out, it might prove the people to be the source of infallible authority, and the real authors of the new dogma of the Catholic faith. So dangerous a notion is not to be countenanced for a moment, whatever the facts may seem to say.

The one living, speaking, infallible authority of the Pope has been, in this instance, the true and only end of controversy.

The eminent Dr. Pusey, as leader of the Anglicans, affords remarkable testimony in this connection. In his famous "Eirenicon," written for the purpose of promoting the reconciliation of English Protestants to the Roman Church, he is compelled to admit the importance of the definition of the immaculate conception, as requiring and affirming the Pope's infallibility. In addition to what is urged by the Roman Catholic writer above quoted, Dr Pusey remarks, that "it was not imperative on the bishops to answer, and many took refuge in silence!"

These dumb oracles clearly left their speaking, by proxy, to the Pope. Silence gives consent—sometimes. We do not know the opinions, or doubts, or wishes of these princes of the Church; but we may guess. Pontifical authority is paternal and indulgent. It did not call them out of their modest retreat. It decided for them, and without them; and if they were silent because of unbelief, they must now maintain silence whether they believe or not.

The great Anglican frankly appreciates the "great change" thus made "both in the constitution of the Roman Church, and in the principles upon which it declares any matter to be 'de fide.'"—"The personal infallibility of the Pope by himself, comes out in the strongest way, despite the terrible denial of the faith by Liberius, and the formal error of Honorius, with the anathema of the sixth general council." * * "The bishops did not meet in council, either to address the Pope or to consider his Encyclical. The Pope asked the opinion of each bishop individually. The bishops answered as sons who had but a delegated authority to an infallible head. What advice could any individual give to one who, as all believed, was to give an inspired decision, to reject which was, as they held, to reject God?"

"The full weight of the papal authority was given beforehand, to the conclusion to which Pius the 9th wished to bring the bishops in the Roman communion. Each was but a unit which could scarcely put forth itself, and which certainly could not assert itself in the presence of infallibility."

This devout and earnest pleader for union with Rome seems scarcely able to believe what he records. But why not? Even the most vulgar and sceptical can believe in success. Is not the Pope's the winning ticket? Has not the modest pontiff evidently and harmlessly succeeded? Who disputes his decision, or murmurs against "the definition" now?

All opposition is silenced. All doubters and disbelievers, from St. Augustine to Bossuet, from Pope Alexander the Seventh to the fathers of the Council of Trent, nay, from St. Peter to the late archbishop of Paris, are ignored. Pope Pius the 9th could have as easily decided that Liberius and Honorius had never been popes, or had never existed.

He has settled what is, has been, and shall be the Catholic faith. He has made the history, solved the mystery, and established the dogma of "the immaculate conception," by his final ipse dixit; and there are none that peep incredulously, or mutter dissent, throughout the wide extent of Roman Catholic Christendom!

Surely, in view of the splendid success of the Holy Father, Dr. Pusey must renounce his scruples, unless he can be content to be a formal heretic.

But our concern now is with the sequel, and practical completion of this wonderful thesis.

Should not the Pope faithfully exercise the power which he possesses for the peace of the Church, and the benefit of mankind? Is not an infallible decision required regarding the temporal and political affairs of the papacy? Can any one doubt the Pope's competency to decide? Certainly none but formal heretics can cherish such a doubt. No one who honestly accepts the awful fiat which defines the Catholic faith and increases the glory of the "mother of God," can question the ability and right of the same authority to mark a boundary-line in political geography, or settle a question of finance.

It is utterly absurd to suppose that any one who submits his soul to an infallible guide, can at the same time resist that infallibility, or refuse its behests, if it touches a question of temporal interest, political allegiance, or social morals.

To recognise divine authority in the greater concerns of our being, and reject it in relation to inferior things, would be a contradiction the most palpable and preposterous. And as in the complicated affairs of modern society, wherever Christianity is professed, secular and spiritual interests are perpetually coming into mutual relations, sometimes even into contact and antagonism; it is manifestly important to have their varied and delicate claims subject to a satisfactory decision and final authority.

When they become interwoven with the national life, or when the

one infringes upon the other, is it not obvious that the spiritual should prevail, and that the supreme authority, from whose decision there is no appeal, must be that which is invested with infallibility ?

Whoever honestly bows to the decision of "the immaculate conception," must gladly accept a similar decision on affairs of Church and State. And will not the Pope acknowledge the wonderful expression of fidelity lately given by the prelates and the people of the universal Church ? Is it not wise to encourage and reward this implicit submission to the holy see ?

If the worshipers of Mary, who bow to the decisions of the Czar, can claim the honor of inventing some of the Virgin's most splendid titles, the Western nations have fairly outdone them in their alacrity to adopt the pontiff's decree in her supreme honor. Will they not long to hail the Pope as king of kings and arbiter among the nations ?

While ABDUL AZIZ KHAN, who carries his water-bottles through the countries whither he goes blandly annexes, by authority of the prophet, the lands of the Teuton and the Frank, in which he condescends to travel, and holds the allegiance of the 150 millions of the Arabic-speaking elite of the Oriental world,—at the same time that a company of marines could overthrow his empire on the Bosphorus,—shall not the head of Christendom, the successor of the Cæzars, exercise supreme control over the nations of the holy Roman empire, whose millions are fit only to obey superiors, and whose proper and only political dignity is to recognize the divine right of kings in allegiance to the holy see ?

Half measures and compromises suggested by timid expediency, or worldly prudence, must yield to the assertion of absolute will.

Whatever the emperor of the French, the king of Italy, the September convention, the nations of Europe, and the civilization of this age may demand, the papal supremacy must boldly maintain its claims above them all, and upon them all, and despite of them all, as being necessarily unyielding and despotic because DIVINE !

If the questions now agitating the nations of Christendom, concerning peace and war, administration and allegiance, education and liberty, nationality and brotherhood, are to have a speedy and final settlement, the Pope must assert his own prerogative as God's vice-gerent, and supreme ruler of the nations, and become as infallible in politics, as he has lately been in matters of faith.

How important to arrest the progress of confiscation, rebellion and heresy, in Italy ;—to blot out the memory of Gallican liberties, and to settle all dogmatic questions in France ;—to adjust the relations of Catholics to the various forms and conditions of civil government in Germany, Austria, Belgium, Russia and Britain ; and to speak the

infallible word of peace to the whole Catholic world. On this continent some delicate work is to be performed, North and South. But when Europe is put right, America may be readily disposed of.

We may let our neighbors take care of themselves, when the Pope takes care of them. Here the claims of the *parvenu* would not be entitled to much consideration.

An heretical and unrecognised democracy being consigned to the Salt Lake, or another lake, the supreme pontiff would only have to resume the "donations" benignantly made to Catholic kings by certain of his infallible predecessors, who did not know the geography of the country, or the value of their gifts.

The ground being thus cleared, it would be an obvious necessity and a simple duty to exercise infallibility over a restored paradise of North American Indians.

By all means, Pius the Ninth should complete the platform of papal government, and forthwith decree and execute his own infallibility.

The sooner the better for Christianity and mankind.

THE INFLUENCE OF IMMIGRATION

TO THIS COUNTRY UPON THE CONVERSION OF THE WORLD.*

THE true philosophy of history is that which ends in God ; which sees in the shifting panorama of human affairs evidence of His controlling hand and progress toward His great ends. The natural as well as the supernatural, the capricious as truly as the well-ordered events, have significance in His plan. What more capricious, yet what more influential, than many family and national immigrations ?

The Greek heard with wonder the story that the island Delos floated over the sea until anchored by Apollo. But it is a more imposing sight to see a nation cut loose from its moorings, roam for awhile, and then cast anchor in an unknown land. Yet it once seemed as if all the world was becoming migratory. How, during the earlier centuries of the Christian era, did wave succeed wave, rolling Westward. Goths, Vandals, Franks and Huns poured over Europe, sweeping away imperial Rome with her pomp and refinement, yet bringing themselves under the influence of Christianity.

But the days of national emigration seem nearly over. The volcano in central Asia, whose eruptions sent forth streams of living men, like desolating lava, has become extinct. The Alarics, the Attilas,

* Address delivered by the Rev. Henry Samuel Barnum, under appointment as missionary of the A. B. C. F. M., to Turkey.

the Genghis Kahns, and the Timourlanes belong only to the past. Ours is the age of individual and family migration, and as the former movements seemed to proceed mostly from one centre, so the present converge to one centre. Homes are forsaken all over the civilized world, but the new home sought is, in nearly every case, our own land.

And so, doubtless, will it continue to be for many years to come. In extent, our country is equal to about four-fifths of all Europe. If settled with the same density as France, it would accommodate 540-000,000 of people ; if as densely as the British Isles, its population would be 675,000,000, or more than one-half the human race.

Nor is size the only attraction. In the far West we have broken open the vaults of solid masonry, where Nature had so long hidden most of her precious metals from her avaricious children. With this the vegetable wealth of our country is commensurate. Thousands of square miles of rich but untilled land, temptingly invite the spade and plough of the husbandman. And more than all, the laws of the nation placing the new-comer, in a few years, on a full equality with the oldest citizen, making him a citizen, yet allowing him to retain the religion and habits of his fatherland ; cause the subjects of governments less free, to look longingly to us.

The result of immigration to their religion, it does not become any man to predict with confidence ; but there are certain considerations which justify great hopefulness.

Attachments to false religions are largely local. Heathen deities are associated with certain rivers and mountains ; mythology is interwoven with natural history. So the removal of the Asiatic races to Europe made their conversion easier. Popery, it is true, is more cosmopolitan, but even here, immigration must tend to weaken attachment. The Irish Catholic is naturally a bigot, for at home he is in a measure oppressed, because of his faith. He must contribute to the support of an established church, which is not the one of his choice. Besides his hatred for the English makes him cling affectionately to all that distinguishes them. And still more is his bigotry owing to his ignorance, which may be considered local in this sense, that it is a fact which will be overcome by his expatriation. His posterity will receive, in the home of his adoption, the education which he lacked, and papacy will find few *warm* adherents among the intelligent classes in this day of its decline.

This suggests as a second hopeful consideration, that the battle with Catholicism on the one side, and Rationalism on the other, has already been mainly fought out. These are the two formidable foes to a pure faith which immigration brings into our land, and both are losing their strength in the world at large. With the history of the

Catholic church fully known, with the record of its ambition, its corruption, and its inquisition before us, it would not be much short of a miracle if it should regain its old supremacy. And the reaction against Rationalism, that most dangerous form of infidelity which calls itself Christian, has already begun in its native Germany. Its chance of success can never be greater. Of its advocates an English writer says: "Beginning at Kant, and ending at Hegel, was a succession of philosophers whose superiors the world never saw. * * * In concentration, abstraction, grasp, and force, these men were singly of the mightiest. But they were linked; they made a chain; each took up the task dropped by the one before him and forwarded the work." But that work was a failure, and mentally distracted Germany, which is swinging slowly but surely back to the evangelical faith of Luther and Melancthon.

A third hopeful consideration is furnished by our free institutions. A pure Christianity naturally allies itself with religious liberty. It cannot, like Mohammedanism, be propagated by the sword, but must be accepted by the individual, and that voluntarily. The laws most favorable to its growth, are those which put on an equal footing all creeds which do not favor immorality. Let foreigners bring their false religions, by tolerating we shall best overcome them. "The faith once delivered to the saints" must become supreme by its own intrinsic superiority, protected only by Him who delivered it. That glory He will not give to another; no conquering Constantine, no pontifical Hildebrand, shall claim the honor of giving a pure Gospel the ascendancy. Here, then, is just the field for its triumph. The government will not kill it by a fatal alliance.

Our past history furnishes a further encouragement. An overruling Providence shut out from this land the blighting influence of Spanish possession, that He might throw it open, as a broader Canaan, to His chosen seed. English Puritans, French Huguenots, and Dutch Protestants, the three choicest bodies of men on the globe, were among its earlier settlers. The nucleus about which later accessions were to congregate, the heart from which the life-blood was to flow to other parts of the ever-growing body, was sound. And this first element has ever been dominant. Not that a majority have been Christians in the truest sense, but evangelical sentiments have been popular. General respect for the Bible and belief in its teachings; with a jealous distrust of all that would undermine its authority, are facts so well known that no public man who would retain his popularity, no author who would be read with approval dares avowedly ignore them.

On the ground of such considerations we hope that their heterogeneous elements shall be permeated by the leaven of the Gospel;—that

the many millions who are thus to become Americans, shall form one Christian whole.

But this is not all. Our country is, by these very accessions, firmly bound to the nations of the old world. Parents remain in the fatherland and their children come to us ; an ocean rolls between brothers who grew up in the same household and are united by all the associations of childhood. And these kindred ties are the wires on which influences shall be transmitted. The blows struck here shall re-echo all over the world. England is the home of Englishmen only, and a change may take place in the phase of her religious life without much affecting the rest of the world. But a gracious influence which permeates to all classes of our own society must go farther. If we can puritanize the emigrant, we shall by that means help to prepare Christian communities abroad who shall send other Mayflowers to our shores.

This influence will go in part with the thousands of letters which are sent every year ; but many will return in person to carry it with them. They came in quest of wealth, and found that goodly pearl, worth more than all the mountains of the new world would be, if they were solid gold. Carrying this in their hearts, they go to their relatives and countrymen, not to persuade them to emigrate to America, but to seek a better country, that is an heavenly.

Much in this way is already being done. The American Baptists have planted churches in Germany, Sweden, France and Russia, numbering 20,000 communicants, and employing 200 laborers. These successful missions were started by Europeans converted in this country. The American Methodists are zealously engaged in the same work. And how much may we hope to do in this way when we remember the thousands of Chinese on our Pacific coast, the millions of Africans in our Southern States, and the ceaseless tide that rolls in upon us from Europe's crowded empires !

Such a view of the subject encourages us to *work* hopefully, but not to a hopeful indolence. The great opportunity of the American church is also its great hazard. If faithful, the fact of immigration gives it a potency by which it may become the chief human agency in subduing the world to its King. But if it lacks the Spiritual vitality by which it shall assimilate these foreign elements, it must give way before them, and infidelity and formalism may yet contend for the supremacy over its grave.

HABIT.—That tree which you see yonder, when very young was bent down to the earth and imbedded there ; but it shot up again, and now you see it forever deformed. The sun may shine, the rain and dew may fall, but the tree will never be straight. So it is with bad habits, when once fixed—they are hard things to root out.

THE AGED BELIEVER
AT THE GATE OF HEAVEN.

I'm kneeling at the threshold, weary, faint
and sore;

Waiting for the dawning, for the opening
of the door;

Waiting till the Master shall bid me rise
and come

To the glory of His presence; to the glad-
ness of His home.

A weary path I've traveled, 'mid darkness,
storm and strife;

Bearing many a burden, struggling for my
life;

But now the morn is breaking, my toil will
soon be o'er,

I'm kneeling at the threshold, my hand is
on the door.

Methinks I hear the voices of the blessed
as they stand,

Singing in the sunshine of the sinless land;

O! would that I were with them, amid
their shining throng,

Mingling in their worship, joining in their
song.

The friends that started with me, have
entered long ago;

One by one they left me struggling with
the foe;

Their pilgrimage was shorter, their tri-
umphs sooner won;

How lovingly they'll hail me when my toil
is done!

With them the blessed angels that know no
grief nor sin,

I see them by the portals, prepared to let
me in.

O Lord, I wait Thy pleasure, Thy time and
way are best;

But I am wasted, worn and weary, O
Father, bid me rest.

MY SAVIOUR.

I am not skilled to understand
What God hath willed, what God hath
planned;

I only know at His right hand
Stands One who is my Saviour.

I take God at His word and deed;
"Christ died to save me," this I read;
And in my heart I find a need
Of Him to be my Saviour.

And had there been in all this wide,
Sad world, no other soul beside,
But only mine, yet He has died
That He might be its Saviour:

One wounded spirit, sore oppressed,
One wearied soul that found no rest
Until it found it on the breast
Of Him that was its Saviour.

Then had He left His Father's throne,
The joy untold, the love unknown,
And for that soul had given His own,
That He might be its Saviour.

And oh, that He fulfilled may see
The travail of His soul in me,
And with His work contented be,
As I with my dear Saviour.

Yes, living, dying, let me bring
My strength, my solace from this spring—
That He who lives to be my King,
Once died to be my Saviour.

"Go, ye messengers of God!
Like the beams of morning fly;
Take the wonder-working rod—
Wave the banner-cross on high.
Where the golden gates of day
Open on the palmy east,
High the bleeding cross display,
Spread the Gospel's richest feast."

A GOOD REPLY.—When Philip Henry was about to be married, the friends of the lady objected that although he was a gentleman, and a scholar, and an excellent preacher, he was quite a stranger, and they did not know where he came from. "True," replied the lady, "but I know where he is going, and would like to go with him."

SUNDAY-SCHOOL DEPARTMENT.

INCIDENTS

SHOWING THE HAPPY EFFECTS OF THE SABBATH SCHOOL WORK OF THE SOCIETY AMONG THE CHILDREN OF THE FOREIGN POPULATION OF THIS COUNTRY.

IN one of the Sabbath-schools connected with one of the missions of this Society, in a Western city, and in a class taught by the earnest and devoted wife of the missionary in charge of the mission, there were two sisters—Maggie and Mollie, the daughters of an Irish laborer, who was a member of the Romish church. Both the girls were well behaved in school, and quite attentive to all the instructions imparted therein. Great hope was indulged by their teacher that the little seed sown in their minds and hearts, would spring up and bear great and good fruit, to the honor of God, and the benefit of themselves and their parents.

One day, however, Maggie came by herself. The teacher kindly inquired of the sister, "Is Mollie sick?"

"O no," Maggie replied, "sister made her first communion to-day, and the priest—he told her she musn't go no more to the Protestant Sunday-school after communion in the church, for it was *mortal sin* to do so, so she ain't coming no more." And then she added, "I have not been confirmed in the church yet, and I haven't made my first communion in the church yet; and when they tried to have me stay away, I told them that I should ask you first." And looking up with intense earnestness into the face of her teacher, she inquired—"And Mrs. S——, do you think it a mortal sin for me to come to the mission Sabbath-school, and be in your class?"

With some simple explanation, the teacher told her it was no sin to go where good instruction was given, and where little children were only taught to pray and sing, to love God, and their parents and brothers and sisters. Where they were taught not to swear, or lie, or steal, or break God's holy Sabbath. That the Sabbath-school was to teach children all this, and to love

Jesus, too, as well as to try to keep them from sin.

The little thing seemed to appreciate what was said, and looking up into her teacher's face said, with all the enthusiasm of child-nature, "I told them I wanted to be good a great deal more when I went to mission Sunday-school."

The school closed for that day, and the next Sabbath, bright and beautiful, rolled in upon the city of L——. The hour for Sabbath-school came too; the scholars filled as usual the benches, but no little Maggie came to occupy her accustomed seat in the class of the missionary's wife. Anxious to know what detained her, the other girls were inquired of if they knew why Maggie was not at school?

One little girl said, "*O, they whipped her so hard, is why she don't come.*"

"Whipped her!" exclaimed the teacher, "*Who whipped little Maggie?*"

"*Why, the Sisters, ma'am. I go to school to the Sisters, where Maggie does, and I was there when they whipped her for coming to your school. And O, ma'am, they whipped her so hard, we all cried!*"

Dear children who read this affecting incident, and who are blessed with free Sabbath-school instruction; whose attendance thereupon is interdicted by no parent, or minister, who never fear a whipping because of such attendance, *pity* the thousands of poor deluded Roman Catholic children who are studiously kept from your Christian Sabbath-schools; are forbidden to read God's Bible and Testament, as well as to sing your beautiful Sabbath-school songs. Ask yourselves the question, is not the "American and Foreign Christian Union" right in undertaking to establish Sabbath and Industrial schools for such children? and is it not your duty, and will you not make it your pleasure, to help the Society in this, its Sabbath-school department of missionary effort?

W. D. R.

THE sum of Christian morality is—give and forgive, bear and forbear.

ROMISH OPPOSITION TO OUR SABBATH-SCHOOL
WORK, FURTHER ILLUSTRATED.

IN one of the cities in the Great West, where this Society has sustained a mission for more than a decade of years, great difficulty was encountered in obtaining a suitable room for the inauguration of a Sabbath-school for the children of Roman Catholics, resident therein. At last, the resident missionary,—himself a converted Romanist,—said to the writer, "Bro. R. there's a woman down by the river, on — street, in a capital location for a school, who resides in the second story of a lodging house, whom, if you would see, I think we might obtain her room for a school.

Of course we went. The missionary introduced me to the woman. She was a real specimen of a raw, unlettered Irish woman. I met her in the blandest manner I could command, told her my business, described the character of the school, etc., etc. She turned from me in apparent disgust, and my appeal was written a failure.

Turning to the missionary, I said to him, "Mc., speak to her in Irish, and tell her what you want." No sooner intimated than done. And in a twinkling, the woman had my companion by the hand, one of hers enclosed in his, and the other arm about his neck. And there they talked, like mother and son, till I had to break the interview, duty calling me elsewhere. And what was the result? The next day, having obtained some rude benches, and had them conveyed to the door of this woman's dwelling, and it being found that the stairway was too narrow for the admission thereof, this Roman Catholic woman took out the window, threw off her bed, loosened the bed-cord, and, standing in the window, she drew up the benches that the school might be held the coming day in her room.

For some weeks the school was held with her. It grew, and the little Irish children were delighted. The Sabbath-school papers and cards of merit, were both advertisements for the school, and incentives to attendance thereupon. It was making an impression and doing good, in opening the eyes of the parents to the blessedness of

knowledge and their right to its attainment and enjoyment.

This, the priesthood of that city could not brook. An opposition school, at the same hour and in the same house, was opened by them. It, however, proved a failure. The children would enter the Sabbath-school of our Society. Failing in this, the Sisters of Charity were employed to bring pictures, rosaries, beads, etc., etc., with the hope of seducing the children from the school. A few were taken with these trinkets, but the majority refused them.

Failing thus in this second effort, the priests and nuns were sent, to force compliance with priestly orders, and by whips and threats, to compel the children to vacate the school, and remain at home. And as the passer by would stop and inquire why such crowds of little ones lined the street, and were afraid to go up the stairway to the Sabbath-school, he dropped a tear of sympathy and pity, and passed on his way amazed and sad.

Time has passed; and now in that city, "The American and Foreign Christian Union" has five such Sabbath-schools, and two weekly Industrial schools,* in which have been enrolled fifteen hundred children and youth, and a devoted and earnest missionary, with his equally faithful companion find daily work for hands, intellect, and heart, "doing with their might what their hands find to do," in the peculiar effort of this Society.

But, O Rome! when will thy deluded children have their eyes open to the enormities of thy system, and seek to escape therefrom? O, Christian reader! when shall the church awake to her duty toward the millions of her followers among us? O, children! Can you do too much to educate, enlighten, relieve, and save such as these, who are ignorant, blind and miserable, even in this land of knowledge, and light, and happiness? Then

"Go! gather them in from the tenement house,

And the merchant's stately palace;
From the world's dark strife, and the heavenly life,

Let them drink from the golden chalice.

'Tis the Master's work! there is none so low,

But His loving hand may reach them,
And there's none so sunken in want and woe,

But will joy to help and teach them.

Go, bring them in, there is room to spare;

Here are food, and shelter and pity;

And we'll not shut the door

'Gainst one of Christ's poor,

'Though you bring every child in our cities."

W. D. R.

WHAT CAN CHILDREN DO TO HELP THE
WORK OF THIS SOCIETY AMONG THE PAPAL
CHILDREN OF THE COUNTRY.

HARLAN P——, is the son of an elder in a Presbyterian church, in the state of Ohio. The writer visits that church annually in behalf of the "American and Foreign Christian Union." From the time of his first visit to the present, Harley, (as he was called for short,) has ever evinced a deep interest in the work of the Society among the Roman Catholic children of the country. I have known him by the half-hour, to sit and listen to the narration of incidents drawn from the life-condition and character of this portion of our population. He has a warm and sympathetic nature; he has been trained by benevolent and Christian parents, who daily lay by in store for the needy, as God prospers them; and whose name prompts him to deeds of benevolence and usefulness. At one of my earliest visits to his father's house, his young heart was prompted to do something to aid the effort of this Society. He pondered the subject. What could he, a mere boy, do? His hands were not strong enough to do hard manual labor; he was not old enough to seek a clerkship, by the salary of which, he might accomplish the desire of his heart. What could he do? My young readers have, doubtless, often read or heard the Scotch line, "Where there's a will, there's a way." This truth was illustrated in the conduct of my little friend.

He went to his father saying, "Father, I want to help Mr. R.'s cause." "That's

right, my son," said the pleased father. "And what do you want to do?"

"Well, father," replied Harley, "I want you to give me a chicken."

"Agreed," said the father, "but what will you do with the chicken?"

"Why, father, I'll have it lay eggs, and then I'll have it hatch out some little chicks, and then I'll sell the chickens, and all the money I get I'll give to Mr. R."

"Well planned," said the delighted father, "and now, son, go to the fowl-yard and pick out the likeliest hen you see, and make it your *missionary chicken*. And all she raises between this and the time Mr. R. returns to us, you shall sell, and the receipts shall be for the work of the "American and Foreign Christian Union."

Glad, the little fellow went on his way. With a well-filled purse, filled by the noble church of that neighborhood, the representative of the Society, went his also.

A year rolled onward, and again the writer was at the house of Harley's parents, welcomed as only Christian households know how to receive the self-denying laborer in the missionary vineyard of the Master. But none met him more cordially than little Harley; and before the sun went down below the horizon that night, the avails of his missionary chicken were in the Lord's treasury.

And now, another year was to be begun, and it was settled that a goose should be the missionary offering, and all the little goslings that the year should produce, should be Mr. R.'s, for the cause he pleaded. And at the end of the year, as the writer again visited the church, Harley had his offering in waiting for the service of the Master.

And so has it been year by year, since. And though Harley is no longer a child, but a young man bearing the full name of his well-known namesake, he forgets not "to do good, and to communicate," is a member of the church of Christ, and the loved and respected of a large circle of relatives and friends.

What Harlan P——, could do, why may not every reader of our Sabbath-school department do? and should they, what an

addition to the resources of the Society would be witnessed, and what an increase of good would be done! Children, try it, try it!

W. D. R.

WHAT CAN A LITTLE CHILD DO?

WHAT can a little child like me

To honor Jesus do?

I think I would a Christian be,—

A *faithful* Christian too.

Then tell me how to honor God,—

To shine as doth the star,

Which sends its charming beams abroad,

To bless the night from far.

I cannot preach His holy word,

Nor alms abundant give,

That heathen souls may know the Lord

Who died that they might live.

No oil have I for Jesus' head,

No perfumes rare and sweet,

No box, of alabaster made,
To break above His feet.

What can a little child, then, do
To honor Jesus' name?—

He can believe the Gospel true,
And own his guilt with shame.

He can believe in Calvary,—
That Jesus died and rose;—
And still to *Truth* obedient be,
Whoever may oppose.

The little Tract, the Gospel seed,
His hands may scatter wide,
And this shall tell how Christ did bleed,
And why for us He died.

Then lifting little hands to pray,
Where none but God can see,
The little child will find the way
How he can useful be.

[Selected.]

THE FOREIGN FIELD.

ITALY.

A VISIT TO THE SCHOOL OF REV. WM. CLARK
AT MILAN, ITALY.

REV. MR. SCUDDER, My Dear Brother,—
Impeded through various reasons from writing to you sooner regarding the school which the Rev. Mr. Clark, your worthy representative in Northern Italy, has established for the training of young men who feel called on to devote themselves to the great work of evangelizing their countrymen; I trust a few thoughts, though quite late, will not be unacceptable. I had the pleasure and real satisfaction of being present at the usual periodical examination held about the middle of May. Fourteen young men, the youngest of whom I should judge, was not less than eighteen or twenty years of age, were examined by their respective professors in those studies which, for some time past, they had been pursuing. Four or five days were occupied in the examination, but I could only remain two,—Friday and Saturday,—and for Bible study on Monday morning. The ultimate results

of this school, and its bearing and influence on Italian evangelization, will fully, I am satisfied, justify the very favorable impressions I formed of its thoroughness and efficiency in qualifying the students for their responsible mission in Italy.

But before proceeding to give you an account of the examination, allow me to say a word of the school-room. Located far away from the noisy and busy centres of the city—simple and unostentatious in the extreme—barely large enough to accommodate professors and students, it had all the evidence of being what it really is, a *mission school* for the training of young men for preaching and teaching. But with his limited means, Mr. Clark cannot at present think of procuring a more suitable place. However, this after all is of little moment. Far greater are my hopes of seeing devoted, earnest, young men come forth from that little room to do battle with all sorts of wickedness, than if they had been fitted for their work amid wealth and luxuries. They will meet with difficulties enough, will have

to combat with hardships of all kinds and colors ere they have been five years in the field, and perhaps it is well that they be war-worn and hardened from the beginning.

The examination of Friday was confined to Ecclesiastical history—from the first to the eighth century. This, as it will be at once perceived, is one of the most important periods which the history of the Christian church embraces: the state of the world on the appearance of Christianity; the planting of the first churches; the love, zeal and faithfulness, even unto death, of the primitive disciples; the consequent rapid spread of the Gospel; the so-called conversion of the emperor Constantine, and the union of Church and State which followed; the subsequent corruption of Christianity through that union, for “the touch of the State has never failed to contaminate the Church;” hence the gradual introduction and growth of that fearful system which, after the fall of the Roman Empire, cropped out fully into what is now called Roman Catholicism. Certainly, this was a vast field, a most important theme in which to bring out their knowledge of Church history. And well did they acquit themselves. They had mastered their subject; and step by step did they trace the origin and final development of Roman thirst for dominion, Roman supremacy, and Roman paganism baptized with the name of Christianity. Their professor in this department, a very fine Latin scholar, had spared no pains in his researches for light on this most interesting epoch of the Church's history, availing himself of the advantages of the Ambrosian and other splendid libraries in which Milan abounds; and he had unsparingly bestowed the wealth of his ecclesiastical studies on his scholars, and not in vain.

On the following day the students were examined in the Latin language, History, and Geography. Though but a short time had been devoted to the study of Latin, yet, as Italians, speaking a tongue which is *daughter* to the Latin, they had acquired quite a respectable knowledge of it. I was particularly gratified to see that in profane history, instead of studying and reciting

the divers conflicts of nations for political and military supremacy, the downfall of empires and republics, and the birth and progress of others, they had evidently given much attention to the origin and transmigration of the tribes and peoples, going as far back as it is safe to follow profane history, even to the second cradling, (if I may use the expression,) of the human family in Noah and his children.

Each morning the class meets for the study of the Scriptures. It is a systematic study of the Word, but widely differing from the course usually pursued in our Theological schools at home. The exercise was opened with prayer by one of the students, then the chapter in the course of study, (it was the fifth of John's Gospel, the morning I was present,) was read by the students and their teacher, each reading a verse. Then followed lively questions, and unrestrained conversation on the portion read. The discussion was doctrinal and practical, a study of God's dispensational works and ways, and was indeed solemn. In short, it was characteristic; no dry theology, no metaphysical disquisitions, no psychological speculations. It was simply a searching for what the Lord saith, for light, and life, and truth; some of the thoughts on the portion of Scripture under consideration, were new and striking. I would remark that all Italian Christians firmly believe in the direct teaching of the Holy Ghost, according to the Saviour's promise, (John xiv., xv., xvi.,) and there is no doubt left in the minds of those who are familiar with their meetings, that they are indeed “taught of God.” I cannot refrain from giving a very brief synopsis of the study of the morning I met with the class. Though it is nearly three months since, the impression made on my mind at the time is still fresh. The subject was the pool of Bethesda, and the healing of the sick man who lay by its side. “Bethesda, (signifying ‘house of pity, or mourning,’) beautifully symbolizes the condition of the Jewish people; their attachment to outward signs and ceremonies, and God's thoughts of pity and mercy toward them. Though they had gone astray from God, though they had rejected Him again

and again, yet He left them not without a witness of His love and faithfulness to fulfill His promises respecting the Deliverer. From their deliverance from bondage until the coming of the promised Redeemer, God's presence among them was testified to by miracles, prophets, and holy men, and by the Ark of the Covenant. This pool of Bethesda was His last and lingering witness. All others had ceased. It stood a pledge that God *would* visit His people, that the Healer *would* come. And by the side of that pool Jesus walked. A great multitude of sick and suffering ones were gathered there, waiting for the movement of the waters. But instead of believing in and waiting for the Healer that pool typified, they were all intent in gazing in the water; and Jesus walked *alone*. No one looked towards Him, or asked of Him the healing they so anxiously sought. Thus is it among men now. They are all engrossed with ceremonies, and rites, and ordinances—they foolishly follow every phantom that promises them life and healing. The shrine of this or that Virgin; this or that altar; this or that saint; this priest, or that monk; are eagerly sought after; and Jesus walks *alone*; is forgotten or hidden in the rabble crowd of saints, and angels, and madonnas. Notwithstanding, even now, He addresses with words of healing and life those whom He will, as He did at the pool of Bethesda." But let this suffice; I am only sorry that I cannot put it into English with the force and pathos in which it was spoken. To me the thoughts brought out in the study of that portion of God's word, were touchingly beautiful.

Such is a brief sketch of the examination exercises of this most promising school. From what I was able to learn, three or four of the students will speedily be fitted for active usefulness in this most needy field. Really converted, and deeply impressed with the solemn responsibility of their future work, as I believe they all are, I cannot but feel that we are warranted in confidently expecting *great and good fruits* from Mr. Clark's school. The importance of training evangelists and teachers, such as these, for Italian evangelization, cannot be

over estimated. All the available force is now in the field; and yet the sad want of devoted and faithful men is daily painfully felt. These students are all Italians and Christians; and rest assured, dear brother, that if Italy is to be evangelized, it must be done through a *native* agency.

Oh, that American Christians were awake to the importance of this work of Mr. Clark! God forbid that, through want of means, this school, our great hope, the instrument under God for carrying the Gospel into every nook and corner of the Italian Peninsula, should be crippled in its efficiency, or be compelled to suspend entirely its operations. I am ever yours, in the Gospel,

W. G. MOOREHEAD.

CARRARA, ITALY, Aug. 10th, 1867.

MILAN, July 30th, 1867.

DEAR BRO. SCUDDER,—I have just received a letter from Signor Bolognini, who is now at Udine, and he gives much interesting information in regard to that city. A hall has been opened for the preaching of the Gospel, and there is already an audience of about 270. In the villages around there is also much encouragement for labor. Signor Bolognini has received many invitations from various persons, directly and by letter, to labor in towns and villages not far distant, and some of them have been attended with assurances that the people themselves would provide halls for preaching, his board, and his expenses in coming.

In Udine a few friends of the Truth have long been asking for an evangelist, but no suitable man could be found; there is a prospect, however, that now the place will be permanently occupied.

A few extracts from Signor Bolognini's letter will be read with interest. He says: "The first meeting for preaching in this city was attended by about 70 persons; this number has rapidly increased, so that in about two weeks we have an audience of 270. The first evening, I was continually applauded, and though I earnestly and frequently begged them not to interrupt me and to leave such applauses to theatres and political meetings, yet, I could not entirely restrain them; and even now, they will oc-

casionally burst out with a 'Bravo!' or a 'Nina la nesita.' The windows of our chapel are all filled, and the windows of the houses adjacent.

"The Pazzoco, in whose district is our chapel, was heard by one of our brethren to respond to a woman who was complaining of our presence, as follows: 'I have heard them every evening from a window near by, and I wish all would go and hear their discourses, for all that the preacher says is the truth and the true Gospel.' I hear that many priests listen from these neighboring windows.

"This field is one of very great importance, since it is the centre of a large and populous province where there seems everywhere a very good disposition on the part of the people to receive the truth."

The words of this letter confirm my remarks made some time since in regard to all that region extending from Venice, eastward to Trieste, and almost to the field traversed by our colporteurs and other laborers in Hungary; so that after centuries of darkness, the light of the Gospel is flashing along the shores of the Adriatic uniting these two countries, i. e. Italy and Hungary, again in Christian sympathy and fellowship.

Our colporteur from Treviso, also writes: "The people here desire the preaching of the Gospel. I speak to them as I am able, twice a week. There are many friends of the Truth and but little opposition. There is a grand field for labor in the region around. I have visited Coneliano and Monte Beluno, and have made a good sale of Scriptures."

From Padua a colporteur, small in stature but great in faith, sends us a most interesting letter, most of which I must give you. He commences his letter by quoting the words of Christ in Luke xix. 40, where He says, "I tell you that if these should hold their peace, the stones would immediately cry out." He then writes as follows: "For some days, after my work of selling and talking for the day was over, I had been accustomed at twilight to visit the public gardens, and a part unfrequented, to refresh my spirit with the reading of some part of

the Word of God. But the Lord, who knows the nature of all hearts, did not often permit that I should enjoy this delight alone. The people who recognized me as a Bible colporteur often came to converse with me. With a joyful heart I spoke to them. One evening the number was very large, and after speaking for some time, and being fatigued, I wished to leave and return to my room, but the crowd would not suffer me. They said they wished to hear more. After talking a while longer, they at length consented that I should go, after making me promise that I would thus speak to them every day.

"The next evening the mayor of the city, having heard of the crowd the evening previous, and fearing that some violence would be done me; after I had spoken for about a half an hour to as many as 500 persons or more; sent some of the police to advise me to desist. But the people would not suffer me to go: they took me and carried me a little distance and placed me upon a marble pedestal where all could see me, and told me to talk to them. This I did for a while, and then put myself in the care of the police to get away, as I could go in no other way. I had gone but a little distance when the crowd, thinking that I was arrested by the police and was being taken to prison, came with a rush and snatched me from the hands of the guard, and carried me back to my marble pulpit, and declared they would hear me. They cried out for liberty of speech. The mayor, when correctly informed of the affair, sent me word to speak to the people as much as I pleased."

The colporteur in Vicenza gives, also, various interesting incidents in connection with his work in that city and the regions around. On the borders of the Tyrol, northward, there is a very great desire for the Scriptures and religious books. "The light is penetrating from Italy, both eastward and northward, into regions that have long been buried in the darkness of ignorance and superstition. When will the church arise to give all southern and central Europe the Gospel? a region that the providence of God has in a most wonderful

manner, even during the past year, by war and progress given to the church to occupy for His glory.

The field is vast and ready for the harvest, but there is here, in Italy, a lamentable want of laborers, good evangelists, to occupy important cities in preaching the Gospel. Just now there are five places where we wish to place evangelists, but we cannot find them.

In view of this great want of men, the importance of well sustaining my theological class here, in Milan, cannot be overestimated. I have now fifteen students and four professors under my charge. Another student is about to be received. I have often asked for the means to sustain twenty, but Christian friends have not yet furnished me the means. Will not some individuals, or individual churches, help me in this school? Yours truly, WM. CLARK.

CHILL.

VALPARAISO, July 3d, 1867.

DEAR BRO. SCUDDER,—It was my privilege, Sabbath before last, to be present at the meeting of Rev. Mr. Gilbert's Spanish Bible class, in Santiago. Though this little gathering has been often pictured to you by his own pen, perhaps you may relish another glimpse of it through a pair of new spectacles.

The meeting, you will remember, is held in a room adjoining Mr. Gilbert's house. It is used solely for this purpose, is comfortable, neat, well lighted, and capable of seating between forty and fifty persons. Twenty-three Chilenos, mostly men, were gathered to study the Word of God. This is evidently the bait which attracts them. It cannot be said that curiosity draws them thither, for they are regular in attendance. Neither can the hope of drawing some worldly advantage be their motive, for nothing of this kind is given or promised them. Nor do they come for the purpose of hearing an eloquent address or sermon. Their teacher explains the Scriptures in a conversational way.

Mr. Gilbert opened the exercises of the evening with prayer, and after reading part of John xiv., made some practical remarks

on each verse. He seemed to have considerable fluency in the use of the language, and the sight of those eager, attentive and intelligent listeners, with open Bible in hand, convinced me that his labor was not in vain in the Lord. The answers which some gave to his questions evinced the general intelligence, and evangelical views of the class.

The lesson over, I made a short address to them through an interpreter. On being informed that the existence of a small class of Bible students in Santiago, became known to us more than a year ago, when in the great Republic, and that we, among others, had offered fervent prayer for their steadfastness in the faith, several voices responded, "A thousand thanks! A thousand thanks!"

Never before has my desire to speak the language been so strong as on this occasion, but it gave me pleasure to be able to close the meeting with the Lord's prayer and Apostolic benediction in Spanish.

On Monday evening, another meeting was held for the benefit of those who cannot conveniently attend at any other time. It was characterized by the same solemnity and earnest attention as that of the previous night. Every week there is an average attendance of thirty.

There is a practical question which arises in this connection, and which Mr. Gilbert will doubtless present to you. Should there not be a school for the children of these Protestant Chilenos? They, themselves, are most anxious to secure one that shall be free from priestly influence. They feel that the establishment of such a school is necessary and practicable. Nine children will be sent at once as pupils, who would otherwise remain in ignorance, or be educated as Roman Catholics. But the instruction must be, in most cases, gratuitous, and funds will be needed for room, rent and teacher. Will you not make an appeal to Christian friends at home for aid in this worthy and important object?

You will be rejoiced to learn that a Spanish Bible class has recently been gathered in this city. An intelligent native Protestant has offered an apartment in his

house for the purpose. The class is under the direction of Señor Ibañez, our Spanish teacher. Only four Chilenos were present at the first meeting last Sabbath, but this is a good beginning. Mr. Sayre and myself were there, and hope to be of some service to them before long.

The length of my letter prevents me from giving some interesting items, which must be reserved for next month.

Sincerely yours, A. H. MERWIN.

CARTHAGENA, June 1st, 1867.

REV. J. SCUDDER—Dear Sir:—In Carthagená I have been very busy, more so, during the month of May than in any other. As the United States of Columbia are declared in war, we have more military forces, and the garrison at Carthagená has been re-enforced with a regiment. Therefore, I had a congregation of more than 300 soldiers at the quarters during the month of May. But now, this force is at Baranguilla and will return in a few days. At the hospital and prison I also had more hearers than usual.

The Sabbath-school has been so much crowded that it was necessary to have the assistance of the police to keep order. It seems that the bishop of the cathedral, being satisfied with his monthly publications against Protestantism in this city—thought he had triumphed, on account of the silence which the want of means has imposed upon me, and not his argument; thus he thought that by sending some mischievous persons he would conquer.

The second and third Sundays in May, there came several emissaries of the priests, with others, who remained in front of our establishment; they commenced their noise and disorder as soon as we commenced our spiritual exercises, but the police soon made them keep order, and the next Sabbath we were left in peace.

On the first of May, I received a letter from the Rev. H. J. Acker, Dist. Sec. of the A. T. Society, wishing to be informed about this republic. I gave him information; and also about the books I need; but I forgot to say to him that the United States of Columbia must not be taken for a place

where the missionary can prefer one book from the other. I ought to possess some of all the books and tracts which are published to complete an entire pharmacy, to provide for all the spiritual sickness. Yours respectfully,

RAMON MONSALVATGE.

EXTRACT OF A LETTER OF REV. R. MONSALVATGE.

CARTHAGENA, Aug. 14th, 1867.

For two months we have had at this harbor a Spanish ship of war, named Gerona, the crew number 600 men.

On the 4th of July, I was introduced to the captain, and dined with him. I obtained his friendship and took the opportunity of speaking with him and his officers of things more important than politics. Since then I meet with Catalanes, Valencianos, Aragones, Andaluces, &c., who listen with great interest and approbation to the truths which are in Jesus Christ, and the falsehoods which reign in the Roman Curia.

As I had no Bibles to offer them, I was informed that at the house of Mr. P., a Jew, a native of Curacas, there was a box that had been left in 1857 by an agent from London, who also sold a box at Baranguilla, at five cents per Bible. I spoke to Mr. P., and he showed me the Bibles, which were greatly destroyed by the climate and insects. He told me to send one of my sons to agree upon the price. I sent to him William, and Mrs. P. commissioned him to sell them at 50 cents a Bible, with the promise of a little present when he had sold them all. If William was not my son, I would praise him, but I will say that he is the best colporteur I could want at my side. He knows how to persuade and convince, and if he does not place the Bible in their hands, it would be difficult for another to do so. In one word, William has sold to the crew all the box of Bibles at 50 cents a piece, when the natives would not buy them at two dimes a piece, because they were so much injured.

ATHENS.

GOOD NEWS FROM GREECE.

Our friends will see from the following letter what a noble work is now being carried on in Athens, Greece, among the Ore-

tans. By the generous aid of Dr. Howe, several schools have been started, which, instead of consuming the means so generously donated to relieve the necessities of the Cretan refugees, have been made instrumental in doing a greater work among them. The children are not only taught to read and write, but to make garments for the destitute sufferers. Dr. Howe has abundantly proved his admirable fitness for the great work entrusted to him.

The Sabbath schools of Drs. Crosby and French, to whom reference is made, have contributed, hitherto, money for the Sabbath-schools in Athens. It must make the hearts of the little ones in these schools glad when they read how much good their money is accomplishing.

ATHENS, Aug. 9th, 1867.

REV. J. SCUDDER, Dear Sir,—You are aware that before Dr. Howe came here, several thousand of Cretan women and children had taken refuge in Greece, and that most of them settled at Athens. A large number of them, (over 400,) we placed in a cluster of houses, formerly occupied by a French duchess. The refugees who lived in these houses were placed under the Anglo-Greek Committee, and as I was not then a member of it, (afterwards I was invited to take part in it,) I often attempted to organize a Sabbath-school among them, but without any effect. At last Dr. Howe came, and being consulted by him as to the best means of disbursing the funds collected in America for the Cretan women and children, I advised him to open a school for the children of that locality, offering my services at the same time. He liked the idea, and after much thought on the subject he authorized me to start one at once. Having obtained his promise I went to work, and in the course of a week I had a nice school of over 150 children, taught by three Greek female teachers, and in the presence of Dr. Howe and many others we opened it with reading of the S. S. and prayer. Then followed several remarks by Dr. Riggs, Mr. S., and myself; the ladies conducting the singing. We felt that without the Bible no nation can prosper, and no individual can be a good Christian. Finding that the number

of children increased rapidly, and that the rooms wherein I first opened the school were too small, I had them removed to others, more spacious and more commodious apartments, the front of which is shown in the photographs which I have sent you. This school contains a large number of girls capable of sewing, and these we have formed into an industrial school, in which many garments for Cretans are made. The success of this school has induced Dr. Howe to promise both Mr. Constantine and Mr. Sakellarius' help to start industrial schools in other parts of the city, so that now we have three schools: Mr. C.'s consisting of over 70 children, Mr. S.'s 40, and mine 269. I will confine myself to the one under my own superintendence, for I believe you will soon have some account of the others from their representative heads.

In the school under my direction the New Testament and all our publications are read during the week. On Sunday the whole school is formed into a Sabbath-school, conducted by me in the same way as our Sabbath-school. Believing, as I have done heretofore, that a woman is more suited for carrying on such a school and especially here in Greece, I have kept for myself the superintendency only, and leave the ladies and the Greek teachers included to do the work. The school has been only two months in operation, and only a week in its new quarters, yet, many of the children have already learned to read and write, and committed to memory the Ten Commandments. Dr. Howe has furnished me with money enough to carry it on to the end of September, and I feel very anxious to secure the means for its support after the expiration of that time, if the Cretan struggle is to continue, as it is very likely to do, through the winter. The school as it now is, costs about 200 drachmas a month which is equal to about \$33. Now, I wish you would be so kind as to send one of the photographs to Dr. French of Brooklyn, with the enclosed letter to him, to see whether his Sabbath-school would not come to our help; another may be sent to Dr. Crosby, to whom I have also written a few lines to the same effect. And may God

open the hearts of the American children to contribute for the support of a school which furnishes not only education, but also imparts evangelical knowledge to so many poor, destitute, Cretan boys and girls.

We are so annoyed, both in our home Sabbath-school and my evening preaching, by ruffians, that notwithstanding the help of the police, I am very much troubled. The windows of the chapel where we hold services being low, they have adopted the plan of coming one by one, at various intervals, to shout a bad expression and run off. In this way they have frightened away some of the children, and made the ladies, that attend the preaching, blush with shame. Now as it is impossible for me to find another house with so large a room, both for Sabbath-school and preaching, and as I can see no other way of escape, I have thought it best to hire one of the pensioners, (a veteran soldier out of service,) and station him outside of the windows during the hours of Sabbath-school and services. In this way no one would dare to annoy us, and the people, seeing a government officer, will take courage and come both to the Sabbath-school and preaching.

I was very glad to hear that a vigorous effort is to be made to place our Society on a larger and more efficient footing, and I hope the money proposed will be raised.

Yours very sincerely,

M. D. KALOPOTHAKES.

[Since this letter was printed, Dr. Crosby's Sabbath-school has given \$150, of which mention will be made next month.]

LIMA, Peru.

MR. SCUDDER—Dear Sir:—There has been great excitement of late in Peru. The subject of dispute has been the old one of religious toleration, which the enemies of truth and progress fear just as much now as in the dark ages. But, fortunately, they have not the same advantages nor power now as then. If they had, we should without doubt see such another persecution as deprived France of many of her best subjects, and Spain of every element of progress. When old Jesuitical Peru abandons

her court of inquisition to a liberal congress, and supports that body in measures very repulsive to the "Lima mob," as the priests' party is called; we are encouraged to hope that very soon old things will pass away and all things become new. The priests themselves have a presentiment that such will be the case, as is shown by their dread of having the subject discussed. They have lately started a paper called "El Peru Catolico;" which is published to defend the ultramontane party and to darken counsel by words without Gospel wisdom.

In spite of all their efforts, the heaven works surely, though slowly, and will, by the grace of God, leaven the whole mass of society with its life-giving power. It is the work of God alone to give the increase to the good seed which he has intrusted to our care; and it is so precious in his sight, that we may rest satisfied, that not even that which falls upon stony ground is beyond His care. In this great city there are many who know and love the truth as it is in Jesus too well to expect anything from the Roman See, or its devoted partizans. A young priest, who had been in Rome for some years, commenced preaching in one of the churches to a respectable audience; but while treating of the boasted infallibility of the church, and her power and determination to lock the doors of heaven against all Protestants, most of the respectable people took their departure. The world is too wise, and Christians too charitable to believe such dogmas; and especially when they bear such fruit in the lives of their representatives. Surely, there is a brighter day awaiting us of which the dawn is already breaking on the mountains.

Let me urge you to continue the work of publishing Spanish books and tracts. Light is what the people want, and without it they will stumble and fall, or at best, only stand still. I wish I had 150 copies of "El Protestantismo," and 100 copies of "El Agua de Vida," and many others. But I will send an order soon to Mr. Stebins for an assortment of their publications.

I am, dear sir, your brother in Christ,

A. J. McKIM.

SANTIAGO DE CHILI, July 24th, 1867.

REV. J. SCUDDER—Dear Sir :—Last Sunday evening I preached my first written sermon in Spanish upon the First Commandment. They were much pleased with it I am told. Forty were present, an increase of ten on my previous meeting. Before the sermon I answered some questions which had been asked. After I had explained the passage: "This is my body," a man, who was a stranger to me, objected. I told him that at the next meeting he might defend his position, and that it would oblige me if he would write out his views, and then with much pleasure I would review his position point by point. He said he would do so. I learn that he is one of the oldest printers in the city.

You know that we employed a little time a colporteur. He gave "Andres Dunn" to a girl some 14 years old. She was very much interested in the book and requested her father to attend our meetings. Now he and nearly a dozen of his friends attend. Ten days ago I increased the sittings in the chapel from 32 to 52. I intend this week or next, to increase them to 75 by putting a seat 30 feet along the side of the narrow room. The seat will not be very convenient, but it will do until the children and youth of the United States furnish a church, if they do it quickly. Yours very truly,

N. P. GILBERT.

P. S.—I think I wrote you that I now have no work in English.

THE HOME FIELD.

L—, Sept. 2d, 1867.

DEAR BROTHER :—My report comes due for another month, and with sincere acknowledgment to the Author of all our mercies I sit down to make it at our home in this city, after an absence of a little over five weeks. We returned safely the 22d of August with much improved health. I enjoyed a very pleasant visit at Williams' College during the exercises of commencement, where I graduated in 1827, forty years since, not having returned till this year. Mrs. S. remained on College Hill, O. Both of us could not well make the journey. She gained health and strength.

We found our school somewhat diminished by the absence of families, teachers, and hot weather; but otherwise in a good condition. I have visited quite a number of families, some very sick, attended one funeral of a young man, who died suddenly with no preparation for death. Here I had a good opportunity to preach the Gospel to a company of careless souls, the family I think no less so. Eternity alone must reveal the result.

Last Sabbath morning I met again the poor prisoners in the jail; they were extremely glad at my return, and soon gathered around to hear again from the truths

of God's word. I dwelt on the subject of coming to Christ as little children, and that God was no respecter of persons, but he that feareth Him, etc. Two or three days after, when I called again to give some tracts, an old man, condemned for defrauding the government, and who had been a Baptist minister, said he had been thinking very much since Sabbath, of what I said about coming to Jesus as little children. He spoke to me of another young man who he said had been unfortunate and now seemed penitent. I asked to see him. He came, I spoke to him about Jesus—how He came to save poor, needy sinners. He began to weep, and I felt encouraged to press him to Christ.

One man, of whom I have spoken to you before as hopefully converted, wanted to partake of the Sacrament. I told him God would accept and bless his honest desires, and grant him a spiritual sacrament, and a partaking of His love, and the enjoyment of His presence. His trial is delayed unreasonably, but he seems to have Christian patience. Another, I think, is a Christian. I think Christ Jesus is in this jail as well as Satan, and is overcoming the power of the mighty enemy in some hearts. O, what a victory to deliver a soul from death out

of such a place of sin and corruption ! The very air is so filled with foetid gasses and polluted breath, that after spending an hour and a half, and coming out into the fresh air, I feel my strength undermined, and unusually, or strangely fatigued. The jailor sneers at my efforts, and despises all my attempts. To-day, Saturday Aug. 31st, I asked him if my wife could visit the women. He said no, it could do them no good. I told him he could not prove that. He said he had not seen any good done them for 13 years ; and refused wholly to permit her to say anything to them.

I gave one Bible, since my return, to an Irish girl, who seems determined to read the Bible and go no more to the priest for confession, but to make Jesus Christ her Saviour alone.

Yesterday, (I began to write Saturday.) I visited my prisoners again, and preached to them. After this I invited three of them into one of the cells, to talk with me, and soon another boy came in. Here was a regular singing meeting ; two of them I have spoken to you about as giving evidence of being Christians, firm and unyielding, in the midst of the worst temptations. One is charged with murder, and one as being

an accomplice in killing a negro. The other two seem very penitent, confess, child-like, their sins, and seem resolved to live for Jesus Christ. About one week since, they say they gave up their hearts to Christ. It was one of them that the Baptist minister said was penitent. They get together every day, read the Bible and pray. If such appearances were anywhere else, they would be considered most joyful, and worthy of confidence.

The Irish family, B., who professed so strongly to come out from Romanism, but who, I told you had, I feared, apostatized, etc., I am glad to say, the man especially, have not, or are not *all* lost yet. The man received a letter from his father in V., inviting him with his family, to come there and live,—sending him \$100 to pay the expense of moving, *on this condition, that they were all good Roman Catholics.* The man wrote back immediately, enclosing the \$100, saying *he was a good Protestant.* He came to see us as soon as we returned, and seemed happy and firm as a rock. I cannot say so much about his wife.

Receive our love, and let us remain yours,
I. M. SADD.

MISSIONARY INTELLIGENCE.

FRENCH CANADIAN MISSIONARY SOCIETY.

EXAMINATION OF THE SCHOOLS AT POINTE-AUX-TREMLES.

The Annual Examination of these schools took place on the 13th inst., and was attended by a large number of the friends of the French Canadian Missionary Society, who had come from Montreal by steamer, for the purpose. The occasion was as usual full of interest.

At the close of the examination, which was well sustained, Rev. Mr. Gibson remarked that Dr. Jenkins having spoken in terms of just commendation of the educational efforts of the society, he would confine himself to the part of his resolution which spoke of its evangelistic efforts. These he characterized as exceedingly important and measurably successful, in proof of which he read interesting extracts from the letters of some young colporteur evan-

gelists, formerly pupils of Pointe-Aux-Trembles, who were now laboring in the parishes below Quebec. One of them had worn a friar's frock, but now loved the Saviour. Another, three years ago, had come to the school in company with three other youths ; the latter became afraid and left shortly after they entered ; he remained, and the prejudices of which his mind was full gradually gave way before the power of divine truth. He was also now employed in imparting the precious truths of that Gospel he had been taught to love to his fellow countrymen.

Extracts.—From letters placed in his hand by the secretary, he would read the following interesting extracts, showing what these youths were now doing :—

“ We intended to leave my native parish and go to the next one, as the priest had denounced us from the pulpit on the two Sabbaths previous to our arrival. Still,

however, having a strong desire to make known the good news of salvation to my friends and neighbors, I thought, in spite of the opposition of the priest, to try and do so. In place of the people being unwilling to receive us or buy our books, it was the very reverse. The Lord was with us, and it turned out differently altogether from what the priest had ordered. The people asked us to go here and there, and we passed long hours with them, reading and speaking to them about the things of God."

Prejudices.—"There exists many false prejudices among the French Canadians about Protestantism. When they hear explained the doctrines which Jesus himself announced while on earth, and that these are the truths held by Protestants, they manifest much surprise. A woman did not hesitate to say to us,—'You Protestants are better off about your salvation than we are, because the poor, according to the way the priests claim money for saving ordinances, are to be pitied.'

"Oh! Sir, if you only knew how wrongfully we are judged by the people in relation to the pure doctrine of Jesus, which we profess; some think we have no more religion than the beasts of the field. When they hear us speak of our faith in Christ and love for Him, they are surprised. Often every day have we thus to witness to the Gospel."

HOW A PUPIL OF THE FRIARS BECAME A PUPIL AT POINTE-AUX-TREMBLES.

"I was at the College of —, preparing to be a teaching friar: a colporteur had visited the parish and spread a great number of Bibles and Tracts. The Rev. Superior of our house, indignant at this, took great pains to follow the track of the colporteur into all the houses where he had stopped, and to gather the heretical books in order to have them burned. I was chosen to accompany him, and carry the books and tracts which he got back from our poor Canadians. None surrendered them without some hesitation, a few resisted, while others met the priest with objections. Of course I had to observe an humble silence all the while, but I was nevertheless very attentive to all that was said, and took deep interest in the discussions.

"I was ordered to deposit the books we had collected in a certain room of the College. I was possessed, however, of an intense desire, if possible, to get at them and read them. Several of my comrades experienced the same desire. But how to manage it? We were all under constant and close supervision. For a while the thing was impracticable, but our vigilant Superior

happened to start on a journey, and was absent several days. We availed ourselves of the opportunity, and ate the forbidden fruit. Bibles and tracts were soon scattered in the rooms of the pupils, but well concealed and read in secret. What struck me most, was the great resemblance I found between the Romish and the heretic Bible. I had expected then, from what we had been taught, to find them quite different books. I went on reading assiduously the Bible and tracts, and gradually discovered that I had been deceived in the most deplorable manner by my spiritual conductors. Under this impression I left the College in disgust, and decided never to go back. I then took steps to obtain admission into our College at Pointe-aux-Trembles, and fortunately was received. It is there I have learned to know my Saviour. Now my ardent desire is to spend my life in spreading the Word of God, and making it known to my own countrymen!"

HOW ONE OF THE PUPILS DIED.

"We have to deplore the death of one of our best pupils, a young man, exemplary in his behaviour, and of much promise. His parents are Roman Catholic, as he was himself when he came into the Institute. He was with us only three months, but by that time his heart had been given to the Lord, as was shown by most satisfactory evidence. When here about six weeks he was taken very sick, but after a few days of careful treatment he was restored to health. A few days later he again took so sick that I sent for a doctor and his parents. He never got well, and during his last days fell into a stupor, from which, whenever roused, he gave evidence that he had been communing with God. One day a pupil sitting with him, to try him, asked if he wished the priest sent for. He answered immediately, 'I will not confess to any other but Jesus Christ.' The day preceding his death, and while in the stupor, he cried out, 'Listen to me, my sister, I wish you to spell these words: 'Jesus Christ came to save sinners!' He was heard every now and then whispering, Jesus! Jesus! and his last words, uttered in a distinct voice shortly before he died to some of his fellow pupils round his bed were, 'My friends, put your trust in none but Jesus alone.' Was not this dying the death of the just?"

MISSIONS OF THE AMERICAN BOARD.

[FROM MISSIONARY HERALD.]
TURKEY.

AINTAB.—*Week of Prayer—Religious feeling.*
"The week of prayer was observed with much interest, from 300 to 400 being pre-

sent mornings and evenings. This interest was of such a nature as to lead to the continuance of the meetings, once a day, for four weeks more. From that time onward, there has been an increase of interest; and though nothing very marked has occurred, there are indubitable indications of the movement of the Spirit. There is an uncommon readiness to be impressed by divine truth. A few give evidence of having been born of the Spirit, while others seem more or less earnest in seeking their salvation. The additions to the churches have been forty, while none have been excommunicated. The entire number is now 349.

Young Men for the Ministry—"Quite an interest has been awakened among our young men on the subject of becoming preachers of the Gospel. As many as eight or ten have the subject permanently before their minds. All of these may not finally enter on a course of preparation, but before long we hope to see three or four of them fully entered upon it.

The Contributions amount to \$590.98 from the First Church, and \$511.20 from the Second.

EASTERN TURKEY.

"At *Havadoric*, one of our out-stations, the work of the Lord is advancing finely. Eleven houses, or nearly one half the village, have become Protestants, and the average Sabbath congregation is 40. In addition to the support of the school and other expenses, the people there are making strenuous efforts to build them a place of worship. They are very poor indeed, Baron Simon writes, yet they have done nobly toward this object, and plead for \$40 more only, to complete the edifice. They live among the mountains, subject to the ever-annoying, plundering Koords; and the preacher there writes me, that those villagers who are shepherds, spend what leisure they can while watching their flocks in reading their Bibles, which they carry about with them; while others, who carry on their backs to the city of Moosh, three hours distant, the heavy loads of figots they are taking to market, are seen reading their Testaments by the roadside, while occasionally stopping to rest, so interested are they in the Word of God!"

KHARPOOT.—A Favoring Providence. "We have had, this year, an unusual amount of rain, and the crops are therefore better than common. I have seriously questioned whether the Lord is not blessing this whole region on account of the few village farmers

who belong to our congregations, and who have pledged themselves to give a tenth of their income to Him. I have heard some singular facts in this connection. The pastor of the church in Hulakegh says that the crops in a good many of the fields in that village have been injured, but that, without exception, those of the Protestant tithe-payers are unusually good,—so much so as to excite general remark. The Protestants think that their nine-tenths will be more this year than the whole used to be, when they gave little or nothing to the Lord. Several of the Protestants in this city, all of them tithe-payers, have this year gone into the business of raising silk in the village of Ashvan. This is quite uncertain and precarious business; but the silk-worms of the Protestants have all been in fine condition, while all the Armenians who were engaged in the business there have suffered a total loss. The chief objection to Protestants engaging in the silk business is, that for four or five weeks the worms must be cared for and fed on Sunday. The worms, however, are dormant once in eight or ten days during this period, so that on that dormant day they require no labor. It has so happened this year, that the Protestants' worms have uniformly slept on Sunday, thus freeing our brethren from work on that day!"

Christian Influence of Physicians.—"As to opportunities for Christian effort which fall to the physician here, my observation enables me to testify that they are much greater, as far as access to the people is concerned, especially to those prejudiced against the truth, than those of the preaching missionary. He is esteemed and beloved for his services in healing disease and alleviating suffering, and his words often reach the heart, when those of others would not be heeded. He can also publicly preach the truth without interfering with his professional duties."—DR. WEST.

MADURA.

MISS "ROSA A. SMITH" sailed from Boston in November last—she writes: "Yes, we are in India at last. I thought it the happiest hour of my life when we were leaving Boston, but the present far exceeds it; for, although I cannot fully enter upon the work in which I long to be engaged, I hope soon to make a feeble beginning. It will be stammeringly, indeed, that I shall speak at first, but I trust I shall not always stammer.

"We have not yet conquered the Tamil language, nor do we intend to allow it to conquer us. We studied in London, and

during the voyage when able, and I think we have made a beginning that will be a great help to us. I like the language much; and it is now the height of my worldly ambition to gain a good knowledge of it; and this, I hope, is not altogether worldly.

"I am happily disappointed in many things pertaining to this country. The heat does not seem very great, not at all unendurable. Many of the natives have quite intelligent countenances. It is cheering to meet those who have been led to renounce idolatry and are now seeking to persuade others to embrace the truth. But it is very sad indeed to see on every hand the false gods of the people, and to know that multitudes still cling to these idols."

MR. CAPRON writes: of an interesting tour with Mr. Chandler, during which they preached in many villages which he had never before visited. Respecting services at one place he says:—

"We had arranged to spend one day in the village of Sâdiâr, where we have a congregation, and where a new prayer-house was waiting to be dedicated. Beside the presence of two missionaries and eight or ten catechists, Mrs. Capron lent *ecclat* to the occasion by coming down from Manâ Madura with her school girls,—the most striking testimony in favor of Christianity which we could present to the village. The sight was cheering, and the sound too, especially when we sent up a chorus of loud voices in praise to God."

SANDWICH ISLANDS.

LIBERALITY OF THE PAPISTS.—Mr. Parker remarks: "I was impressed with the large amount of funds which the Romish church expends for schools, schoolhouses, teachers, and expensive churches in the little valley of Taiohae, where the population is not more than 150, and on the little island of Nukuhiva, whose population does not exceed 500, and is probably diminishing. They are not hindered in their work for want of funds. A large tract of land on this island has been sold by the French, to a company of English and French, for a cotton plantation."

BEIRUT.

Mr. Jessup writes:

A NEW PROTESTANT.—"A man of some influence in Beirut has recently joined the Protestant community. He was an Armenian Catholic, and belongs to a family of great wealth and high position. He has long been enlightened, but was led to come out decidedly from among the Romanists by a conversation with the leading Jesuit

priest in Beirut. Said Habeeb to the Jesuit, 'Do you regard the images in the church as worthy of divine homage?' 'By no means,' said the Jesuit. 'Do you then regard the wafer as actually the divinity and humanity of Christ, and worthy of divine homage?' 'Certainly I do.' 'Then,' said Habeeb, 'why is it that when one thousand persons enter the church, nine hundred and ninety-seven worship the images, which are not worthy of divine homage, and two or three only worship what you call divine?' The Jesuit replied, 'That is a matter of very little account. This vulgar crowd will have something to worship, and they may as well worship the images as any thing else; but such men as you and I will worship only the divine.' 'But,' said Habeeb, 'my conscience will not rest, when I see men worshiping idols; I must protest against it.' The Jesuit replied, 'Believe what you please, only keep quiet and remain within the church, and do not disturb the minds of the ignorant. You need not worship with the rest, but keep up the outward forms and all will be right.' Upon this, Habeeb arose and left him, feeling, as he said, humiliated that he should longer go through with hypocritical forms for the sake of pleasing an unprincipled priesthood. He came out boldly and his wife followed him, and then others of his relatives, and the whole city was filled with news of the affair. He keeps a shop on the main square of the city, which he leased from the Maronite bishop. When he left the Romanists, all his old customers withdrew from him, intending to crush him; but from that day he has been largely patronized by Turkish officers and soldiers, who come to him because his scales are exact and his goods unadulterated; and he has never been more prosperous than since the persecution began."

THE PUBLIC DEBT OF AUSTRIA.—Vienna, Sept. 4th.—It is reported that Baron Von Beust is maturing a plan for the sale of the Church property in Austria, and for the payment of the accumulated indebtedness of the nation with the proceeds.

GREAT DEMOCRATIC MEETING IN SWITZERLAND.—London, Sept 4th.—Evening.—A Congress of the leading Democrats of Europe meets in Geneva on the 9th instant. Victor Hugo, Louis Blanc, Jules Favre, and Garibaldi, have signified their intention of being present. The object of the Congress is to make a demonstration in favor of the preservation of peace.

MISCELLANEOUS.

PARIS, JULY 30, 1867.

SEC. OF AM. & F. CHRISTIAN UNION.—

Dear Sir : That communication purporting to be a telegram by the cable, which was published in the American papers of the 16th inst., giving an account of a dinner in Paris and the laying of a corner-stone of a new Protestant Church for Americans in Paris, etc., was a pure canard,—no such stone having been laid, or any such enterprise dreamed of. Please to correct it, at once, and as widely as you can, if you think it worth while.

Yours truly, A. ELDRIDGE.

QUICK WORK.—A letter was received on Thursday from Athens. It was read to Dr. Crosby's Sabbath-school on Sunday, and on Tuesday the Secretary had in his hands \$150 from that school for the Cretan children.

THE SPANISH FLEET IN THE PACIFIC.—London, Sept. 4th.—Evening.—A dispatch from Madrid states that the Spanish Government has sent out orders for the immediate return of the Spanish fleet in the Pacific.

THE REV. DR. BENTON, in a Pioneer discourse preached in California, gives the following statistics in reference to that State : "At the close of 18 years, there are, in round numbers, about 400 Protestant ministers in this State: 100 Congregational and Presbyterian, 100 Methodist, 100 Baptist, and all other denominations a hundred more. In all, about 20,000 church-members, 50,000 Sunday-school pupils. This estimate is rather large—it may be. Forgetting the length of the interval, as one is apt to do, how wide is the contrast between '49 and '67!"

ROWLAND HILL.—Preaching to very plain people, he said : "I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any of you were to put your hand in your pocket and feel a toad there, you would draw it out instantly, from your aversion to the animal! Now

my desire is, that when conscious of the presence of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature."

Describing the obedience of a willing soul to the gentle breathings of the Spirit of God, he said : "I have been watching the smoke, as it went up from the numerous chimneys around me; there was scarcely any air, yet how obediently it moved in the direction of the softest breeze. So it is with the regenerate soul; when God breathes upon its renewed powers, *He makes it willing in the day of His power.*"

HOW TO HAVE MEALY POTATOES.—We find the following credited to the *German-town Telegraph*: It is a very common thing to find strong, watery potatoes on the table, unless care has been taken to select and preserve them. A poor potatoe is the poorest article of food that can be had; as soon as they begin to sprout they will grow poor and watery, the better part of the root going to the support of sprouts; hence, to have mealy, nice potatoes, it is necessary to keep them from exhausting themselves in this way. An exchange gives the following method of preventing the potatoes from sprouting, which we hope will be tried and approved: Take good sound potatoes and place them in a tub or barrel, and pour boiling water over them, letting them remain in the water until the eyes are scalded so that they will not sprout; dry the potatoes thoroughly in the sun, and put them away in a box or barrel in a cool, dry place. This will give good mealy potatoes all the time.

WAYSIDE REPROOF.—One sultry day, the Rev. Henry Townley was traveling on a stage-coach, when the coachman uttered several oaths. Mr. Townley resolved to try the effect of indirect reproof.

"How hot the weather is!" the coachman presently observed.

"It is nothing," said Mr. Townley, "to the heat of Calcutta."

"What, sir, have you ever been in India?"

"Yes; and when there, I saw many strange sights. I saw a Hindoo girl goaded on by the priests, and in spite of every remonstrance I could offer, burn her own mother alive."

The particulars of the Suttee gained his attention, when Mr. Townley proceeded to relate some conversation bearing on the *ten commandments*, which he had held with Brahmins, and other natives of India.

After a short pause, the man's conscience having applied what he had heard to himself, he spontaneously said, "Sir, that's a bad habit of swearing which we coachmen have got;" and throughout the remainder of the journey not another irreverent word escaped his lips.

Indirect reproof is, in some cases, the most efficacious.

JESUIT CONVERSIONS.—In that highly interesting volume by Francis Parkman, on the French Jesuit Missions in America, of which we recently gave a brief notice, light is shed upon not a few of the peculiarities of the Popish religion, and its application to the conversion of the world. The Jesuit missions among the aborigines of Canada, were utterly fruitless in leading the blinded heathen to any just appreciation of the religion of Christ, and this is the less remarkable, considering the means employed for their instruction, and the apparently gross ignorance, in the teachers, of the spirit of that religion which they profess to teach. The Ritualistic requirements mainly insisted on, although in the first instance they might have pleased the fancy of the Indians, had no tendency to affect the heart and lead to a thorough conversion. The Jesuits, persuaded they were doing God service, were generally men of indomitable courage and endurance, and flinched from no personal risk or sacrifice. Not a few of them underwent the cruellest tortures from the savages, and patiently endured death in its most hideous forms. And yet they seemed to be sustained chiefly by the consciousness that they were thus obedient to the vows they had assumed, and were thus achieving the merits of martyrdom. We fail to see, in the many cases presented, the humble

faith and hope in the atonement, which constitutes the Christian's only strength and security. Prayers were endlessly recited to St. Joseph and the Virgin Mary, crucifixes, pictures, and beads were plentifully used, credulity was common as well as superstition, but the main thing, which was the power of God to salvation, was wanting. It was the blind leading the blind. The seeming conversions effected had no influence in improving and elevating the Indian character, and the relapses and apostacies were frequent. The Huron tribe, which was large at their first visit, dwindled to extinction, and thus frustrated the mission. It is true that war with a more powerful tribe, the Iroquois, led to this catastrophe, but during the years expended in the mission, we fail to see any signs among them of civilization or Christianity, or the use of any proper means of effecting these results. Baptism was the great instrument employed in conversion, sometimes administered by stealth to unconscious subjects, as in the case of Jogues, a leading Jesuit, who on one occasion baptized in the midst of the fire that was consuming her, a poor squaw, under pretence of lifting a cup of water to her lips. The same man, then in captivity, and himself fearfully tortured, considered his captivity a providential interposition for saving souls as he had an opportunity, without any preliminary instruction, of baptizing seventy children. The good effects of the ordinance must have been in the mere intention of the priest. On one occasion, while the Hurons were surrounded and massacred without mercy, the priest being pressed for time, dipped his handkerchief in water and baptized, so called, the poor frightened creatures by wholesale, and gave them absolution. It was believed that by such means their salvation was secured. How lamentable the delusion, and yet such is the training which Catholics get, and with such hopes they are inspired. Popery surely is the great devourer of souls.—*Presbyterian*.

If we well knew how little others enjoy, it would rescue the world from one sin—there would be no such thing as envy upon earth.

RELIGIOUS TOLERATION IN AUSTRIA.—The proposals of the Committee in the Lower Legislative House at Vienna on Religious Affairs came on for discussion. The Provisional Minister of Public Worship opposed the bill. He at the same time declared that the Government recognized the necessity for a settlement of the position of the different religious confessions, in accordance with the principle of freedom of conscience, and that it intended to introduce bills upon mixed marriages, upon the religious education of children born under such unions, and upon secessions to other churches. With regard to other points, however, he stated that they must form the subject of negotiations with the Church, in order that the appearance of any infraction of any existing conventions may be avoided. Notwithstanding this declaration, the proposals of the Committee were adopted by the Lower House.—*N. Y. Observer.*

INTOLERANCE IN PERU.—The *Episcopalian* very appropriately, we think, makes the following inquiries:

It is about time to inquire whether American Protestants in Roman Catholic countries have any rights which Popery is bound to respect. The last steamer from South America brings us intelligence that the new constitution of Peru, which was proclaimed on the 28th of July last, decrees that "no other religion besides the Catholic is allowed the exercise of its worship." If Protestants desire to worship at all, they must retire into garrets and cellars, and other out-of-the-way places, as if their religion was something akin to disgrace, which the public eye could not tolerate. Now an assumption like this is bad enough, when

advanced by the old-established governments of Europe; but in these upstart Republics of South America it is simply intolerable. If it is worth while for the United States to make treaties with these countries, and to maintain ministers at their several capitals, surely it is worth while to make an effort to obtain for American citizens there, something like the measure of religious liberty which is extended to Roman Catholics here. If the recent exclusion of Protestant places of worship from Rome was deemed a sufficient reason for closing up the American embassy there, so now, we trust, that this obnoxious clause in the new Constitution of Peru, will at once be made the subject of such vigorous remonstrance on the part of our State Department, as will secure to our people there the same rights and privileges in matters of conscience which are so freely accorded, not only to Peruvians, but to all classes of foreigners here.

COST OF PREACHING.—Some people talk a great deal about ministers and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such croakers ever think that it costs \$35,000,000 to pay the salaries of American lawyers; that \$12,000,000 are paid out annually to keep our criminals, and \$10,000,000 to keep the dogs in the midst of us alive, while only \$6,000,000 are spent annually to keep 6,000 preachers in the United States? These are facts, and statistics will show them to be facts. No other thing exerts such a mighty influence in keeping this republic from falling to pieces as the Bible and ministers.

BOOK NOTICES.

THE PROTESTANT CHURCHMAN. New York, 633 Broadway. Edited by the Rev. Noah Hunt Schenck, D. D., Rev. John Cotton Smith, D. D., and Rev. Marshall B. Smith, assisted by a large corps of regular contributors.

With pleasure and profit have we read for some months past the pages of this liberal and ably edited Christian Journal. As it professes, its one is thoroughly evangelical; its temper

Catholic, and its teachings those of the British Reformers. Our acquaintance with one of its editors, Rev. M. B. Smith, has been delightful, and were all the clergy of the Episcopal Church like minded in regard to toleration, we should look for the time to come soon when brethren should dwell together in unity,—in fact for the Millennium.

AUTOBIOGRAPHY AND WRITING OF MILES P. SQUIER, D. D.

The following from the Chicago Tribune expresses so well our opinion regarding the life and writings of a good and great man, that we place it in the columns of the "Christian World:"

"Such is the title of a book of four hundred pages, which comes to us from the press of R. L. Adams & Son, Geneva, N. Y., but without announcement of publication or of copyright. This form of issue is doubtless chosen in order to present the memorial of a good man in such form as it will be most cherished by personal friends, without challenging the criticism of the public. And yet, in the case of one so widely known as Dr. Squier, the circle of personal friendship is a large one, and a life which was so identified with the movements and inspired by the principles which have made the history of the generation now passing away, has an interest for all, and indeed in some degree a special interest, when it appears in an unstudied and familiar form. Dr. Squier was one of those men whose strong convictions of eternal truth, continually resolving into present duty, have made the greatness of the era which has just been accomplished.

"In his theological course he was associated with the men, whose self-devotion was the commencement of the American Foreign Missionary enterprise; and when his friends went abroad, he, in the same spirit, went to the Western border, which was then in Western New York. Here he spent several years either in planting churches or in the pastorate of the church in the then infant city of Buffalo. His middle life was largely devoted to the interests of education and religion in his own region, in connection especially with the establishment of Auburn Theological Seminary, and of the Lyceum at Geneva, New York, where he had fixed his own residence. In his later years the same interest in Christian education, as the means of saving the country and the world, led him to devote his labors, as well as his resources, to the up-building of Beloit College, in which the Professorship of Mental and Moral Philosophy, which he endowed as well as filled, remains as his permanent memorial.

"It is an appropriate monument for just such a man,—a man who had abstract thoughts and buried himself in them, so that common men lost sight of him; but never so that he himself lost sight of the common relations and duties and sympathies of men. Like the generation of which he is a marked representative, his thoughts ranged, but did not wander, through eternity. Eternity was always present to his mind, but it was an eternity incarnate in to-day. He lived in the infinite, but never forgot that the living point of the infinite is the present. That is really the style of mind which constitutes

America. The glory of the Declaration of Independence was that it took an eternal principle, and made it the corner-stone of a nation, against which, therefore, the gates of hell have not been able to prevail. The same practical power of the men of abstract thought and convictions is the moral of all the history of our recent struggle, and it was illustrated in the life of Dr. Squier, in what was in his own view the grandest hour of his life.—In September, 1861, he represented Geneva in the New World at a conference of Evangelical Christians at the Geneva of Calvin. It was at the moment when our country's cause was clouded at home by the early reverses of the war, and abroad by the policy of the statesmen, who covered the true issue of the struggle. There were not wanting those who were disposed to rule the question of slavery out of the convocation. But the man, like the people, of convictions, was not to be suppressed; and when he opened his lips there spoke out a mind and a heart which were not afraid of truth or of duty. 'Europe,' said he, 'and the civilized world may know, as well first as last, that the effort to perpetuate and nationalize African slavery on the American Continent, lies at the foundation of all our present trouble; that, while the Old World is struggling for freedom—Italy becoming a nation and the Czar liberating his serfs by millions—there is in America a new effort to clinch the chain of the slave, and to initiate and establish the institutions of a country on the principle of the permanent subjection of a servile race.'

"The result was the same as when, more than a year after, the nation planted itself upon the same principle—victory. The conference was carried by storm, and it was at once proposed that the address should be printed under the auspices of the alliance, and circulated over the world.

"The choicest chapter of the book is that entitled 'His Last Days.' We have seen many narrations of triumphant deaths, but such serenity of midsummer twilight could hardly be except in the case of a mind so anchored deep in truth, and of a soul so surely established by faith, looking and waiting so, day after day for the summons to depart. Such histories are a treasure, and we may thank the friends who have given us this record of his passage to those scenes of which he used to speak so glowingly, as the end of labors and of doubts, 'when all the saints get home.'"

CHRISTIAN INTELLIGENCER.—Elbert S. Porter, D. D., Editor, 103 Fulton St. New York.—This weekly which has ever stood among the best of our Religious papers, has been for the past few weeks unusually rich in matter. The discussion on the change of the church's name cannot fail to interest all who love the cause of Zion.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
AUG., 1867, TO THE 1ST OF SEPT., 1867.

MAINE.	
Sacrapa. Col. in Rev. J. Danielson's Ch.....	20 00
NEW HAMPSHIRE.	
Manchester. 1st Cong. Ch. and Soc.....	42 10
VERMONT.	
Pittsford. Cong. Ch. and Soc. by Asa Nourse.....	23 00
Benson. J. K.....	2 00
Manchester. Cong. Ch. by L. D. Coyt, Tr.....	33 48
MASSACHUSETTS.	
Salem. Rev. A. H. Johnson, M. D. for "Star of the East," Dr. Kalopothakes.....	91 21
Dorchester. Estate of Mrs. Susanna Howe, less Government Tax.....	470 00
Oxford. 1st Cong. Church and Soc'y.....	36 42
Boston. D. D. Dana in full of L. M.....	25 00
Waquoit. Cong. Ch. and Society.....	20 00
Webster. 1st Cong. Ch. and Society.....	19 30
Boston. Dea C. Stoddard for Miss Rankin's Seminary building.....	100 00
South Malden.....	1 50
Sherburn. Cong. Ch. and Soc'y.....	16 65
North Weymouth. 1st Cong. Ch. and Soc.....	30 85
" " Pilgrim Ch. and Soc.....	21 00
Bradford. Cong. Ch. and Soc'y.....	10 87
West Boylston. Cong. Ch. and Soc'y to complete L. M. for Rev. James H. Fitts.....	6 00
CONNECTICUT	
Canterbury. 1st Cong. Ch. and Soc'y, Rev. C. P. Grosvenor.....	10 00
East Windsor Hill. A friend in Conn.....	5 00
Windsor Locks. Cong. Ch. to make Rev. P. M. Bartlett, C. H. Dexter, & J. H. Hayden, L. M's.....	86 72
Simsbury. Additional.....	1 00
Milford. 1st Cong. Ch. to make S. M. Beecher L. M.....	53 00
Birmingham. Cong. Ch. makes Rev. S. L. Mershon, and J. Tomlinson L. M's.....	70 00
Norwich Town. Mrs. Mary A. Williams for L. M.....	50 00
New London. Rev. Dr. and Mrs. McEwen.....	20 00
Cromwell. H. B. S.....	1 00
NEW YORK.	
Saratoga Springs. H. K. Corning to constitute Rev. J. Woodbridge and Rev. J. A. Chambliss L. D's.....	250 00
Schenectady. Mrs. P. Riley Toll L. M.....	30 00
Potsdam. 1st Pres. Ch., to make Milton Brown and Moses Huntley L. M's.....	52 51
New York City. Mrs. N. for Spanish Christians.....	1 00
" " Miss M. B. C.....	10 00
Gouverneur. Pres. Ch. by J. H. Rutherford.....	5 00
Cambridge. Mrs. Margaret Marshall.....	5 00
Brooklyn. H. L. C.....	1 00
Batavia. Mrs. S. B. Stocking in part for L. M.....	15 00
New York City. Dr. Crosby's Sabbath-school for the Cretan children in charge of Dr. Kalopothakes in Athens, Greece.....	150 00
NEW JERSEY.	
Metuchen. 1st Pres. Ch. Rev. G. S. Plumley.....	16 50
Newark. Mrs. Henrietta Alling, to make her son Cha's Henry Alling a L. M.....	33 00
Newark. 1st R. D. Ch. to make Geo. W. Smille, Edgar Farmer, Benj. C. Miller, John W. Smith, and Mrs. Mary V. A. Ostrom, L. M's.....	162 71
" J. H. Kirkpatrick.....	2 00
New Brunswick. Rev. P. J. Quick.....	5 00
Cedarville. Pres. Ch.....	38 15
Princeton. Rev. Dr. Taylor in full of L. M. for Frank E. Taylor.....	15 00
Trenton. Messrs. Richey \$10; Fisher, Norris, Fish, \$5 ea.....	25 00
PENNSYLVANIA.	
Erie. W. H. Catlin.....	5 00
Philadelphia. Mrs. Mary R. Mitchell.....	5 00
Reading. 1st Bapt. Ch. in part for L. M. of Ebenezer M. E. Ch., for L. M. of Rev. Geo. W. MacLaughlin.....	30 00
" St. Peters M. E. Church.....	10 95
Pottstown. M. E. Ch. to make Rev. W. Swindell L. M.....	30 00
Manayunk. Mount Zion M. E. Ch. in part of L. M. for Rev. Cha's Cooke.....	25 20
" Ebenezer M. E. Ch. in part of L. M. for Rev. J. M. Meredith.....	15 53
Union. Pres. Ch. in part of L. D. for Rev. Calvin W. Stewart.....	93 43
Belle Valley. Pres. Sabbath-school for Spanish S. A.....	8 00
Strasburg. Pres. Ch. towards L. M.....	12 00
Middle Octoraro. Pres. Ch. in part of L. D. for Rev. J. M. Rittenhouse.....	24 00
Elizabeth. Mary H. Smith for 1st Protestant Ch. in Mexico.....	5 00
Lock Haven. Of which \$100 makes Rev. Jos. Nesbitt a L. D., and \$30 is for the 1st Prot. Ch. in Mexico; Messrs. Jones, Bridgens, Armstrong, Lichtenhaler, Derby, Ball, Mayer, Chapman, McClure, Marshall, McCormick, Farat, Bridgens, \$5 ea., Mr. & Mrs. Mackey \$25; Others \$16 03.....	106 03
Bellefont. Messrs. Wilson, Livingston, Rankin, Humes, Hale, McAllister, \$5 ea. Others \$3.....	33 00
Big Spring. U. Pres. Ch. for Mr. Moorehead's field.....	38 87
KENTUCKY.	
Owensboro. "P. Friends" for 1st Prot. Ch. in Mexico.....	4 00
ILLINOIS.	
Chicago. New England Ch. by E. W. Blatchford, Tr.....	91 06
Springfield. 2nd Pres. Ch. by A. Hale.....	85 55
Galesburg. Swed. Luth. Ch.....	9 75
OHIO.	
Cuyahoga Falls. Cong. Ch.....	7 55
Apple Creek. Pres. Ch. in full of L. M. for Rob't Hackett.....	11 00
MICHIGAN.	
Detroit. Pres. Ch. Rev. Stephen Balmer.....	13 75
IOWA.	
Bowen's Prairie. Monthly Concert for July and August in Cong. Ch. by J. R. Stillman, Tr.....	3 50
MINNESOTA.	
Rochester. Union Meeting.....	8 90
" Pres. Church.....	6 30
Minneapolis. M. E. Church.....	4 13
" John H. Shuey.....	6 00
TENNESSEE.	
Nashville. R. H. McEwen for Mr. Clark's field, Italy.....	50 00

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No. 11.

THE CATHOLIC CHURCH *VERSUS*
THE ROMAN CATHOLIC CHURCH.*

THE ARGUMENT IN THE CASE.

THE Church of Rome, since the time of the Reformation, has assumed the title of "The Catholic Church," to the exclusion of all other Churches, and it has become a leading feature in the policy of the hierarchy of Rome to establish the use of the title "Catholic," as applied to their Church in every country of the world; Rome has ever been aware of the value of a name; and her assumption of the venerable name of Catholic has done her good service, by enabling her to throw a veil of hoary antiquity over her modern corruptions of the ancient Catholic faith.

An examination of the origin and history of the word "Catholic," as applied to the Church, or the faith, will not fail to show how utterly fallacious is the claim of the Roman Church to be *the* Catholic Church. It is hoped the investigation may also lead many of our countrymen to consider seriously whether, by conceding the title "Catholic" to the Church of Rome, and by calling the members of that communion "Catholics," they do not thereby promote the interests of Rome in this country, and consequently impede the progress of scriptural Christianity. Such a course practically sanctions the subtle policy of Rome, inasmuch as it assists her to elevate her novelties in doctrine, sacraments, and worship, to the rank of the ancient Catholic faith of the primitive Church.

The word "Catholic" does not occur in the text of holy Scripture. It is found, however, in the titles of some of the apostolical epistles of the New Testament—James, Peter, Jude, and John; but those titles are not of apostolical authority, and are not considered older than the third century. The term "Catholic" was probably at first applied to those epistles because, unlike the other epistles, they were addressed not to one person, city, or Church, but to Christians in general throughout the world.

The name Catholic did not become a designation of the early Christian Church, or of its members. Christians were called saints or the

* Prize Essay, by Rev. W. A. Darby, M. A., England.

holy people, believers or the faithful, the chosen or elect, the disciples, the brethren, the people of God, and such like names, derived from Hebrew nomenclature; but never were the Christians called "Catholics" in apostolic times, and certainly not before the second or third century. The Hebrews appear to have designated the Christians, by way of contempt, "Galileans," (Acts ii. 7,) and "the sect of the Nazarenes," (Acts xxiv. 5.) There is much probability, strengthened by the form of the word "Christian," that the Romans first applied the name in contempt, to designate the followers of the Lord Jesus. "The disciples were called Christians first at Antioch," (Acts xi. 26,) A. D. 41. "Agrippa said, Almost thou persuadest me to be a Christian," (Acts xxvi. 28.) "If any man suffer as a Christian, let him not be ashamed," (1 Peter iv. 16.) "If ye be reproached for the name of Christ, happy are ye," (1 Peter iv. 14.) From this language of Peter, there appears an allusion to the general use of the name of Christian as a common name for the members of the Church throughout the world.

The early Christian writers relate many instances of martyrs, who, when put to the torture, persisted in returning to the questions of their persecutors this single answer, "I am a Christian," (Euseb. Eccl. Hist. v. 1,) and no instance is found during the age of the persecutions where a martyr replied, "I am a Catholic." The primitive Christians abhorred the idea of being called by any name that indicated a particular sect or party in the Church, and they took every opportunity of declaring their attachment to the common religion of Christianity, and to the *one Church* of Christ throughout the world. "We take not our denomination from man," says Chrysostom, (Hom. 33 in Act.) "I honor Peter," says Gregory Nazienzen; "but I am not called a Petrian. I honor Paul; but I am not a Paulian. I am named after no man, for I belong to God," (Orat. 31.) Epiphanius observes also, "No sect or Church is called by the name of an apostle. We hear nothing of Petrians, or Paulians, Bartholomeans, or Thaddeans; for all the apostles, from the beginning, had one doctrine, preaching not themselves, but Jesus Christ the Lord. Hence they gave to all the churches but one name—the name of Christ, from the time that they were first called Christians at Antioch," (Hæres, 42.)

Although the name "Catholic" does not appear in the New Testament as a designation of the Christian Church, yet the character of catholicity, in the sense of universality, is attributed to the Christian Church and faith by our Lord and His apostles, in opposition to the Hebrew Church, which was localized in Judea, and not designed for extension among all the nations of the world, (Matt. xxviii. 19; Luke xxiv. 47; Acts x. 34, 35; Rom. x. 18; 1 Cor. xii. 13; Col. i. 23, &c.)

The institution of the synagogue, and its general diffusion through-

out the Roman empire, prepared the way, in the providence of God, for the expansion of the local Hebrew Church into the Christian Church of the whole world. When Peter converted three thousand souls at the day of Pentecost, they were not formed into a new congregation, society, or Church, but were incorporated into the existing synagogue congregations of Jerusalem, which constituted "the mother Church." When churches were founded at Samaria, Antioch, Ephesus, and other places, they were considered as branches of the original trunk at Jerusalem—the Church of God. The Hebrew and the Christian Church is ONE. The former had Judea as its field of labor: the latter the whole world. St. Paul says, "By one Spirit we are baptized into one body," (1 Cor. xii. 13.) "There is one body and one Spirit," (Eph. iv. 4.) A local Church, such as the Church of Jerusalem, Antioch, Rome, or England, may be a branch of the Church universal, *if identical in faith and worship*, but can never become *the* universal, or Catholic Church, to the exclusion of other Churches.

There is a sense in which the *faith* of the Christian religion (its doctrines, sacraments, and worship) has been anciently called the Catholic faith, because the great truths and salvation of the Gospel were designed for mankind at large, and not for any one nation or people, such as the Jews. The Christian Church is represented under the symbol of "an angel having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," (Rev. xiv. 6.) By the charge of our Lord to His apostles, repentance and remission of sins were to be preached in His name among all nations, beginning at Jerusalem, (Luke xxiv. 47.) The Abrahamic covenant, continued under Moses, and established by Christ, contemplated one Catholic Church, embracing all time and all men, without distinction, and the whole world, "that the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed, (Gal. iii. 14, 28, 29.)

"The Church," says Cyril, "is called 'Catholic,' because it is throughout the world, from one end of the earth to the other, and because it teaches universally and completely all the truths which ought to come to men's knowledge concerning things, both visible and invisible, heavenly and earthly, and because it subjugates, in order to godliness, every class of men, governors and governed, learned and unlearned," (Catechetical Lectures.)

"Heretics," observes Bingham, "commonly confined their religion either to a particular region, or some select party of men, and therefore had no pretence to style themselves 'Catholics,' but the Church

of Christ had a just title to this name being called Catholic, as Optatus says, (lib. ii. p. 46.) ‘Because it is universally diffused over all the world,’ and in this sense,” continues Bingham, “the name Catholic is almost as ancient as the Church itself, for we meet with it in the passion [sufferings] of Polycarp, in Clemens Alexandrinus, (Strom. lib. vii.,) and in Ignatius, (Ep. ad. Smyr. n. 8,) and so great a regard had the primitive Christians for this name, that they would own none to be Christians who did not profess themselves to be of the Catholic Church, as we see in the Acts of Pionius the martyr, who, being asked by Polemo, the judge, of what Church he was? answered, ‘I am of the Catholic Church, for Christ our Lord has no other Church.’” (Antiq. Book i. sec. 7.)

Augustine, Bishop of Hippo, A.D. 430, thus defines the word Catholic, which in his day had become the name of the Christian Church through the world—“Catholic is from a Greek word, *κατα*, after, or according to, and *ολοι*, a sum, or whole so that the Catholic Church, or Catholic faith, signifies the *first* faith, the *sound* faith, the *whole* faith—we judge the Catholic faith of that faith which hath been, now is, and shall be, so that if you can prove that your Church and faith hath been from the beginning, is now, and shall be, then you shall be accounted Catholic, not otherwise,” (Aug. Oper. Paris. Epis. con. Donat Tom ix. con. 338.)

Vincent of Lerins defines the faith of the Christian Church in a somewhat similar manner. “Within the Catholic Church we hold that which hath been believed everywhere, always, and by all men,—that is truly and properly Catholic,” (*quod ubique, quod semper, quod ab omnibus, creditum est.*) Judging by these famous rules of Augustine and Vincent of Lerins, the modern Church of Rome has very slender claims to the title of Catholic.

In the fourth century the Arian heretics, from their preponderating numbers in the Roman Church, began to assume the title of Catholic. The Emperor Theodosius made a decree that—“that Church alone should be styled Catholic which held the ancient Catholic faith”—that is, which equally worshiped and glorified the three Persons in the Trinity, “We order that all who follow this rule shall adopt the name of Catholic Christians,” (Cod. Just. lib. 1.) And to this agrees the language of the Athanasian Creed, “This is the Catholic faith, that we worship one God in Trinity and Trinity in Unity.” It were easy to show that the modern Church of Rome, by her worship of the Virgin, has violated this ancient rule of the Church, and has consequently forfeited her claim to the title of Catholic; a Church that has apostatized from the Catholic faith cannot justly claim to be called a Catholic Church, much less *the* Catholic Church.

The word Catholic is found in the three ancient Creeds, or "Confessions of Faith," and applied to the Church. The Apostles' Creed, commonly so called, is not of apostolical authority, although the catechism of the Council of Trent affirms the contrary, (see Preface.) If the apostles composed it, there is no doubt that it would have been placed in the canon of the New Testament. It is not noticed by any of the apostolical, or early fathers, but it is undoubtedly very ancient. In the fourth century it was recited in public worship in the Roman Church, and from this circumstance was then generally known as "the Roman Creed." It did not then, nor until after the sixth century, contain the word "Catholic," copies of it extant in 603 had not the article "*the Holy Catholic Church.*" (See Dr. Pearson on the Creed; Dr. Milner's End of Controversy, Derby ed., p. 267, 1842.) It follows that the Roman Church, for at least the first 600 years of her history, did not assume the title, "*the Catholic Church.*"

The Nicene Creed, composed at the first general Council of Nice, (in the East,) A.D. 325, contains the word Catholic, "I believe in one Catholic and Apostolic Church." This creed was composed from the ancient summaries of Christian faith extant in the writings of the first fathers of the Church, as Irenæus, Tertullian, Cyprian, &c., those summaries do not embrace the term "Catholic" as a note of the Christian Church. The Nicene Council added the article in question to rescue the term Catholic from the Arian heretics, and to express the orthodox faith of the Church in the divinity of Christ, therein declared to be "of one substance with the Father." The Nicene Creed was recited in the public congregations of the Eastern Church from A.D. 471. It was introduced into the Churches of Spain and France A.D. 589. In A.D. 800, Pope Leo III. wanted to abolish its use in the Gallic Church. It began to be recited in the Roman Church A.D. 1014 under Benedict VIII., but was not formally received in that Church until the Council of Trent, A.D. 1546, when the last general council contented itself with an expression of faith in the same "one Catholic and Apostolic Church" of the Nicene Council of the fourth century, so that, according to the voice of the general councils of both the Eastern and the Western Church, there is no authority for calling the Roman Church, or any other Church than the one universal Church of Christ, "*the Catholic Church.*"

The Athanasian Creed, by whomsoever composed, was certainly known to several of the fathers in the early part of the fifth century. Vincent of Lerins, A.D. 434, borrowed largely from it, in his work against the Arian Heretics, (Commonitorium, cap. xiii.) In A.D. 570 it became so famous as a summary of the orthodox faith in the Trinity that it was recited in churches and expounded in discourses like the

Lord's Prayer and the Apostles' Creed. It was received into the Gallic Church, A.D. 772, incorporated in Charles the Great's Psalter and sung or chanted as a hymn of praise, as the Nicene Creed in the Eastern Church. It was introduced into the Anglo-Saxon Church A.D. 800, and is found in the Latin Psalter of Athelstane A.D. 930. It was sung in the English Church in alternate verses, antiphonally, down to the time of the Reformation, the earliest copies of the Roman Psalter which contain this creed are those beginning with the tenth century.

The Athanasian Creed does not mention the Church—any Church, general or particular. It speaks throughout of “the Catholic faith” —“the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.” The Reformed Churches adhere to this ancient Catholic faith; they “worship one God in Trinity, and Trinity in Unity.” The Church of Rome “worships and serves the creature more than the Creator who is blessed for ever,” (Rom. i. 25,) therefore the members of her communion are not Catholics in the judgment of the creed of Athanasius.

Those ancient creeds of the Church Catholic are eloquent witnesses of “the faith which was once delivered unto the saints,” (Jude 3.) They testify that neither the Roman Church, nor any other local or particular Church, was considered *the* Catholic Church in primitive times, and the public use of those creeds in the services of the Church of Rome, for one thousand years and more, is a conclusive argument against her modern claim to the title “Catholic” as put forth at the period of the Reformation, in the creed of Pope Pius IV., and in the Roman, or Trent Catechism.

The creed of Pope Pius IV. contains the word Catholic, and applies it *for the first time* to the Roman Church. “I acknowledge the holy Catholic, Apostolic, Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.”

This creed was promulgated by Papal authority only, and bears date the 9th December 1564, the reception of it is enforced by the solemn sanction of an oath on all ecclesiastics and laymen under the penalty of everlasting damnation. The creed adds twelve new articles of faith to the ancient creed of the Catholic Church, Pius attached his creed to the Nicene Creed, and there it stands, in the providence of God, a monument that chronicles to all future time, and to the Christian Church of all the world, the *when*, the *where*, and *by whom*, the great apostacy from the Catholic faith was perpetrated; those twelve articles of this modern Papal Creed constitute the chief distinction between the Church of Rome and the Reformed Churches of the world. It has raised a platform and supplied a subject of controversy throughout

Christendom for the last three hundred years, without the authority of a general council, or even a particular council of the bishops or clergy of the Roman Church. The creed of Pius IV. has practically become the faith of the Church of Rome throughout the world. "Every Roman Catholic is bound to acknowledge the creed of Pope Pius IV. Any one who seeks admission into the Church of Rome publicly repeats and testifies his assent to this creed, without restriction or qualification," (Butler's Book of the Roman Catholic Church, p. 126.)

In the article above quoted this creed assumes a position for the Roman Church that the Council of Trent (held A.D. 1546-1563) dared not to assume. The council contented itself with reciting the Nicene Creed, and therefore affirmed the article, "I believe in one Catholic and Apostolic Church." Pope Pius, the year after the close of the council, ignored this canon of the Third Session of Trent, and affirmed in substance, the Roman Church to be this "one Catholic and Apostolic Church." It is very surprising, considering the objects for which the Council of Trent was assembled, and the time it took place, that neither its canons nor decrees contain any definition or description of the Church Catholic. The Popes, under whose authority the council sat, feared to allow the subject of the Church, or of the Papal supremacy, to be debated, but what the Popes dared not attempt, by the authority of a general council, they afterwards accomplished by their own authority, as Pope Pius IV. in the Roman Creed of 1564, and Pius V. in the Roman Catechism of 1566.

The Catechism of the Council of Trent, or the Roman Catechism, published by Pius V., September 1566, is likewise only of Papal authority, nevertheless it is received by the Church of Rome everywhere. It puts forth the same claims as the Roman Creed—the Roman Church is *the* Catholic Church, and the Pope presides over the Universal Christian Church.

"Superior to all these, (priests, bishops, archbishops, and patriarchs,) is the Sovereign Pontiff—the Father and Patriarch of the whole world." Sitting in that chair in which Peter, the prince of the apostles, sat to the close of life [?], the Catholic Church recognizes in his person the most exalted degree of dignity, and the full amplitude of jurisdiction, a dignity and a jurisdiction not based on synodal, or other human constitutions, but emanating from no less an authority than GOD HIMSELF. As the successor of St. Peter, and the true legitimate vicar of Jesus Christ, he therefore [the Pope] presides over the Universal Church, the father and the governor of all the faithful, of bishops also, and of all other prelates, be their rank, station, or power what they may," p. 320.

In this passage Pope Pius V. endorses some of the gravest theolo-

gical and historical fictions ever perpetrated in the Roman Church. That Peter was ever at Rome, or was ever Bishop of Rome, can never be proved. The evidence—Scriptural, patristical, and historical—on the other side, is clear, full and conclusive. That the Pope is Peter's successor may be true in the same sense in which the night succeeds the day, but in no other ; and that the Pope has authority from God himself to preside over the Universal, or Catholic Church, is about as well established a fact by Scripture, tradition, and history, as that the Emperor of China is "the Son of Heaven," and that "the Celestials," his subjects, are the true Catholics. It is true, however, that the assumptions of Catholicity, as regards the Roman Church, put forth in the Roman Creed and Catechism, were among the aspirations of the Popes in the beginning of the seventh century. The bishops of Rome, after the removal of the seat of empire to the East, were ambitious of widening the borders of the Roman Church, until it became co-extensive with the old Roman empire, and until the Pontiffs ruled in ecclesiastical authority like the old Cæsars, as political rulers of the world. Gregory the Great was looking up to this honor when John, the patriarch of Constantinople, put forth his hand and plucked the title of "Universal Bishop" like a ripe apple from his grasp. Hear Gregory's indignant remonstrance—"What, therefore, dearest brother ! wilt thou say, in that terrible trial of the Judge who is coming, thou who dost affect to be called not only Father, but *General Father* of the world ? What wilt thou say to Christ, *the* Head of the Universal Church, in the trial of the last judgment, who by the appellation of 'the Universal' dost endeavor to subject all His members to thee ? Whom, I pray, dost thou mean to imitate in so perverse a title, but him, [Lucifer] who, despising the legions of angels, constituted in fellowship with him, did endeavor to break forth into the top of singularity, that he might be subject to none, and also be himself *alone over all*. I confidently say, that whosoever doth call himself 'Universal Bishop,' or desireth to be so-called, doth in his elation forerun ANTI-CHRIST, because he pridingly doth set himself before all others." Whatever effect this homily might have had on the patriarch John, it is very apparent from the history of the Popes, Gregory's successors, that it had none whatever upon them ; for Boniface III., but a few years afterwards, by his iniquitous compliance with the deeds of the usurper Phocas, obtained a declaration on authority from the emperor of the universal headship of the Roman Church ; and accordingly Boniface, not having the lecture of Gregory the Great before his eyes, did assume the title and style of "Universal" or "Catholic Bishop," which his successors in the Roman Pontificate continue to hold unto this day. If Pius V. had adhered to truth and to history, the Roman

Catechism should have read—"He (the Pope) therefore presides over the Universal Church—a dignity and a jurisdiction emanating from no less an authority than *the emperor himself*." It may be added that in Gregory's twentieth letter to the emperor Maurice, he calls the title of Universal Bishop "*a name of blasphemy*." Moreover, the facts of New Testament history, as well as the records of Ecclesiastical history, are directly opposed to the assertions of the Trent Catechism.

The first church at Rome was only a branch of the trunk of the Hebrew Church, Rom. xi. 18; and so far from being the Catholic Church, the Christians were called a sect everywhere spoken against, Acts xxviii. 22. It is true their faith "was spoken of throughout the whole world," Rom. i. 8; but it did not follow from this that their church was spread at that time over the world, for similar language is made use of by the apostle in describing the Church at Thessalonica, 1 Thess. i. 8; which is not supposed to prove the Catholicity of that Church.

The Epistle to the Romans is in many respects the most valuable portion of the New Testament in the controversy with the Church of Rome. There is represented, from the pen of the Apostle Paul, the Catholic faith, and worship of the Roman Church of the primitive ages. Where can we find Rome as "The Mother Church?" Where "The Universal Bishop," appointed by God himself? Where the new dogmas, sacraments, and worship of the modern Church of Rome? Echo answers where? The attentive study of this epistle has led many humble and intelligent inquirers to the conclusion, that the old Roman Christians were really true Protestants, and that the Reformation of the sixteenth century brought in no new religion, but merely restored the old Christianity of the New Testament.

The general, or "Catholic" epistles of St. Peter, do not shadow forth the assumptions of Roman Catholicism, as characteristic of the Christian Church, ministry, or faith. Peter calls himself an *Elder*, or *Presbyter*, and if he did so from modesty, his pretended successor ought to follow his example. He mentions no "universal Bishop" of the Christian Church, but "the Shepherd and Bishop of souls," the Lord Jesus Christ, who, as "the Chief Shepherd" over all the shepherds of the flock of God—the Church, shall one day appear to bestow a crown of glory, that fadeth not away, on them that "feed the flock," and "are ensamples to the flock," and not "lords over God's heritage," 1 Pet. v. 2-4.

The religious system now generally known as Popery, Romanism, or Roman Catholicism, of which the Pope is the head and the representative, is the subject of prophecy in its ecclesiastical and local position, growth, progress, and final doom, by the prophet Daniel in the

Old Testament, vii. 23, 26, and by the apostles Paul and John in the New Testament, as the great apostacy of the latter day, 2 Thess. ii. 3, 10 ; 1 Tim. iv. 1-6 ; Rev. xiii. 2-7 ; xvii. 18 ; xviii. 1, 24. It has become fashionable in our day—even among theologians as well as politicians, to ridicule the argument against the Papal system, supplied by “the more sure word of prophecy.” Our forefathers were not of this mind, they were mindful of the words of Paul, “*If thou put the brethren in mind of these things (ver. 1-4) thou shalt be a good minister of Jesus Christ,*” 1 Tim. iv. 6.

Romanism is really a compound system, embracing principles of Scriptural Christianity, defunct Judaism, ancient Roman paganism, and various heresies of the fourth and fifth centuries. It received gradual accessions from many sources, until it finally culminated in the Council of Trent, the canons of which were embodied in the creed of Pope Pius IV., 1564.

It becomes a serious question, whether such a religious system, having only “a form of godliness, and denying the power thereof,” and really an apostacy from the Christian faith, can nevertheless be called *a church*, and acknowledged as a branch of the Catholic Church of the world ? To this question it may be replied, the Jewish Church in our Lord’s day was perhaps as much an apostacy and a fallen church, as the Church of Rome now is, and yet our Lord and His apostles never mooted the question—whether it were not truly the visible Church of God on earth ? The Jews held truth mixed with error, ordinances of God mingled with traditions of men ; a few Israelites indeed, mingled with great numbers of unbelievers ; the wheat lost in a vast quantity of chaff ; so in the Roman Church, the Romanists still hold the inspiration of Holy Scripture—though they corrupted the canon of Scripture at the Council of Trent. They hold the Catholic faith of the Trinity, though they nullify that faith by the worship of the Virgin. They hold the two sacraments of the Christian Church, though they pervert them by transubstantiation and baptismal regeneration, and add five new sacraments to the ancient two. They hold the atonement and intercession of Christ our Lord, though they dishonor the Redeemer by their doctrine of human merit and the intercession of saints and angels ; yet, because of the truth which the Roman Church holds, and because of the example of our Lord, in the case of the apostate Jewish Church, we are bound to acknowledge the Church of Rome to be a branch of the Catholic Church. God has not yet entered into judgment with her, and our duty towards her should be characterized by faithfulness and charity, “speaking the truth in love.”

If it be asked—“What name should be given to those religionists in this country who style themselves peculiarly and exclusively ‘Catho-

lies'?" it is answered, the liberty and toleration of the laws of Great Britain allow all religious societies to adopt whatever name they please; and when the designation appears in official documents belonging to any religious body, it becomes the legal and proper name of that church or people. On this principle the Roman Church has spoken *ex cathedra* by the voice of one of her Popes—Pius IV.—the author and finisher of her novel faith both in his creed, (12th Article,) and also in the Papal Bull which promulgated that creed, and she has formally and authoritatively baptized herself in the face of the whole world as "The Roman Church" and "The Roman Catholic Church." "I, N——, believe and profess, with a firm faith, all and every one of the things which are contained in the symbol of faith which is used in the Holy Roman Church."—*Bull of Pius IV.* "I acknowledge the holy catholic and apostolical Roman Church, the mother and mistress of all churches, and I promise and swear true obedience to the Roman Bishop," &c.; "this true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N——, *promise, vow, and swear*, most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life, and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office, *so help me God and these holy gospels of God.*" Such is the concluding clause of the Creed of Pope Pius IV., so that all the ecclesiastics and members of the Church of Rome are sworn on the holy Gospels, not only to the articles of faith contained in the Creed, but also to the designation of their Church—(*Roman Catholic*)—and of the head of their Church—(*the Roman Bishop*), consequently the proper designation of the members of the Church of Rome is—not "Catholics" but *Romans* or "*Roman Catholics.*" They surely cannot quarrel with us if we call them according to their authorized creed, and call them by that name which they have sworn to call themselves.

An effort has been made in this country during the last thirty-five years to omit the term *Roman*, and call the members of the Church of Rome simply "Catholics." The Jesuits, who directed the papal interests in this country at the time of the Emancipation Act of 1829, were shrewd enough to discover that the name "*Roman*" was offensive to Englishmen, and that, at a later period, the prejudices of the people of this country were strongly excited by the Papal Aggression of 1850. Hence, in all official documents the word "*Roman*" has been omitted altogether by the Papal hierarchy in Great Britain, and also by their members of Parliament in the debates of lords and commons. They have persevered, in a long and vigorous effort, to alter their name, and have so far succeeded. Even the ministers of the crown now call them

"Catholics," not "Roman Catholics," as they did thirty years ago. Thus, the Church of Rome in Great Britain has usurped a title to which she has no claim, which is absurd in itself when applied to any local or particular Church, and which belongs equally to all the Churches of Christendom and of the world; and this has been done in direct violation of the name chosen and chronicled by Papal authority in the creed of Pius IV., and universally adopted by her priests and people throughout the world.

The nomenclature of the churches of Great Britain sadly needs revision, but this is a matter that cannot work serious injury to the general interests of religion. If, however, one branch of the Church should choose to call themselves "Christians," the title would naturally be considered *invidious*, inasmuch as it would imply that other churches were *not* Christians, and the religious world would, very properly, refuse to endorse such a cognomen. So when the members of the Church of Rome in this country change their name from "Roman Catholics" to "Catholics," the name becomes invidious, as much as to say "*we* are *the* Catholics, and none others belong to the Church Catholic;" and on this ground the public ought not to sanction their change of name and their assumption of the title "Catholic."

(To be concluded in next number.)

HOW IT DIED.

"DIED—in Loadicea, the *Prayer Meeting*, aged one year. The health of this meeting was poor most of the year, and its life was despaired of. But a few anxious friends kept it alive, and sometimes it would so revive as to encourage them.

"Discouragement at last prevailed, and the prayer meeting is *dead*. It died from neglect. Not a Christian was present when it died. Over forty were living within a mile of it and *not one* was there.

"Had *two only* been there its life might have been saved, for 'where two are agreed,' etc.

"Two-thirds of the forty *might* have been there, had they been so disposed; but they were not, and the prayer meeting died."

A HAPPY WOMAN.—Is she not the very sparkle and sunshine of life? A woman who is happy, because she can't help it—whose smile even the coldest sprinkle of misfortune cannot dampen. Men make a terrible mistake when they marry for beauty, for talent, or for style; the sweetest wives are those who possess the magic secret of being contented under any circumstances. Rich or poor, high or low, it makes no difference; the bright little fountain of joy bubbles up just as musically in their hearts.

POETRY.

"WHY STAND YE HERE ALL THE
DAY IDLE?"

BY MRS. B. I. ENOS.

THE fields were all white with the harvest,
And the reapers were few,—
So I asked, half afraid and a-tremble,—
"Lord, what shall I do?
Can I stand in the heat of the mid-day,
To gather the grain—
Can I bear all the toil and the burthen
For the mite I should gain?

"There are those who can work in thy vine—
Far stronger than I, [yard,
But they stand idly down by the hedge-row,
And heed not thy cry—
I would work,—but I weary so quickly,
What use could I be?
Should I tire and grow faint by the wayside,
Who would watch over me?"

So I talked in my heart, while the harvest
Turned gold in the sun,
And the wind tossed it into bright billows,
And no reapers had come.
Then at length came a few, worn and weary,
And looked at the grain—
And sighed, "It is late,—and o'erripened,—
We shall labor in vain."

While they talked, came the scythes of
young reapers,
Like the rustling of leaves—
And the grain, when the evening was dark—
Stood in sentinel sheaves. [ening
And young gleaners came after, and gathered
What the reapers let fall;
Then the birds followed after the gleaners,
And gathered it all.

And I, overwhelmed with confusion,
Said never a word—
For I knew in the field of my Master,
I was less than the bird.

Macedonian Record.

FINISH THY WORK.

FINISH thy work, the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil!
Take breath and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

SABBATH-SCHOOL DEPARTMENT.

ATHENS.

ATHENS, Aug. 30th, 1867.

REV. MR. SCUDDER—Dear Sir: From questions which are often asked us, we infer that the Greek field, and the Greek people are not well understood; so I propose, with your permission, to inform our Sabbath-school friends about the people here, that they may compass the difficulties and

encouragements in this part of our Lord's vineyard:

HOME INFLUENCE IN GREECE.—When a sweet little infant is seen just taking its first nap by its mother's side, one almost envies it; so utterly ignorant of all which may, yes, must befall it; arrayed in fine, warm flannels, snow-white frocks, nestled in such a clean, nice, quiet place; a kind nurse,

ready to answer its faintest cry,—what a happy baby he must be! It seems a pity that he cannot stay such a wee thing always. Now, I suppose every child who reads this magazine has seen just such a little, fat, red-faced darling as this many a time, and imagines that all babies are just as comfortable.

I wish to tell you about children in Greece, and we will take one which will be a fair representative of all; he is not more than seven days old, because by that time all the friends of the parents are expected to visit the little fellow, compliment the mamma on her new treasure, and load both her and the baby with good wishes.

We never expect a new baby to be pretty you know, so this little Greek does not disappoint us. He has bright, black eyes, long, dark eyelashes, rather plainly depressed eyebrows; he will be pretty by and by. But how strangely he is dressed! a close, white cap on his head, his body, from his shoulders to his feet, so closely bound by swaddling bands, (a long piece of cotton cloth about one finger in breadth,) so bound that he is just like a stick of wood; is he a mummy, or a live baby? One wishes to see his tiny hands, but they are confined to his sides under the band, so while he may laugh, or cry, just as much as he pleases, he need not try to kick or stretch—these do not belong to Greek babyhood. As for the soft, under linen, the fine flannels and cambric, these are luxuries which a Greek mother never thinks of for a week-old boy.

He seldom gets a good, splashing bath; and if his head were washed, every old lady is sure he will catch cold and die, consequently, a sore head and weak eyes afflict him very early. After a few weeks, his little back and legs are gashed to let out the bad blood, and when he takes cold the doctors leach and blister him. One never could envy a Greek baby, but would rather wonder how his dear little body manages to endure so much torture. And when one passes away to those mansions which Jesus has prepared, one cannot regret him.

Just as soon as he is favored with a fresh calico, a bright ribbon, or any other ornament, it is held up before him, every ef-

fort is made to draw his attention to his clothing; and if his sparkling eyes show that he notices the gay trapping, all are satisfied and delighted. Vanity is said to be a part of the Greek inheritance: it may be, but I know that all his infant training tends to beget and foster that mean, wicked trait of character. So, too, all his little wilful ways are delightful to his parents, they show that he is a very smart boy, and so he is, for when six months old, he rules the house.

It is interesting to see what the little fellow eats. By the time he is four months old he must have soup to strengthen him, and at nine months, eats just what his father does—vegetables, fruit, olives, sardines, garlic—quite a man at ten months old you see. I think the Greeks are wofully cheated of their baby rights; and my heart aches when I see how many unnecessary discomforts they suffer. Then the fleas, and other insects which abound in this land—how they must torture the poor things!

We see the same child at four years, strutting about in clothes cut just like his father's. Little Kostaki came to see me the other day: he is only three and a half, dressed in jacket and pants, having red stripes on the outside of the leg, sword dangling from his belt, and a cane, a cap trimmed with gilt braid, tipped on his head; already he is rude, vain, disobedient—he mimics the soldiers and smokers; has learned deception from the lives of his parents.

Never in all his little life has a kind mother snuggled him warm in her lap, while she told him of the dear Father in heaven, who loves all the children so much! of the precious Saviour, who folded the little ones in His arms and blessed them. He never heard his parents sing those sweet songs of Zion at family worship, never saw his father reading the Sacred Word, nor heard that father's voice in earnest, heartfelt prayer. No, his is a *Godless home!* yet, it is a fair specimen of all Greek homes.

I have mentioned these little things, and shall tell you more, that you may know and love Greek children better. A. T. C.

ILL will never speaks well nor doth well.

TO DR. CROSBY'S SABBATH-SCHOOL.

ATHENS, Aug. 9th, 1867.

MY DEAR YOUNG FRIENDS,—The name under which you have associated yourselves, and the interest you have shown to one of the youth of Greece in past years, inspires me with confidence that you will not turn a deaf ear to the appeal of the unfortunate Cretan children that have been driven away from their shores by the cruel Turk. Crete, as you all know, is one of the greatest islands in the Mediterranean, and a beautiful one it is. It was the birthplace of Jupiter and Minos, the first lawgiver in the world, and is rich in historic and Mythological associations. Its situation, and its varied and fruitful soil, has rendered it the object of conquest, both in ancient and modern times. Its present inhabitants, 265,000 in all, consist of Turks and Greeks, the latter are four times as many as the former, yet the management of the affairs of the island was entirely in the hands of the few Turks.

The cause of the present insurrection was the enormous taxes which the Turkish government imposed upon them; you will hardly believe me, when I tell you that a peasant was taxed three times more than he was worth, and yet they did not resort to arms before they had tried every lawful means to obtain justice. All peaceful means having failed, they took up arms with the full determination to die in battle rather than, ignominiously, by starvation. They had neither arms, nor food, nor ammunition, and yet they wished to defend their homes, devastated by their cruel masters. They fought well and bravely, but they were overpowered; their homes were burned; their property destroyed; their women and children killed, and as many as escaped from the sword, fled to the mountains and hid themselves in the caves and fastnesses of the rocks, or were compelled to blow themselves up or to cast themselves into the sea and be drowned; rather than fall into the hands of their oppressors. Thirty young women were found out by the Turks secreted in a cave by the sea shore, waiting for an opportunity to pass over to Greece, and seeing no way of escape, they took each others hand and plunged into the sea and were drowned.

Those who hid themselves were hunted out by their enemies, and massacred by hundreds and thousands. Many of them were by philanthropic captains carried to Greece, and the people of Greece received them into their houses and fed and clothed them. But Greece, as you know, is a poor country and could not support so many thousands as flocked to their shores, so she appealed to the philanthropists of England and America, and they came to her assistance. England has already sent over £27,000, or \$135,000; and America dispatched Dr. Howe with more than \$50,000, and several thousands of suits of clothes. Your kind pastor contributed not a little by his eloquent speech delivered in New York in behalf of these unfortunate creatures.

There are now about 20,000 women and children scattered throughout Greece. In Athens, alone, there are several thousands of them, and they are daily arriving, owing to the war vessels of the respective governments, to carry off the defenceless women and children from Crete. Near the place where I live there is a group of houses formerly belonging to a French duchess; in these more than 600 Cretans have been placed, one half of whom are children. Being interested in them, I thought it good for the children, instead of running about in the hot sun all day, learning bad things and doing mischief, to go to school and learn letters and the word of God; so I went to Dr. Howe and asked him to furnish me with some money, and he readily gave enough to start a school and support it for three months. The school has been organized and in operation for the last two months; it is kept in that large palace of the duchess, which you see in the photograph, containing 269 children; some forty or fifty of whom are large girls, and form the industrial department, to whom we give cloth to make garments for their half-naked compatriots. On the week days the children are taught reading, writing and arithmetic, the New Testament constituting the chief reading book; on the Sabbath, we have a Sabbath-school; Mrs. Kalopotakes, Miss Baldwin, and Mrs. Sakellarius conducting the singing. Then we have general

exercises; exposition of the Word of God, the Commandments, etc. Last Sabbath there were more than fifty outsiders present in the Sabbath-school, besides the children, and it made my heart rejoice to see them all so attentive to what was said. If you were present to see how clean they were, all nicely combed, you would not believe that they were the same dirty, ragged, rude children. Yet we have not means enough to supply them with all that is necessary; still, they can dispense with a great many things which you could not do without: most of them go about barefooted, and seldom can get a hat for their heads, some of them are very nice children, and learn their lessons very quickly. One girl of 8 years old learned the Commandments so well and so quickly, that I gave her a skirt of calico as a reward; all the children live on a ration of three and a half cents daily. Now you could not think of living on so little, yet they are glad to get so much as that; older people get seven cents per day, and even this is inadequate to their wants.

Now, as the war is going on with great fierceness on both sides, and there is no prospect of its soon closing, I thought of you, and resolved to address you these lines, hoping that you may send me something by which to be able to keep up this school and clothe these little ones, whom God has thrown upon our mercy. Will you not come to my help? Would you like to see the school dissolved and the children running about in rags? Will you suffer them to return to their homes without carrying with them a fuller and better knowledge of the Saviour and his Gospel? I know you feel an interest in the struggle now going on in Crete, and that you cannot but sympathize with the oppressed, and that you will do something for their women and children.

Praying that the richest blessings of heaven may be your portion in this life, and a free entrance into the world above, I salute each and all of you, remaining as always,
Yours very affectionately,

M. D. KALOPOTHAKES.

It was in response to this letter that Dr. C.'s School at once contributed \$150, and the money has gone to make the Cretan children glad.

ANOTHER PEEP INTO THE HOMES

OF THE CHILDREN AMONG WHOM OUR
WORK IS EXTENDED.

A short time elapses after the ingathering of the children alluded to in our September Magazine, and their introduction to the classes of our Sabbath and Industrial schools, when the missionary of the Society, in her neatly attired, but plain dress, and winning manners, enters the dwellings from which they come. The court, or alley is offensive with noxious effluvia; the tenement building, where live these waifs, is dingy, dirty, and crowded with old and young, drunken and sober, maimed, halt, blind and naked. Profanity and obscenity stare at her, and are rung in her ears at every door, from every lip. She pauses, scarcely daring to venture a step further into scenes so revolting, aye, appalling. Is it safe? soliloquizes she. Am I not running the risk of health, of reputation, perhaps of life, amid these dens of vice, misery and sin? She reflects, however. These are men and women, who are as immortal as I. The destiny of each, is to be one of joy or woe. They are ignorant, besotted, and on the highway to the pit! They are those for whom Christ, my Master died! Would not He come hither? Would He shun such dens, although a revolted and abandoned humanity inhabits them? Did not He have pity upon the beggar Lazarus, though sore and sick, and the companion of dogs? Did He not pity and have compassion on, and save a Mary Magdalene, although possessed with devils? And shall I fear to go where Jesus went, or to strive to do what Jesus did? Never! and onward she pursues her way.

"Tacher, come in, won't ye?" cries a little girl in the dark recess. "Mother's in here, tacher. Come in and see her, please."

Can such an invitation be declined, especially as it comes from one of the missionary's own Industrial school children? No. And taking the offered hand, she permits herself to be led by the child through the dark hall into a room, comfortless, gloomy, and miserable, in every meaning of these terms.

"This is *muther*, tacher. Muther, here's my tacher, come to see you!" and the introduction, prettily done for ignorance and abandon, is given and the acquaintance is made.

The room is dirty—the children more so, and the baby and its mother more so still. Taking the baby upon her lap, she sings it the little cradle song which has whiled so many of us in our infant days to sleep upon a mother's knee:

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed,
Heavenly blessings without number
Gently falling on thy head.

"How much better thou 'rt attended,
Than the Son of God could be,
When from heaven He descended,
And became a child like thee."

Biddy is asked by the missionary to bring a basin of water, and the baby is cleansed therein; the hair is neatly combed, and it is treated to another song, which is as great a treat to mother as to child. And as the lady holds up the baby to its astonished and delighted mother, and imparts upon its now pretty face and ruddy lips the kiss of love, and shows her what her child may be; a lesson upon cleanliness and the use of water is taught that is not soon forgotten. And beginning there, she advances in her teaching. The room is righted; a broom is sent for, if none is owned by the mother, and a tidy room soon shows itself; windows are raised, beds sunned, and aired, etc. By this time, such an interest has been awakened in that before desolate household, that the reading of some practical portion of Scripture, and even the voice of holy prayer, is heard for the first time within the dingy walls, and by those more than dingy hearts. And when the good-bye comes, there is the hearty "God bless you," or the "Holy Virgin bless you," and the touching invitation given: "And shure ye'll be afther coming agin, won't ye? it's such an angel ye are, shure; and ye'll read and sing too, when ye comes agin? that's the like of ye, I know." And with the promise made, the missionary turns to another room, and to other labors of like toil and love.

Wonder, ye my readers, that thus access is gained to hard hearts and Christless homes? Wonder ye that *three hundred thousand families* have been reached by such labors during the seventeen years' history of this society? It is *Christ's way* and *His work*. Go ye out into the lanes and alleys, and compel them to come in, is His command.

Take a peep a month afterward into the locality of this visit, to which we have introduced you. That neighborhood was all stirred by the visit of the missionary. The mother, to whom that visit was paid, had become a marked person, distinguished above all resident beneath that tenement-roof. The change suggested by that visit has been daily working its results. Katie the baby, is washed; and despite her cries, "the wather is good for her," the mother says, "for it makes an angel of her baby, dear." The room is tidy, and even the walls have been whitened. The manners, too, of mother and Biddy have changed, aye, and those of the residents about her, too. As we pass along the halls, the doffed hat or cap, the respectful curtesy, or removal to one side as we pass, and the smiling face, attests love's labor not lost. Oh, *not lost!* but fruitful of happiest social results.

Soon, in that building lately so forbidding, so filled with ribaldry, profanity and indecency; a room for prayer, or Bible-reading is opened, and the Word of God is studied, accepted, believed. Children's voices fill the building with their songs of joy, for Biddy has brought the children of the building with her to the mission-school, and they share its benefits at home together.

Soon, too, the missionary becomes not only a friend to all within the neighborhood, but a counsellor and guide. Her advice and aid is continually sought, and her directions often studiously followed. Even priest and bishop, have less weight as counsellors and directors than she. And with persevering effort, and the Divine blessing, she hopes to be the spiritual mother of many of them; and she will be.

This article must close with a fact in illustration of this kindly, sure, and blessed

influence. In one of the great cities of the West, where this Society has sustained, during the last ten years, seven different schools of the kind alluded to above; into which, since their beginning, more than two thousand different girls have been led and taught, and the influence of which had come to be palpable, even to the priesthood of the city; it was decided on their part to be expedient to seek to rob them of their power. And the way to do this was to interdict the children of Roman Catholic parents attending the same. Accordingly, during the season of Lent, when their churches are usually filled, one of the leading priests denounced from the altar the schools, and forbade his people from sending to them, upon the pain of non-confession and the eucharist, pronouncing them heretical and damning.

The father of one of the girls who had attended for some months one of the schools, upon repairing to his home, informed his wife what the priest had said, and closed by saying: "Well, mither, and ye must take Biddy from the school. It'll never do to send her. We'll be damned if we do."

The mother listened, and soon said, "Father, and shure the praist is all wrong about it. He don't know as well as we knows. Why, father, what a troublesome, good-for-nothing gal Biddy was, afore she went to that school! What could we, or the Sisters do with her? Shure and didn't the Sisters turn her out of school? And don't you remember how often you had to bate her? But look now, you havn't struck her a lick this many a day. And don't you know how decateful she was, and how hard it was to make her obey? But the likes of that ye never see now in the gal, do ye, father? And then, the stories and the pretty songs she brings home to us. Faith, father, and how many is the hours, that at night she sits on your lap and sings and talks to ye, till the cries are all over yer face? Don't you mind that man. And what did all this for the gal? Shure and it was the ragged school, and by my soul it's a good school. Father P—— is all wrong. And then can't I go out and work a whole day, or week more, father, because Biddy has

larned to sew, and duz most all our sewing? And ain't that good? Shure 'tis, man; and Biddy *shall* go to the school, shure she shall!"

"So she shall," exclaimed the now convinced father. And Biddy did come, and Biddy continues to come. This is the outcropping of this work in the homes and among these children of the lowly and debased. It is a work which pays. O! that the churches would furnish the American and Foreign Christian Union with the means to extend such toil in every part of our beloved country. W. D. R.

"PLEASE, MA'AM, AND WHO IS JESUS?"

ALL the readers of this Magazine have often heard of Him whose name stands at the head of this article. Many of them the writer hopes know Him, His birth, life, sufferings, and death; and the great object which brought Him to this world of woe and sin. Perhaps all of them will be surprised when they hear that any in this land of light and knowledge, of Bibles and preachers, have never heard of Him, and know not who and what He is. Yet there are such—perhaps many such.

In the work of the American and Foreign Christian Union, in this country, such cases are often discovered. Ignorance prevails very extensively among the Roman Catholics, who have come to us from the old world, and their children. Bless God, dear readers, that your birth was not in lands so cursed and degraded.

"Who is Jesus, please, ma'am?" were words that were uttered in all sincerity by a little girl of some eight or ten summers. She was a new scholar in the mission school. One of those who were in the class to which she was introduced, was reading aloud about Jesus, and His life and works while in this world: how He had healed the sick, relieved the needy, restored the sight of the blind, raised the dead, etc. Maggie was observed to be a most intent listener throughout the entire reading, and when it ended she looked up earnestly into her teacher's face and anxiously inquired of her, "Please, ma'am, and who is Jesus?"

The teacher, neither surprised nor shock-

ed but much grieved, (for such cases were not rare to her observation,) of course promptly explained to Maggie who He was: The babe of Bethlehem—the Son of God—the Saviour of sinners—and her Saviour. In turn each of these facts in His history and efforts were presented to the child, who declared, both by word and act, that all these things were new to her.

“Shure I never heard that before,” she replied.

Now, dear children, Maggie never before had been in a Sabbath-school, had not Christian parents, nor a Christian home. None of the little books which fill the shelves of so many of the Sabbath-schools in this land, had ever entered her home. No Sabbath-school song had ever been taught to, or sung by her. She was ignorant and helpless, and yet she was a little bright-eyed girl with intelligence beaming therefrom, needing only the cultivation for its development. She had both mind and soul, like those beside her, and like you who read this fact, and still, did not know who Jesus was!

O! dear juvenile readers, while then you are thankful to God, who has otherwise blessed and favored you, while you are able to say I know who Jesus is, let me express the hope, that to this knowledge you may add the love of your hearts and the service of your lives, and that you will pity, and pitying, try to help those who know not who Jesus is; and through the American and Foreign Christian Union you can do this. Its missionaries seek out such, gather them into its Industrial and Sabbath-schools, and teach them of Jesus and heaven. You may help to sustain them in this work, or send others into the fold to do it. Can you not? Will you not?

W. D. R.

A WAY IN WHICH THE SABBATH-SCHOOL CHILDREN OF AMERICA MAY HELP THE AMERICAN AND FOREIGN CHRISTIAN UNION.

SABBATH-SCHOOLS in Roman Catholic countries are something of quite recent date. I mean schools such as we have in the United States of America. Even pastors and teachers, misunderstanding their cha-

racter and object, have till lately opposed their introduction into such lands. Within the last two years, however, principally through the efforts of Mr. Woodruff, former Associate Secretary of the American and Foreign Christian Union, who has traveled extensively over Europe with a view to their introduction in all its countries, and secure native co-laborers whom he has raised up on the soil, and our own missionaries, a large number of such schools have been established.

Forty-six Sabbath-schools now exist in Italy, with two hundred and seventy-six teachers and fourteen hundred and eighty children.

Fifty-one have been established in Germany, with six hundred and seventeen children and teachers, and five thousand nine hundred and sixty children.

Four also in Greece, which increased the last year from one hundred scholars, to three hundred and seventy-five.

These schools have also been established in Valparaiso, Santiago, Carthagen, Mexico, etc.

Perhaps nearly ten thousand children in Roman Catholic countries are thus weekly gathered for religious instruction in Sabbath-schools in connection with our Society. And this work is to be continued and extended wherever our missionaries and teachers go and labor.

But there is a universal lack in all these schools which must be supplied, to give them all the success we desire, and which they may have. Children in Roman Catholic lands are like those in other lands. They need help. Primers and books to read, songs to sing, question books, Sunday-school papers, etc.

Now, they have none of these things in these Romish countries, except as they have been supplied by the efforts of the last year. Already are little Sabbath-school papers issued in Italian, German, French, Swiss and Spanish; and one is about to be issued in Greek. The cost of these, I believe, is near a cent a copy. But how shall these be printed and supplied them? These ten thousand children are altogether children of poverty, whose parents are unable to pay

for them. Other and strange hands and hearts must do it if the boon is to be enjoyed by them.

The same is true of books, primers, etc. But few of such are found in any of these lands. The few which are found, are read with avidity by parents and children. Some interesting illustrations of this fact might be adduced had we necessary space.

Now our missionaries abroad have proposed a plan by which these wants can be met. It is to ask our American Sabbath-schools to take this work into their hands. *Some of them* to take the papers in hand, and raise twenty or twenty-five dollars in gold to be sent abroad and to be expended in sustaining them, reports to be made *occasionally* to the schools thus contributing, of the progress and success of the effort.

Others to be invited to select from their own school library, a certain book of medium size and character, by a committee of their teachers, or otherwise, to be sent to the undersigned, or to the Secretary, at New York, to be transmitted by us to a committee in Italy or Greece, etc., who will translate the same, and thus eventually secure a library of our best American Sabbath-school books for these schools abroad. The school selecting the book to raise twenty-five dollars in gold, to be expended in the said translation and publication. The school thus contributing to this fund, also to receive reports occasionally of the progress of *this* effort.

Our missionaries abroad regard this plan as feasible, and urge upon the writer to present it to our schools. Now, dear children, here is *a way* by which each little hand and heart in our numerous American Sabbath-schools, can work for Christ and His poor, in these newly open and wonderfully awake Romish lands. Have they the *will* to do it? The old adage is, "where there's a will, there's a way." Here is a way; shall the will be lacking?

Sabbath-school children of America! will you not embrace this opportunity of doing something for the pleading children of Italy, Greece, Mexico, etc.?

Superintendents and teachers! will you not introduce the subject, talk it up in your

meetings, and make it a *fast accompli* in your schools?

Any information on the subject will be cheerfully answered, and all monies remitted to their destination promptly, by Wm. D. Rosseter, Dis. Sec., A. & F. C. U.,
CINCINNATI, OHIO.

HOW PETER WAS CHANGED.

ONE of the missionaries laboring in the far West, among and in behalf of its troops of juveniles, gives the following account of the conversion of a boy who had never heard of Christ, until he was induced by him to attend a Children's prayer meeting:

At one of our meetings for children, while several were standing, weeping and asking for prayers, a young lad about fourteen years of age, who had been looking, wonderingly and sadly on the scene, stepped out from his companions towards the desk, and stood with downcast eyes, and when asked if he too wanted to love Jesus, said, "Who is Jesus, that you say loves me? Tell me where he is." In answer to the question, "Have you *never* heard of *Jesus*?" "No, sir, never until to-day." "Have not your father or mother never told you of the Saviour?" "I have no father or mother; they are both dead, and no one tells me. No one loves me," was the affecting reply, and he burst into tears. But when told of His love, His dying love, he lifted his tearful eyes, and hope beaming in his face, as he drew a long sigh, said, "I wish I could see Him."

He was led along, and soon a little light broke into the window of his dark soul, and he began to talk with Jesus, whom he could not see, but whom he now believed could both hear and see him.

And he came many miles to tell me of the joy in his heart. Oh, how changed is the expression of his face—before so blank and uninteresting—now so bright and joyous. Who could doubt the presence of the Holy Spirit in that heart! Placing his hand upon his breast, he said, "I cannot tell you what I feel here. Before I thought everybody hated Peter, but now everybody shakes my hand, and I love everybody, and I want to tell them that Peter is changed and wants to be good now."

THE FOREIGN FIELD.

SOUTH AMERICA.

VALPARAISO, AUG. 1867.

REV. J. SCUDDER,—Dear Sir: This Republic is lamenting over the loss of one of her best sons, Manuel Antonio Torconal, who died last week in Santiago. Though thousands of the people are in a state of ignorance and superstition, and multitudes are living contrary to the clearest laws of morality and decency—yet here and there, shining as lights in the land, are men of high culture and strict integrity. Señor Torconal was a specimen of this class. He had been for years a servant of the public, had filled to the satisfaction of his countrymen several important posts of influence, and at the time of his death was president of the Senate. Though a politician of the conservative type, he was the prime mover in certain reforms which have resulted in the advancement of Chili; and his character was such that even those who were politically at variance with him, sought his valuable counsel and respected his honesty. As an example of the latter trait: when on his death bed he said to his sons, “Choose, as I have done, the profession of law; protect the innocent. Never defend an unjust cause; during my life as a lawyer I have defended one case only which might be considered doubtful. The decision rendered, was favorable to me, yet because of that act I am suffering now feelings of remorse.” His devotion as a patriot continued to the very last. To an intimate friend, he said: “I would like to send messages to all my friends, but my minutes are counted, my strength exhausted. Within a few short moments I shall find myself in the presence of God, and there I shall pray for them and the greatness of Chili.”

He has always been a devout Catholic, and after receiving the sacrament, (or as the priests say, the body of our Lord,) for the last time on earth, his expression was: “I desire to depart and be with Christ.” Señor Casanova, of whom mention was made in one of my last letters, pronounced the funeral discourse, taking his text from the Apocryphal books. At the close, he

called upon the Archbishop, then present, “to spread forth his hands toward heaven, and as the shepherd of the Chili flock, plead with the Chief Shepherd, our Lord Jesus Christ, that He might grant him for whom we weep to-day, a place among the glorious number of the elect.”

Let us rejoice that in spite of the errors of the Roman Church, some are ennobled and saved through its instrumentality.

But contrast with the last moments of this good man the moral condition of the vast majority of Chilenos. Take for instance, though it *may* be an exceptional case, the people of Chanaral, a sea port town some two hundred miles to the north. A member of our church, now in that place, writes me that the natives are sadly neglected by their spiritual guides. There is at present no religious service held during the week, or on the Sabbath. About two years since, a priest who had occupied the field for some time, a worthless character, was succeeded by a better man, quite active, who went among the people, trying to persuade unmarried couples to separate or marry.

After four months of labor he left Chanaral in disgust. My friend says, “May God help the place, and send speedily a Protestant clergyman after the bruised type. In native work he must be *cautious*. You may be sure I shall do what I can. But how? Reading is a rare accomplishment here; many of the pious (working-men), know how to sign their names, but can write nothing else. A Chileno gentleman has recently started a free-school where the three rudiments are taught. So the rising generation have better opportunities and may be influenced in the right way.” When the colporteur of the Valparaiso Bible Society visited Chanaral some months since, his box of books was seized and *burned*.

The Spanish Bible Class in this city is still under the direction of Señor Ybanez. Those who attend regularly manifest much interest, but the membership has not increased of late. One of the habitual attendants, a young man, came to our study the

other day for religious tracts. On being asked what he understood by faith, he replied, it was "not a mere belief in the truth of the Scriptures and in the existence of God, but a trusting in Christ from the heart." He had studied the Bible for several months privately, before the formation of the class.

We hope to welcome Dr. Trumbull and wife in a few days. She may return with a co-operator. Immediately on Dr. T's. return, Mr. Sayre and myself will gladly turn all our energies to the native work. Acting upon your advice and following the leading of Providence, I have been led to Santiago for my present field of labor. We shall meet with only a few English-speaking people there, and shall have better opportunities of acquiring the language, while co-operating with Mr. Gilbert, and visiting the members of his class; which is almost a church now.

We have been gladdened, recently, by the presence of a number of Christian seamen in this port. From a British man of war there were eight, who after examination, made a public profession of faith, and partook of the Lord's supper with us. We held a special service for this purpose last week, and have preached several times on merchant vessels. The U. S. Steamer, Western, has a Christian Captain, who holds divine service every Sunday, and the crew have two prayer meetings during the week.

The U. S. ministers, for Chili and Peru, were both present at our service a few weeks since. With kind regards,

Yours truly, A. M. MERWIN.

PERU.

LIMA, Peru, Aug. 21st, 1867.

REV. MR. SCUDDER—Dear Sir: Providence has spared us another month, and blessed us in our labors. In my last letter, you remember, I promised to give you an account of the Bible class which was then being formed. Since that time there have been weekly meetings of a little society formed for the purpose of studying the Bible in Spanish. There are thirteen members in all, and I know that our meetings

will be both profitable and interesting. We are of course pledged to support each other in case of any difficulty; which, however, will probably not arise. The society was founded chiefly by the efforts of two men, viz.: Rev. Mr. McLaren, chaplain of the American fleet, and Señor R—. The first of these gentlemen has been here for some time, laboring both on shore and in the fleet, his labors being acceptable, even in the sight of men. He has now returned to his home in New Jersey, carrying our prayers and good wishes for his continued usefulness. At some future time, I will give you an account of each member of the society; and of the labors in which we expect to engage. It will be slow and secret until we secure legal toleration; but congress will not forget, in the meantime, that such a thing is desirable. I am very glad that Mr. Gulick has been appointed by the Board, and hope that he will find an open field, and harvest ready for the sickle. I had a letter from him some time since, in which he spoke on that point upon which we have long been agreed, namely, in respect to the method of missionary labor; and the necessity of confining our attention to them as much as possible. We do not need the opinion of others to confirm us in the belief of the superiority of this method; but still it is pleasant to hear that all our fellow laborers think precisely as we do in this matter. I hope that every one of our missionaries will be instructed to try this way, and feel assured that they will be satisfied that it is much the best in the end. It is hard, however, and we need your prayers and sympathies; for we are emphatically strangers and pilgrims, having no abiding city, but seeking one, even a heavenly.

The publications of the Tract Societies are very useful and exceedingly desirable, and you must send me some by the first of January, next, as I only have a few of the last donation left. I am willing to pay for them, especially those later translations, such as the Reformation, Nelson on Infidelity, etc., of which I have only heard.

With much respect, I am your servant in Christ, A. J. McKim.

ITALY.

CARRARA, ITALY, Sept. 11th, 1867.

REV. MR. SCUDDER,—My Dear Brother: An active and earnest evangelist who has been laboring for some time in the Venetian Provinces, has written me the following letter, which he has kindly permitted me to translate and send you. Working in connection with our Society, his letter cannot but interest, and gratify you, in the progress of the Lord's Word and work in Northern Italy. May the enemy, through the power of God, fail to neutralize the good fruits of the blessed Gospel in the hearts of those hungering and thirsting multitudes! I am ever yours in the Gospel,

W. G. MOOREHEAD.

"UDINE, Sept. 3d, 1867.

"MY DEAR BROTHER,—I have been in this city since the 12th of July. The evangelists of Milan had been invited to open public evangelization in this place and vicinity; but not being able to respond to the call at once, they requested me to go to Udine, and attempt something. The first great difficulty was (as usual) to procure a suitable room in which to begin our meetings: at length, one was found and rented for a year, at 420 francs. On the evening of the 18th of July, I preached the first discourse to an audience of about sixty persons: but the number soon increased to such a degree, that we were almost in danger of being suffocated by the heat. The room could not nearly contain all who came, though there were crowded into it at one time, three hundred and sixty people. Until the feasts and fair, which occur on St. Lawrence's day, we had an overwhelming audience. The feasts and Lent, however, have diminished the number; as well, also, I think, the religious indifference and infidelity of the major part of this population. Notwithstanding, we have still a constant audience of from fifty to one hundred every evening; for every evening, and twice on the Sabbath, we have public preaching. I have ample reason to believe that a goodly church may, through the Lord's help, be formed here. On the Lord's day, from half-past nine o'clock until half-past ten, we hold the service of edifica-

tion; and it is of great encouragement to us, to see always present at this exercise from forty to sixty persons, who are very attentive and solemn. All the more does this meeting inspire me with hope and confidence for the future, as we Italians are much more famous for impiety than piety. From eleven o'clock to twelve, I teach the Sabbath-school, which is composed of children, two or three women, (of whom one is old,) and several men, who an hour before were at our worship, or Protestant Mass, as it is called here.

"At noon, I take a carriage and go to preach in another city twelve miles distant from this, (Cividale,) and in the evening, return to this place to evangelize. The Sabbath, to me, is the most beautiful of the days of the week. In this last named city, (Cividale,) we had arranged, a month ago, to open public evangelization. Several persons of the higher class, (Signori,) had invited me to go there. We held, the first time I went, a private meeting, or what was intended for a private meeting, but it came to the ears of the people, to whom I was compelled to preach, which I did in the inn where I was stopping. It was agreed that these gentlemen should secure a place for holding meetings: but it was impossible to find a suitable one. So, a gentleman has placed at my disposition his immense house, (an old convent,) and I have preached twice in its court. Last Sabbath there were about two hundred there. We shall see what the Lord will bring out of this also.

"Yesterday I went to Palma Nuova, and assembled in the hotel the more liberal-minded of the place, twenty or twenty-five. I talked to them long of the necessity of leading back our people to Christ and His Gospel. There were among the number some rationalists, and in consequence we had discussion. But it was finally arranged that an Evangelical Committee should be appointed, whose duty it should be to find a local for preaching. They are at work now, and I am expecting to be called there before long. I would say that just as our meeting was breaking up, many people came to the hotel and asked me earnestly to preach; which I did for half an hour. I

had with me Mr. Clark's colporteur, who sold all the Bibles and books he had with him—about 38 francs worth.

"Last Sabbath I and the same colporteur went to Cadroipo, (16 miles distant,) where I hope a good work will be done. In three hours 16 francs worth of books were sold.

"There is very great desire and interest manifested toward the Gospel in these parts : but as you will readily understand, there is great need of sincere, earnest men.* In the month of July, 100 francs of Bibles and books were sold ; in August, 98.

"Thus far, I have given you the bright side of the picture : it is fitting I show you the dark side also. From 8 until 8.30 in the evening I devote to answering questions on controversial points, permitting any one to present his difficulties and objections. Two or three times the rationalists have presented themselves : but the last time they were very nearly being *hissed* by the audience, and so we have seen them no more. Fifteen days ago, a Neo-Catholic, (Puseyite,) came to introduce his views into our meeting : but I don't think he will return soon, as very many arose in the meeting and publicly protested against him and his doctrine. The people did very well, so well that I had nothing to say. However, I well know that Neo-Catholicism and Rationalism are two powerful means for the diffusion of indifference and skepticism ; and of these two enemies the Papacy, in its distress, avails itself—at every moment. Well, patience ! I do not cease to fight them with all my might. Until quite recently the priests have been very quiet, outwardly, but secretly working hard against

* This is the cry of every Christian in Italy. From every part of the Peninsula comes up the call—men, faithful, earnest, devout men, for the Lord's work. Not only has the field been greatly extended by the annexation of the Venetian provinces, but there are the teeming and perishing populations of the Neapolitan Kingdom, ripe for the harvest. Dear brethren, pray the Lord of the harvest to send more laborers into His harvest. I cannot but again, as last month, warmly, earnestly plead for help for Mr. Clark's promising school. Let the Christians in America awake to the importance of this school.

W. G. M.

us. They now begin to persecute more openly. Two women have been summoned before the "chief priest," who is laboring to turn against them their drunken and gambling husbands. You know the priest makes no scruple of using any instrument he can—even the most vile and loathsome. A shop-keeper has been dismissed by his landlord because he would not consent to cease from frequenting our meetings : also a young man is threatened to be expelled from home by his parents, if he continue to come to the evangelization.

"At Cividale, two weeks ago, the priests brought in from the country about seventy of the ignorant peasantry, armed with pistols and scythes, to put an end to our meeting there, (believing I was to be there that day,) but the ringleaders were arrested and put in prison, in their zeal for the Holy Catholic faith ! God has thus far protected me, and will continue so to do as long as He has need of me. There is exceeding great need of laborers who have no fear of work. God will provide them. As you see the work is very great.

"Mr. Clark visited us a month ago : and I hope he is satisfied with the work.

"YOUR BROTHER."

ITALY.—Under date of Aug. 16th, the Rev. Mr. Moorehead gives important word of the condition of Italy. It had been thought advisable for him to return with his family to his former and important station at Carrara, which is about ten miles from Sarzana. He and his family had been greatly worn down by their arduous labors ; but after spending a few days at the sea shore had been able to resume the work with increased spirit. He says :—

Many important events have taken place in Italy since I last wrote you. Among these I would note (what you have already had through European papers, no doubt,) the celebration of the eighteenth centenary of poor Peter's martyrdom at Rome, and the gorgeous *fetes*, processions, allocutions, and the usual maledictions which the *angelic Pius IX.* never fails to bestow upon the world on such occasions, the consequent gathering of four hundred Archbishops and

Bishops at the capital of the Catholic world, and of an almost host of priests, friars, nuns of every grade and order, and color, to do honor to, or rather to dishonor, the name of him of whom they falsely pretend to be the only true successors.

It was indeed a very singular contrast which two powers, one at Rome the other at Florence, presented to the world on the 28th of last June. While fanatical cardinals, bishops, and priests sang hallelujahs to the Fisherman of Galilee, and his Most Holy Successor Pius IX.; while Jesuits and Ultramontanes and Reactionites declared the chair of Peter infallible and eternal, the Pope a sovereign and king, and his temporal power a *sine qua non* of the Spiritual; three hundred Italian patriots, the greater part of whom had more than once suffered and languished in the papal Prisons of the fallen States of the Church, assembled in the Parliament of the young kingdom, decreed by an overwhelming majority that the ecclesiastical wealth of the suppressed religious orders should be immediately sold; and sold, too, so as not to repass into the hands of Jesuits, Bishops, monks or nuns; that the Government be authorized to present at an early day, a bill by which the bishoprics be reduced to the principal cities, and the seminaries from more than two hundred to twenty-six! At the same time, men made eloquent by the occasion, eloquent in memory of the wrongs they had suffered from the papacy, eloquent in the thought that twenty millions of their countrymen stood ready to support them in any and every event, recited the long and fearful story of papal despotism and cruelty, of papal plottings against Italian liberty, until the whole Parliament, frenzied by their burning words, sprung to their feet in intense excitement, and cheer after cheer pealed from the densely packed galleries. There were those who even dared to denounce in strongest terms, the priestly gathering at Rome, as "an attempt against the liberty of Italy, of Europe and the world!" And there were others among the fiery orators who boldly demanded the 1st Article in the Constitution of free Italy, which decrees that the religion of the State "shall

be the holy Roman Catholic, and that all others shall be tolerated," be finally and forever abolished, and that all communions be placed on the same level!

It was indeed a remarkable contrast. The discussion in the Italian Parliament on the relations between the Church and State, has roused the entire nation against the attempts lately made by the post Cabinet of Baron Ricasoli to form a kind of alliance or concordat with the Roman See. The gulf which has all along separated the Pontifical court from the Italian Government has thus been immensely widened. Besides the question of the annexation of the remaining territory to the kingdom, and the declaring Rome the capital of Italy, is again being intensely agitated. To every thinking man, we are on the threshold of great events. What the end will be of agencies now at work in Italy, no one can foresee. But the fact is almost palpable—is felt by every one who reflects—that something more than ordinary is about to happen.

It has been remarked that the Pope never collects his Archbishops and Bishops about him at Rome, without a purpose, and generally that purpose is to further the centralization of power and unity in himself—a work to which every pontiff, from Boniface III. to Pius IX., had consecrated every thought and energy, and deep subtlety in which the Roman Curia is but too skilled. And on the occasion of the late centenary of St. Peter a new stone has been added to the already fearfully strong edifice of pontifical despotism. Those who are familiar with the history of the rise and development of Popery, will remember that from time immemorial certain privileges were conceded to Oriental Archbishops and Bishops in communion with the Romish Church which did not belong to those of the West. These immunities consisted in the right of the Orientals to nominate bishops, canons, &c., and to institute new dioceses, *without asking the consent, or the placet of the Pope*. Such privileges were granted the Orientals, and established by councils as far back as the second Council of Nice, the IV. Lateran, &c., if I mistake not. This was done, no doubt, to conciliate the susceptibilities

of the Orientals, who were always more or less jealous of their rights, and of the continual incroachments of the papal dominion.

Well, the Bishops of Asia were informed by the "Holiness of our Lord" that they could no longer be permitted to exercise these their ancient rights; that from henceforth they must forward to Rome at least three names of candidates for ecclesiastical dignities, one of whom the Holy See will nominate. The poor Oriental Bishops could only bow their heads in humble submission to the unappealable decisions of the chair of St. Peter; but when out of the presence of His Holiness they loudly lamented that they had been called to Rome only to be spoiled of the liberties which for many long centuries they had tranquilly enjoyed.

Such is Rome, dear brother, such it has always been and will be to the end. Ever lusting for power and dominion over the bodies and souls of men, the papacy has never ceased to dream of a universal Theocracy, of which the Pope is to be the great head. It is in this sense that we must explain the cabalistic sign of the Society of Jesus, (Jesuits,) which represent a globe surmounted by a cross! Perhaps also this is one reason why Roman Catholicism, apostate Christendom, is said in prophecy to be *drunk*. Drunk it surely is with ambition, with dominion, with the usurped authority of God Himself, with tyranny over God's flock, as well as with the "blood of the saints."

MILAN, SEPT. 21, 1867.

DEAR BRO. SCUDDER,—The following brief note from my friend, Rev Mr. K— with the accompanying notices, will show that our laborers are accomplishing a good work in Hungary. Yours truly,

WM. CLARK.

MY DEAR BRO.—Enclosed I send you a statement of Mr. R.'s sales to the end of March, as also Mr. F.'s, and a full statement of sums received and expended to the end of the same. If you wish, I will send such an account henceforth semi-annually. With Mr. R. I have arranged to close accounts quarterly. At the end of September, there-

fore, I will again send you a statement of his sales. His traveling expenses have run, up to a higher figure than I anticipated, but as he received them in full in his former connection with the British and For. Bible Society, I could not but agree to the same terms.

Now, a few words about your four laborers: Mr. R. is still in Transylvania, and his labors are very successful. He has lately visited a number of watering places.

The Deaconess is very active and extremely useful. Apart from our congregational work among the poor and sick, she continues to conduct her Sabbath class, which is attended by thirty young children and upwards. Besides, she has a daily evening class of four young apprentices, whom she instructs in writing, reading, arithmetic, etc.; and in the forenoon, a poor neglected Slavonian girl, whom she has literally picked up in the street, comes to her an hour for the same purpose.

Mr. F. passed his theological examination in May, very successfully, and Mr. T., our Superintendent, offered him immediately the situation of Assistant, within his superintendency. In this relation, exactly the kind of work devolves upon him which I have aimed at. He preaches every Sabbath in the Hungarian language, and conducts a short daily morning exercise, at five o'clock, according to the custom of this country. He has received various invitations to preach for ministers, in the same locality in which he traveled last winter and this spring, and in which he has formed many acquaintances, which have already yielded encouraging fruit; I think that nothing better for the present could have occurred for him. It is of course an additional advantage that he is in regular connection with his church. I have instructed him to seek opportunities for holding extra meetings, as well as to encourage Bible and Tract circulation.

To Mr. K., the colporteur employed last, I have assigned a kind of work which has never before been tried, that is, a regular canvassing of this city, from house to house, and from door to door. He has completed his rounds in two districts of Pesth, and has

lately commenced his work in a third, the one in which we reside. He is at work eight hours daily, from eight to twelve, and from two to six, and seems to be well gifted for this peculiar work. He cannot, of course, carry with him such a variety of Scriptures as the other colporteurs, who have their boxes of books with them, but his sales have been very fair. At the end of the quarter I will also send you a statement of his sales.

I am very happy to hear that you succeed in interesting American Christians in this country. Work abounds on all hands; doors closed, for decades are thrown wide open, and the very figures of our sales show how successful a few laborers, fitted for their work, are in this country.

Hoping to hear soon from you again, believe me ever, truly yours, R. K.

Use temporal things, but desire eternal.

THE HOME FIELD.

MEETINGS

IN BEHALF OF THE SOCIETY AT THE WEST.

A series of meetings of considerable interest have been held the past month, in several of the cities of the West, by our recently appointed missionary to the city of Mexico, Rev. P. W. Gulick, and the District Secretary of the Society for that part of the country, Rev. W. D. Rosseter.

Beginning with the third Sabbath of September, at the city of Madison, Indiana, six meetings were held on that day. Sabbath-school meetings at the First and Second Presbyterian Churches, and also at the Baptist, at which the usual lessons were suspended, and the time wholly given to these gentlemen. Mr. Gulick occupied the morning with the First Presbyterian church, and Mr. Rosseter the same hour, with the Second, and at night, these churches kindly suspended their services and united in a mutual gathering at the Baptist Church. These meetings were all well attended, and by general consent, deeply interesting. An impetus was plainly given the cause thus represented, which we hope will be lasting in its results. The Sabbath-school of the First Presbyterian Church, are to aid in the support of our Sabbath-school work in Greece, and that of the Second Church, in connection with the church, hope to raise two hundred and fifty dollars, in gold, to aid in the support of Brother Gulick, he promising to correspond with them three times a year.

The next meetings were held at Walnut Hills, Ohio, one of the beautiful suburban

towns of the city of Cincinnati. During the day of the 18th of September, the public schools were addressed by these brethren, and the curiosities which Bro. Gulick has with him from his native island home, exhibited to the delight of both teachers and pupils. At the close of Bro. Gulick's address at one of these schools, (colored,) a little girl arose and proposed a vote of thanks to the speaker. The motion was seconded by another little girl, and put by the teacher, being carried unanimously and with a will. At night, the beautiful church-edifice connected with Lane Theological Seminary was opened, and filled by a large audience; who, from beginning to end, seemed deeply interested in the addresses made to them, a large number lingering after the close of the meeting to greet the missionary and bid him God-speed in his work.

The remainder of these meetings have been held in the cities of Pittsburg and Alleghany, Pennsylvania, embracing the last two Sabbaths of September. During the ten days these brethren were here, meetings were held, in some cases with crowded houses, in the North and Central Presbyterian, and the First, Second, and Third United Presbyterian Churches of Alleghany; and with the First, Second, and Third Presbyterian Churches; and the Third and Fourth United Pres. Churches of Pittsburg. Several interesting Sabbath-school meetings were held also with the various Sabbath-schools of these cities. Besides the above, the students of the West-

ern Theological Seminary of the Presbyterian Church, and the young ladies of the Pittsburg Female College under the care of the Methodist Episcopal Church, and the superintendency of one of the life members of the Society, Rev. Dr. Pershing, and one or more of the public schools of these cities, were visited and addressed by them. On Saturday evening, before the last Sabbath of September, these brethren held a meeting with the Young Men's Christian Association of Pittsburg, who were addressed by Mr. Gulick upon the aspects and results of missionary life in the Pacific

islands, and the opening fields for the Gospel in Mexico.

At each of these meetings, new interest has evidently been elicited in the field and work of this Society, and it is hoped that many new friends have been made to it. And we believe if the Society would oftener send out among the Churches its missionaries, either those under appointment or returned laborers, it would tend greatly to deepen the interest in its great and peculiar work. Let it be tried more frequently!

UNION.

PITTSBURG, Oct. 1st, 1867.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE AMERICAN BOARD.

SANDWICH ISLANDS.

THE following extracts are from the report of the Hawaiian Board. The whole amount reported by the treasurer as received by this Board during the year, is "\$8,643, besides \$336.84 from the Sabbath-schools, for the *Morning Star*," ... "This is \$3,358 more than last year."

SELF-SUPPORT. "The whole educational system of these Islands is, and for many years has been, self-supporting, with but a slight exception or two. The common schools are sustained by the Government, as is also the seminary at Lahainaluna. The various English day and boarding-schools, in sympathy with our work, throughout the land, are sustained by private enterprise and the assistance of the Government. The Waialua Female Seminary alone, of all the institutions in the interest of evangelical religion on these Islands, is directly sustained from abroad, by grants from the American Board,—amounting this year to \$2,500.

With the exceptions mentioned for publications, the Waialua Female Seminary, and the *Morning Star*, we are not assisted from abroad in any of our religious enterprises and necessities, except in the support of the American missionaries and their families.

CONSTANTINOPLE.

LETTER FROM MR. H. A. SCHAUFFLER, July 30, 1867.—*Openings among the Turks.* "Before Mrs. Ladd left Constantinople, she requested my wife to take the superintendence of the Armenian Bible-women in the Turkish villages not far from —. A

letter has recently come from her, in which she says that this year, for the first time in several years, the crops are turning out well, and the poor, starving people were joyfully gathering them in. But she no sooner shows herself in the fields than the women drop their implements and surround her, eager to hear the truth from her lips. Yielding to their importunity, she talks and prays with them for a while, and then reminds them of their duty of working as well as listening. 'Well,' they say, 'now we will work like the busy-bees, and when winter comes we will listen to you all the day.' As yet, no missionary has visited these people."

SOPHIA.

[EUROPEAN TURKEY.] LETTER FROM MR. MORSE, Aug 9th, 1867.—*Movements of Romanists.* "Four years before, the Catholic missionaries from Thessalonica visited the place, and induced the people to send five or six boys, and as many girls, to their school in Thessalonica, to be entirely under their control for six years, and to have all their expenses, of traveling, clothing, and education, borne. On our helper's first visit, the tract, 'The Pope and the Catholic Church,' produced quite an excitement. Efforts were made to get back the students. Two of the boys only escaped by flight. Public sentiment began to turn in favor of the Protestants, and last year, two students from Bansko entered our school; and it is expected that two or three more will enter this year.

ENCOURAGEMENT FOR PROTESTANT EFFORTS.—"We arrived in Bansko Friday evening and remained till Monday noon. We had a very interesting time, obtained thirty-three subscribers to Dr. Goodel's

sermons, preached in the schoolhouse, by appointment of the citizens, to over one hundred persons, and had prayers and reading of a sermon in two families, to eight and eleven persons, respectively. The citizens also drew up and subscribed a paper, pledging themselves to shut up all shops and public places on the Sabbath, and asked me to obtain a firman changing their market-day from the Sabbath to Tuesday. We hope the Lord has a good work to accomplish among this people."

LETTER OF MR. CALHOUN, of Syria, July 26, 1867.—*Hungering for the Word.*—"In one place [in Tekhoma] a company of men observed us passing, and earnestly entreated me to turn in and preach to them. The neighbors gathered quickly, and a season was spent in expounding the Word to men who, judging from the serious attention they gave, were really hungering and thirsting to hear. If only a small degree of civil protection could be obtained for the friends of the truth, there is every reason to believe the work would speedily grow in Tekhoma."

Character of Mountain Converts.—"It is an interesting fact, that nearly all who have come out on the Lord's side, during the last three years, in the mountains, are men of superior character, and it is a suggestive fact, that in the Old Nestorian Church there remain but two men of any learning, or who can even decently write a letter; and both these men are nearly evangelical in their views."

MADURA MISSION.

[SOUTHERN HINDOSTAN.]

LETTER FROM MR. TRACY, Sept. 12, 1867.—"You ask for my views of the prospects of the mission work in Madura. In reply, I may say in general terms, that I consider them more encouraging than they have been for years past; and I think this is the feeling of the brethren in Madura generally."

Female Education.—"The long-standing prejudice against female education is beginning to give way, and the better portion of the Hindoo community is waking up to its importance. A school for girls of good caste has been established in Madura, by natives of intelligence, is well supported and flourishing, and is a powerful instrument in breaking down prejudice on this most important subject."

"In several cases, also, native ladies in Madura have employed, at their own expense, educated Christian women to give them instruction,—a fact which would have been impossible a few years ago, and which is most encouraging as an indication of progress in the right direction."

Prejudice Diminished.—"Recent occurrences have brought to light evidence of a very extensive knowledge of Christianity among the Brahmins and other persons of high caste, which has surprised me; and it is equally evident that prejudice against the truth has been much weakened."

MISCELLANEOUS.

THE following Resolution was passed by the Synod of New York and New Jersey, convened at Rev. Dr. Spear's Church in Brooklyn, N. Y. Oct. 17th, 1867.

"The Synod having heard a statement in regard to the operations of the Am. & For. Christian Union, among the Romish population of our country, and in foreign lands, cordially commends that Society anew to the confidence of our Churches, and invokes liberal contributions in its behalf."

A true extract from the minutes of the Synod of New York and New Jersey.

T. RALSTON SMITH, *Permanent Clerk.*

OBITUARY NOTICE.—We have just received a letter from Brother McKim, Lima, S. A., in which he speaks of the loss of his eldest brother, Wm. E. McKim, M. D.,

Surgeon of the 145th O. V. I., who died suddenly at his residence in Peyton, West Va., in the 32d year of his age.

The Doctor was graciously preserved throughout the long war in which he was exposed to every kind of danger, and came home to die in the bosom of his family, and thus disappoint a thousand fond hopes.

His friends have, however, the cheering consolation that what is their loss, is his gain; as he has gone where wars and rumors of war will be heard no more.

We call attention to the first article taken from the *Bulwark*. We think this proves conclusively that the Romanists have the right to drop the Roman, and call themselves the Catholic Church.

ROME.—The news from Italy is very important. Two fights are already reported as having taken place between the Papal troops and the forces of the party of Acton, whose leading spirit is Garibaldi. The latter, from his prison-house at Caprera, has published an eloquent address, known by this time to all Europe. He appeals to the patriotism of his friends, exhorts them to march on to Rome, rehearses the grievances of the Italians and demands that they shall be relieved.

This appeal seems to have stirred up the Italians to the highest pitch, making them eager to press onward to Rome, as Garibaldi urges them to do. The scene of the first reported fight is near Bagraria, a small town in Viterbo. The latter is a district of the Papal States bordering on the Tuscan Sea, having an area of about one thousand square miles, and a population of about one hundred and thirty thousand.

The second success of the Garibaldian's was on Sunday, Oct. 6th, when a body of Papal troops marched from Rome and engaged them at Frosinone, southeast of the city.

Reports reached Florence hourly stating that the Roman territory was being invaded on all sides from Italy. Prussia, it is said, favors Victor Emanuel's plan of an appeal to the great Powers on the Roman question, and will support the Italian demand for Rome. A most significant item in this connection is that the Commander of the Papal forces has applied to Italy for troops and Italy refuses to send them.

Evangelist.

The power of France is too great, and the determination of Louis Napoleon, to prevent the complete overthrow of the Pope's temporal power, is too certain, to remove, at this time, all doubts of the immediate success of the Roman revolution. But even if all the hopes which throughout the civilized world have been raised by the brilliant beginning of the Garibaldian campaign against the Papacy should, for the present, be again doomed to disappointment, one lasting result of one week's com-

paign is already secured. The utter inability of the Papacy to maintain its secular power without the aid of foreign bayonets, has been once more demonstrated. There is now no partisan of Rome so blind as not to see that the declaration of absolute neutrality on the part of France would be followed by the instantaneous annexation of Rome to Italy. The utmost exertions of the priests to organize their partisans in Italy against the national party, and to call to their aid young men from all the countries of the world, cannot repress the progress of the national party for a single week. It is this new exhibition of the weakness of the Church of Rome which is the grand result of the events of the past week—a result which may well raise the most sanguine hopes as to the future.—*Methodist.*

APPEARANCE AND HABITS OF THE POPE.

—The French journals contain some very interesting particulars of the pope's private life, character, and habits, as portrayed by correspondents who were present at the recent ceremonies in Rome:

The holy father is now in his seventy-fifth year. He is of the middle height, or slightly above it. The air of Rome and his sedentary habits have given him an *embonpoint*, not, however, enough to inconvenience him, and which disappears under his ecclesiastical costume. His hair is white, though thick; his forehead large and prominent; the eyes are deep-set, and flashing with a strange light; all the features are strongly marked, but in harmony with each other. There are no wrinkles on that face; the complexion is slightly colored, but transparent. The mouth, somewhat prominent, gives to his whole physiognomy an expression of gentleness and of extraordinary benevolence. Had Pius IX. been a prince instead of holding the highest in the Catholic hierarchy, it might be said that his visage was marked by that good nature which Stendhall declares he has never yet met with in Italians. His health is excellent. During the winter of 1863 there were serious fears for his life; but the robust constitution of the pope triumphed easily over these complications; the fever went off, and health soon returned.

The correspondent of the *Liberte* says: I met the pope yesterday outside the Angelica gate. He was on foot, accompanied by one of his *camerieres*. It gave

me as much as I could do to keep up with him, he walked so rapidly. Everything about him shows extraordinary vigor, and the longest ceremonies do not exhaust him. He takes a walk every day on foot in the Pincio or outside the wall.

There are two distinct characters in the pope, says another critic—the man and the supreme pontiff. The man is simple, kind-hearted, familiar, accessible, and playful; the pontiff is dignified, austere, and sometimes even terrible. He has two distinct physiognomies—the one full of meekness, when he blesses the crowd prostrated before him; the other biblical, terrible, inspired, which all may have remarked when, borne on his *gestatoria*, on the eve of St. Peter's, with arm stretched forth, the eye lighted up, he solemnly protested against the spoilation of the Holy See. The lines of the mouth on these occasions assume a strange appearance: the lips become thin and compressed, and lose that expression of goodness which all have remarked in his portraits.

Of the habits of his holiness he says:

The pope always rises at five o'clock. He at once goes to his prayers. At six a *valet de chambre* is in attendance to shave him, after which he is visited by his doctor. At seven he says mass. He rarely break-

fasts before eleven, on account of the offices of the Sistine chapel, and also because he receives his ministers in the morning. Pius IX. very seldom presides at the council of ministers; that duty is left to Cardinal Antonelli, who gives an account to the pope the same day of the resolutions that may be adopted, and who submits for his decision matters of importance. The temperate habits of the pope are well known in Rome. A friend of mine attached to the embassy was present last winter at his dinner—a fast day—having an urgent dispatch to communicate. The pope dines alone at a little table; this is strict etiquette. His holiness had just partaken of a soup of herbs, and he had before him two garnets—the garnets of Italy resemble sardines—a plate of French beans, and three little apples. This excessive sobriety keeps him in gentle gaiety. He converses very willingly during his walk and after his dinner, at which his intimates are present, particularly M. de Merode, whom he has been obliged to sacrifice, but whom he always sees with great pleasure. M. de Merode is of a sprightly mind, but somewhat caustic, and the pope is often obliged to stop him in the name of the charity which is due to our fellow creatures.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
SEPT., 1867, TO THE 1ST OF OCT., 1867.

MAINE.

South Paris. Union Meeting of Cong. & Methodist Churches, which makes	
Capt. N. Bolster L. M.	40 08
Biddeford. 2nd Cong. Church, which makes John F. Stearns L. M.	40 00
Saco. 1st Cong. Church, which makes Sam'l V. Loring, L. M.	38 76
Blue Hills. From a friend, through Rev. J. F. Eveleth.	10 00
Yarmouth. 1st Cong. Church.	17 77
" 2nd "	12 20
Brunswick.	59 36
Topsham.	11 50
Bangor. Central Church to make Wm. S. Dennett and E. D. Godfrey, L. M's.	62 50
Fryburg. Cong. Ch. to make Franklin Shirley a L. M.	35 63
Lovell. Cong. Church to make Rev. J. Smith a L. M.	30 00
	\$358 67

NEW HAMPSHIRE.

Mt. Vernon. Cong. Ch. & Soc'y by Rev. B. F. Frink.	15 25
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VERMONT.

Ascutneyville. Rev. Seth S. Arnold.	5 00
Castleton. Harvey Griswold.	1 00
	\$6 00

MASSACHUSETTS.

Walpole. A friend.	5 00
Bridgewater. Central Sq'r Ch. & Soc'y for L. M. for Joshua E. Crane.	30 00
Franklin. 1st Cong. Ch. & Soc'y for L. M. for Rev. Luther Keene.	83 40
Townsend. Orthodox Cong. Ch. & Soc'y.	6 69

Cambridgeport. E. D. Goodrich, for the Hungarian Mission.	460 00
" E. D. Goodrich for Miss Rankin's Seminary Building, at Monterey.	4,000 00
Boston. Perry Trust Fund.	500 00
Northampton. 1st Church.	162 41
" Edwards' Church.	26 76
" bath-school Aid Soc'y.	15, \$5,228.66

CONNECTICUT.

New Haven. L. R. Packard for Cretan Children in charge of Dr. Kalopothakes.	120 00
West Killingly. Cong. Ch. and Soc'y.	40 00
Bristol. Cong. Church which makes T. Stearns L. M.	52 35
Plymouth Cong. Ch. which makes Rev. H. E. Cooley L. M.	24 00
Hartford. Pearl St. Cong. Ch. by J. B. Eldridge, Tr.	100 35
Stratford. Col. G. Loomis, U. S. A.	5 \$341.70

NEW YORK.

New York City. W. W. Chester, Esq., \$100, H. B. Washburn, \$100, for Rev. R. Monsalvatge's Salary.	200 00
" H. Am. Tract Soc'y for Dr. Kalopothakes' work in Greece.	50 00
" H. I. for Cretan sch'l in Greece.	10 00
" Mercer St. Pres. Ch. W. W. Chester \$100; Mr. Wilson \$10; Others \$227 35.	337 35
Utica. John Williams.	1 00

Owego. Pres. Church.....	10
Fredonia. " " to complete L M for S. M. Clement.....	2
Binghamton. Pres. Ch., Rev. P. Lock- wood add for L M of his daughter M. E. Lockwood, \$10; D. Mun- son, E. K. Clark, Jas. Leighton, ..	98 47
\$5 each; Others \$73 47.....	
Rochester. Central Pres. Church.....	100
" Brick Church, in part.....	35 47
LeRoy. For Rev. Mr. Gulick's work in Mexico, Messrs. Morrison & Bar- ton \$5 ea., Mrs. Stanton \$5, Wil- liams & Ward \$3 ea.; Kelsey, Os- born, Davis, Morgan, Crocker \$2 ea.; Stalker, Westlake, Parmley, Mil- ler, Ester, Ball, Olmsted, Carpen- ter, Anderson, Dunning, Arm, Barstow, Bang, Stanley, two Com- stocks, Lamport, Hazelton, Beck- with, Hill, Miss North \$1 ea.; four Friends 50c ea.; Friend 25c.; Friend \$2; Susan Stalker 50c.; Russell, Hinkston, Hart, 50c. ea.; S. Williams 25c.; six Friends, each \$1.....	65
Buffalo. North Dutch Ch. \$29.25; E. T. Flisk \$5; Cash \$2; two Friends \$1 each.....	38 25
Westfield. S. W. Mason \$20; Mrs. H. J. Cowden \$7; Mrs. M. P. Hunch- ford, Mrs. F. R. Brewer, Mr. White, VanCleaf, \$5 ea.; E. A. & C. P. Skinner \$2 ea.; Thompson & Co. 1 50; Mrs. Cass, & Y. R. Hathaway \$1 each; H. G. Morse 50c.....	56
Cooperstown. Charles Smith.....	10
Sayville. R. H. Clark on L M.....	5
Harlem. E. F. Browning to constitute his mother, Mrs. E. S. Browning, a L. M.....	30
Malden. Pres. Ch. and Sabbath-school to constitute D. A. Wolfe and D. Bigelow L. M's, of which \$30 for Cretan children.....	60
Tonawanda. M. E. Ch. Rev. C. E. Burlingham.....	2
Palmyra. Pres. Church.....	41 30
Aurora. " ".....	119 56
Rochester. Plymouth Church.....	40 50
Horse Heads. Pres. Church.....	17 10
Port Richmond. R. P. D. Ch. Quarterly Col. by A. W. Sexton, Tr.....	15, \$1,347.00

NEW JERSEY.

Roseville. F. W. Van Wagener for Child.....	5
Paterson. 2nd R. D. Ch. Rev. J. H. Duryea.....	51 28
Caldwell. Z. Crane to constitute his son Caleb Crane a L M.....	30
Hanover. 1st Pres. Church and Sab- bath-school to constitute Joseph Kitchell, Jr., & J. Haines Smith L Ms. of wh. \$37 for Cretan Chil- dren.....	65
Newark. Spruce at Mission Sabbath- school to constitute Jacob M. Lay- ton L M & for the Cretan Children.....	30
" E. T.....	5
Jersey City. 3rd R. D. Church Rev. Dr. Berry.....	23 50 \$209.78

PENNSYLVANIA.

Colerain. U. Pres. Ch. in full of L. D. for Rev. C. W. Stewart.....	6 58
Frankford. M. E. Church add.....	2 50
Coneautville. Miss A. P. Barney.....	6
Upper Octoraro. Pres. Church, add.....	18 50 \$33.58

MARYLAND.

Annapolis. 1st Pres. Ch. in part, Rev. J. T. Henderson.....	20 14
" 2nd M. E. Church in full of L. M. for Rev. C. C. Cronin.....	31 64
Cumberland. M. E. Ch. to constitute Rev. E. Kenney and the Sabbath- school L. M's.....	77
Annapolis. Youths' Miss'y Soc'y of the 1st Pres. Church.....	5

Frederick City. Colored M. E. Church.....	7
Baltimore. Mr. Cressy.....	5
Frederick City. Pres. Ch. which makes Rev. R. H. Williams L M.....	51 52
" Prot. Epis. Ch. Messrs. Ingles, Dorsey, Trail, Ross, Marble, Schley, Norris, Cash, Hanson, Cash \$5 ea. which constitutes Rev. Osborn Ingles a L M.....	50
" M. E. Church.....	18 25
" Lutheran Ch. for L M in part.....	21
Cumberland. J. M. Schley to make him- self L M.....	30
" Cash \$10; Orrich, Spates, Mc- Kaig, Smith, Cowden, Cash \$5 ea. Cash \$6 75.....	46 75 \$363.30

MISSOURI.

St. Louis. G. P. Strong.....	10
" 1st Cong. Sabbath-school for S. S. Book in Italy.....	20 00 \$30.00

INDIANA.

Madison. 1st Pres. Ch. for Rev. T. W. Gulick's work in Mexico, and to make Rev. D. W. Moffat, L M.....	75 15
" 2nd Pres. Ch. in part.....	88
" Union Meeting Bap't Ch.....	15 72 \$178.87

OHIO

Wellington. 1st Cong. Ch. by Ja's Og- den.....	28 15
Oberlin. Friends and Students for Mr. Gulick's work in Mexico.....	32 03
Springdale. Mr. Patterson for Greece.....	2
Bloomington. Pres. Church.....	68 42
Hamilton. 1st Pres. Ch., J. Robertson, \$5; Messrs. Falconer, Potter, Mrs. Tapecot, \$2 ea.; Conklin, Ross- man, Jacobs, Skinner, Hannaford, Anderson, Falconer, Giffin, Stew- art, Dick, Mrs. Harper, Lewis, Garner, McFarland, Brittain, Mil- lken, \$1 ea.; Snyder, Davies, Ear- hart, Mr. Shaffer, Weiler, Rus- sell, 50c ea.; Mrs. Houston 20c.....	30 20
" U. Pres. Ch.; Messrs. Beckett and Laurel, \$5 ea.; W. E. Brown, \$3; Maj. McClung, \$2; Giffin, Mrs. Moore, McClung, Harrison, \$1 ea.; Mrs. Curtiss and Miller, 50c. each.....	20
Hamilton. U. Pres. Sabbath-school for translation of Sabbath-school books.....	6 50
" Bap't Ch., E. G. Dyer \$5; Mr. Nelly, \$2; Mixer, Brown, Mrs. Lee, Lane \$1; Mrs. Lamb, 55c; Mrs. Watkins and Miss Scott, 50c. each.....	12 55
Springfield. Cong. Sabbath-school for Italian S. S. paper.....	10
Cincinnati. 3rd Pres. Sabbath-school for the education of Italian boys, \$74 90; S. Betta, \$8; W. B. Estep, \$5; F. A. Harris, \$3; Goldsworthy, Gibson, Hollister, Nelson, Mrs. Richardson, \$2 ea.; Mr. Peal, Mrs. Hull, Stow, Haughton, \$1 ea. Mrs. Jones, Webb, 50c. each.....	103 9
Tallmadge. Tallmadge Benev. Ass'n by L. V. Bierce, Jr., Tr., to consti- tute Mrs. Julia Bronson, L M.....	36 00 \$349.75

MICHIGAN.

Detroit. 1st Pres. Ch. By J. S. Farrand.....	48 00 \$48.00
WEST VIRGINIA.	
Harper's Ferry. M. E. Church.....	1 84
Martinsburg. M. E. Church to consti- tute Rev. H. C. McDaniels a L M.....	39 70
" Lutheran Ch., to consti- tute Rev. J. S. Helling L M.....	30 23
Clarksburg. Pres. Ch., which makes Rev. R. A. Blackford a L M.....	30 25
" Bap't. Church.....	3
" Prot. Epis. Ch. which consti- tutes Rev. D. H. Grier, L M.....	80 06
Fairmont. Pres. Ch. for L M in part.....	22 29
Morgantown. Pres. Church.....	11 61
" Baptist and Prot. Meth. Union Meeting, in part.....	15 85 \$185 09
Amount received for the Month.....	\$8,695.05

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No. 12.

THE CATHOLIC CHURCH *VERSUS*
THE ROMAN CATHOLIC CHURCH.*Concluded from last Number.*

THERE are other grounds also why the name "Catholic" ought not be given to the Church of Rome, except when qualified by the word "Roman."

The name "Catholic," as implying universality, has never been an attribute of the Church of Rome at any period of her history. Up to the fourth century, the Roman Church, so far from being Catholic, was hidden in the catacombs of Rome. During the period from the fourth to the eleventh century, the Western Church was inferior in extent, power, and influence to the Eastern Church, as is proved from the fact that of all the general councils of the Church Catholic, the first eight were held in the East, until the Council of Lateran, (Rome,) A. D. 1215.

Several of the churches of the West, as the Gallic, the Anglo-Saxon, the Scottish, and the Irish Churches, retained their independence of the Church of Rome for some centuries after the culmination of the Papal power in the west of Europe. The Reformation deprived the Pope of one-half of his dominion at the time when he was extolled as "the father of fathers, the pontiff of Christians, the vicar of Christ, the head of the body,—that is, of the Church—the foundation of the building of the Church, the father and doctor of all the faithful, the ruler of the house of God, the keeper of God's vineyard, the bridegroom of the Church, the ruler of the apostolic see, the universal bishop," &c.—Cardinal Bellarmine, "Treatise on the Roman Pontiff," book ii. c. 31. At the present time Rome has less claim to the title "Catholic" than she has had for some centuries. In Asia, the Pagans are the Catholics, in the sense of being *universal*; in Africa, the Mohammedans; in the United States of America, in the north of Europe, and in Great Britain, the Protestants are the Catholics, as regards the numbers of the population. Even in Italy, in the Papal states, the Catholics have become so *anti-Catholic* under the Papal rule, that "the father of fathers," "the universal bishop," has been indebted to a foreign army of occupation for his possession of the Holy City, the capital of Christendom.

The history of the Church of Rome, as written by her own historians and divines, proves her to have ever been anti-Catholic in her spirit, in her laws, and in every exercise of her power and authority. All history, the men of every age and country, the canons and decrees of her councils, and the bulls of her Popes, witness against her, that the Roman Church is a Church that has forfeited all claim and title to the name Catholic, by departing from the ancient Catholic faith, by deifying and worshiping the blessed Virgin, and decreeing to her the same honor, the immaculate conception, which Holy Scripture attributes to Christ alone—by mutilating the Ten Commandments of God, and degrading them to the level of “the commandments of the church”—by inventing five new Roman sacraments, and corrupting the two old Christian sacraments—by hostility to the Word of God, shown in the adulteration of the canon of Scripture at the Council of Trent, A. D. 1546, and in teaching that “more harm than good” would come of the general reading of the Word of God (Rules of the Index)—by devising new ways of salvation, opposed to the Gospel of Christ, as penances, masses, indulgences, and purgatory, thus ignoring the doctrine of the atonement of our Lord and Saviour—by teaching “justification by works” instead of by faith in Jesus Christ—by crushing out civil and religious liberty in every country where her influence was dominant—by encouraging and promoting persecution, more than ever did the Jews or Pagans—by the assumption of civil and ecclesiastical power to such an extent, that in other days the Popes of Rome have been the scourges of the Church of God, the tyrants of kings and princes, and the terror of the nations ; and, finally, in her last general council (Trent) by fencing, as with ramparts, her newly-invented dogmas and sacraments with one hundred and twenty-six curses, and concluding the proceedings of that council with an “anathema to all heretics,” [Protestants,] from all which it is manifest that the spirit of the Church of Rome is decidedly opposed to the Catholic and charitable spirit of Scriptural Christianity. To bestow the name “Catholic” upon the Church of Rome exclusively, without qualification, is to deny the title to all other Churches, and to brand the members of the Reformed Churches as schismatics and heretics. “Catholics,” in any proper sense of the term, the members of the Roman communion certainly are not. *Roman Catholics* they may be, in the judgment of charity.

“What’s in a name?” Much more than is generally supposed. Rome well understands the value of a name. Why, otherwise, would the popes have changed their names on assuming the pontificate? Hence Polydore Virgil, a Roman Catholic writer before the Reformation, observes : “The Bishop of Rome has the peculiar privilege, that,

when once created bishop of that see, he may change his name at his pleasure. For example, if he has been a malefactor, he can call himself Boniface, or well-doer ; if a coward, he can call himself Leo ; if a clown, he can call himself Urban ; if a lewd fellow, he may call himself Pius, or Innocent ; if a scandalous fellow, he can call himself Benedictus, (the Blessed,) to the end that the sovereign bishop may be, at least *in name*, an ornament and honor to the dignity of the Papacy.”—“*De Inventione Rerum*,” lib. iv. cap. 10. To the same end it was that the society called *Jesuits* attempted to disguise their real character and proceedings under the veil of that holy name, JESUS ; and to this purpose also it is that a great effort is now made by the Romish ecclesiastics in this country to dignify their novel faith with the ancient title of “Catholic,” and their people with the name “Catholics.”

The name “Roman,” or “Romanism,” is certainly as proper and legitimate as the name Jew, or Judaism, as derived from ancient Judea. The Jews look to Judea as their great centre and their home. No Jew objects to hear his religion called Judaism. Now Roman, or Romanism, is the proper name for a religion whose head, centre, or capital is Rome. All the ecclesiastics of the Church of Rome throughout the world form a vast corporation of bachelors. The policy is to isolate and detach them from all family, social, and local ties in every country, and bind them to the Pope as Bishop of Rome. They must ever regard themselves as foreigners in all countries but in Rome. It is not surprising, therefore, that in all the public banquets they first give the toast, “His Holiness, the Pope,” and afterwards give, “The Queen.”

The religion of the Church of Rome, especially since the Council of Trent, and the publication of the Roman Creed and Roman Catechism, has assumed a thoroughly *Roman* character. The really Catholic portion of this religion is ancient, and is what is held in common by the Church of Rome and the Reformed Churches. But the Roman fabrications are novel, and constitute the grand distinctions between the Romanist and the Protestant. It appears, therefore, that the proper designation for this religion of the Roman Creed and the Roman Catechism is *Romanism* ; but as there are portions of the ancient Catholic faith of the Primitive Church mingled with the new dogmas, which give the whole system a compound character, there can be no objection to its being called “*Roman Catholicism*,” and its professors “*Roman Catholics*.”

That “Roman Catholic” is the proper style and title of the faith, the Church, and the people of the Roman religion might be shown by quotation from their eminent divines and controversialists. Hear Charles Butler, Esq., barrister-at-law : “The symbol of the faith, [the

creed of Pope Pius IV.,] was published by his Holiness, A.D. 1564, in the form of a bull addressed to all the faithful in Christ. It was immediately received throughout the universal Church, and since that time has ever been considered as an accurate and explicit summary of the *Roman Catholic faith*.”—Preface to Creed of Pius IV.

Dr. Dupin, a Roman Catholic historian and doctor of the Sorbonne, has the following passage—“It is true that at present the name of the Church of Rome is given to the Catholic Church, and that these two terms [Church of Rome, and Roman Catholic Church,] pass as synonymous. But in antiquity no more was intended by the name of the Church of Rome than the Church of the city of Rome ; and the popes in their subscriptions or superscriptions, took simply the quality of bishops of Rome. The Greek schismatics seem to be the first who gave the name of ‘*The Church of Rome*’ to all the churches of the west, whence the Latins made use of this to distinguish the churches which communicated with the Church of Rome from the Greeks, who were separated from her communion. From this came the custom to give the name of the Church of Rome to the [Western] Catholic Church, [Roman Catholic Church ;] but the other churches [Eastern] did not for this lose their name [Greek Catholic Church] or authority.”

The Rev. Thomas Maguire, a Roman Catholic priest and an eminent controversialist, in the discussion at Dublin with Rev. R. T. P. Pope, 1827, delivered the following sentiments,—“I have already told you, that in consequence of the separation of the Greek Church, and the heresy of the Arians, the Catholic Church was then *for the first time* called ‘*The Roman Catholic Church*,’ and it included all the churches in the west and throughout the world, in communion with the See of Rome. This is the Church of which St. Augustin says, *Contra epistolam fundamenti*. ‘I would not believe the gospel if the authority of the Catholic Church did not move me thereto.’ ”

The alienation and separation of the Roman from the Greek Churches began early in the seventh century, but was not final until the eleventh century. Augustin, Bishop of Hippo, in Africa, wrote A. D. 430, and could not possibly have anticipated that separation by four centuries, in calling the Roman Church the Catholic Church. Augustin maintained the independence of the African Church ; that Church was constituted independent of all other churches and patriarchs, by a decree of the Council of Ephesus, A. D. 431 ; therefore, by “the Catholic Church” Augustin meant *the whole Church*. Many eminent divines of the Church of Rome hold a very different opinion to that of Mr. Maguire on the true meaning of Augustin in this passage.

Durandus says, “This passage which treats of the approval of the

Scripture by the Church *applies solely to the Church in the times of the apostles*, which was filled with the Holy Spirit ; and besides, had seen the miracles of Christ, and heard His doctrine, and on that account was a fit witness of the things which Christ both did and said." Gerson, Cardinal Aliaco, and others, take the same view, and disprove Mr. Maguire's assertion. Mr. Maguire is also in error in saying that the Roman Catholic Church in Augustin's time included all the Churches of the West. For more than two centuries afterwards, the African Church, the Gallic Church, and the British Churches, were independent of the Roman Church, the Irish Church retained her independence until the Council of Cashel, A. D. 1172.

It is sufficiently expressive of the tactics of Roman Catholic controversialists that Barrister French should perpetrate a similar blunder in his discussion with the Rev. Dr. Cumming, 1839. Mr. French spoke thus—"But the grand question after all for you to ponder on, my Protestant friends, is, 'Are we members of the Catholic Church, as emphatically mentioned in the Apostles' Creed?' the grand question I say for you to consider is, when you go home this evening, when prostrate on your knees before God, you can say, 'I believe in the holy Catholic Church.'"

Mr. French assumes that the Apostles' Creed, so called, was really composed by the apostles ; this is maintained by the "Trent Catechism," (preface, p. 10,) but every student of antiquity knows it to be false. Granting it, however, for the sake of the argument, it follows, that the holy Catholic Church of the apostles could not have been the Roman Church, which, if founded at all, was an obscure Church for near three hundred years after. If, therefore, any persons were ever converted by the mere repetition of this article, as Mr. French asserts, they must be under a "strong delusion to believe a lie." It has already been noticed that this article was not in the Apostles' Creed in the time of Augustin, (see Barrow, Pearson, Dr. Milner, &c.,) nor indeed before the seventh century, when the creed from its use in the Roman Church came to be called the Roman creed, and the article "The Holy Catholic Church," was inserted in imitation of the article of the Nicene creed, "One Catholic and Apostolic Church."

Mr. French's exhortation to Protestants to come to God in secret prayer, reciting the article of the Apostles' Creed, "I believe in the holy Catholic Church," meaning thereby the Church of Rome, is very characteristic of the antichristian spirit of Roman Catholicism, a spirit that teaches sinners to come to God in prayer, by faith in the Roman Church, and not *by faith in the Lord Jesus Christ*, and leads them to address almighty God in the words of man falsely imputed to the apostles, rather than in "the words which the Holy Ghost teacheth."

How different the language of Paul and Silas to the anxious inquirer after salvation—"Sirs, what must I do to be saved?" and they said, "Believe on the Lord Jesus Christ, and thou shalt be saved;" (Acts xvi. 30, 31.)

This outline and summary of the argument on the use of the name Catholic by the Church of Rome in this country, is drawn up in humble hope that it may, under the Divine blessing, convince many of our countrymen of the great evil of applying a name to the Church of Rome and her people, to which scripturally, theologically, and historically, they have no just claim, and that it may induce faithful men of every branch of the true Catholic and Apostolic Church, steadfastly to resist the intrigues of the Jesuits in their effort to appropriate the ancient and venerable name of "Catholic," to the novel dogmas of the Roman Creed.

A calm and dispassionate examination of the foregoing facts and arguments will, it is hoped, convince every unprejudiced reader that the titles, &c., "The Roman Church" and "Roman Catholics," are the true and proper designations of that Church and that people, who hold, profess, vow, and swear to maintain the religion of the Roman Creed of Pope Pius IV., 1564.



ITALY.

ITALY has ever been the center of interest and of a certain moral influence. It is classic ground. And never was the attention of the Christian world so drawn towards this land as at the present time. A crisis in the affairs, both political and religious, of Rome and of the Italian States is fast approaching, if it has not already come. A revolution has begun which cannot go backward or even be long arrested. It is destined, we doubt not, to advance. In what direction, or to what results, is the great question.

A letter from Florence, in the "*Debats*" has the following: "At the point at which affairs have arrived, the Roman question must necessarily be solved. The maintenance of the *statua quo* is impossible, and there is no Italian ministry which could resist the movement. No illusion must be formed on this subject; reading the journals suffices to prove this. At Turin, the *Gazette del Popolo* has opened a subscription, and 100 francs are given to every individual who goes to join the insurgents. The Pontifical government has already, in thought, made the sacrifice of its provinces. It only hopes to preserve the city of Rome; but that is still an illusion. . . . The Italian government has no desire to destroy the Papacy; it only asks to come to an understanding with it. This is where it differs from GARIBALDI, who,

taking his stand as a religious reformer, wishes to substitute a sort of new worship for the Catholic faith. Thus it may be believed, that if a revolution breaks out at Rome, the Italian troops will immediately occupy the Eternal City. But take it for certain that the crisis is inevitable and near."

Protestant piety and civil liberty have much at stake in these great political and moral changes. Louis Napoleon is sagacious and wily: pretending to liberal impulses and toleration, yet he is the "*true son of the Church*." He has indeed advised the Pope to surrender his political and civil power, that he may give himself wholly to the protection and advance of his spiritual interests. As he is known to be largely influenced by the empress, who is intensely Catholic and Jesuit, we cannot suppose that he is, by this advice, meditating anything adverse to the true interests of the Romish Church. Indeed, he has intimated that by giving up the temporalities of civil government, his Holiness may give himself to the interests of the Church exclusively, and so greatly advance the cause of Romanism throughout the world. And it is not improbable, that in standing forth, the representative and head of two hundred millions of Catholics, girding the whole earth, instead of being regarded as the sovereign of a petty province on the peninsular of Europe, exerting his power over wide-spread ignorance and superstition, he may for a time, at least, greatly augment his religious strength; especially while every inferior official of the Romish Church will renew his zeal and augment his efforts to promote, more than ever, the advance of Catholicism in every direction. Indeed, this result is already to be seen on every hand wherever Romanism is known.

The recent august Convention at Rome, it is said, "contemplate the grand scheme of investing all the bishops of Catholic Christendom with the rights of Roman citizens, and making the whole Papacy throughout the world one vast political, no less than a religious community."

Protestant influence on Italy, by the circulation of the Bible and the diffusion of the principles of religious freedom, is already great, and rapidly increasing. And we would call the attention of our readers to the importance of securing a right direction to the moral advances of the Italian people. It is not at all certain, that they will become Protestant and evangelical, though they throw off the Papal yoke. For this desirable end they must become instructed in the right principles of civil and religious freedom as found in the Word of God. Otherwise, they will become infidel in religion and licentious in their ideas of civil liberty.

It is here, that the statesmen and Christians of this country have the greatest responsibility. To us, Italy must look almost exclusively

at the present time. America and Prussia must largely decide the destiny of Italy. England can do but little ; as a government, nothing. Though professedly a Protestant government, and refusing by positive statute the least toleration of Romanism ; forbidding that a Catholic priest or nun shall live in England, she, at the same time, has to pay from her treasury a million and a half of dollars annually to satisfy the demands of her Catholic subjects, headed by more than a thousand Romish officials, archbishops, bishops and priests.

English Christians may, and will, do much for Italy and the Protestant cause in Continental Europe. But it is to America and Prussia that Protestantism and civil liberty must look for defense and advancement. Italy now demands the sympathy and aid of these two great Protestant nations. Napoleon and Austria desire and meditate the support of the Papal rule over the Italian States. Their recent conference had this end in view ; it was a signal failure. Austria feared the struggling spirit of Hungary and the power of Prussia. And Napoleon, to screen his alliance with Austria for the attainment of his ends, touching the Papacy, must relinquish much that he has gained by past diplomacy and his recent struggles. His direct interference with the complicated affairs of Victor Emanuel, Garibaldi and the Pope, might greatly endanger his quiet and safety at home. Victor Emanuel's policy is doubtful and vascillating ; his health and moral habits, his past opportunities and present complicity with Popery, render him liable to be swayed by the Papal power as a religious element, and affords little ground for trusting his promises or relying on his power for securing the highest interests of religious and civil freedom. Garibaldi, although a prisoner, is powerful still ; the life and hope of the liberal cause in Italy. And the elastic energy of this cause, while so embarrassed, show how deep is its hold on the popular mind and heart. We trust and pray that it may triumph, and Italy be free, Protestant, *Christian*. That it may be so, we solicit the prayers and the vigorous co-operation of all our readers and patrons to spread the Bible and evangelical principles everywhere in Italy. Here, alone, is to be found safety and salvation for this classic and endeared land.



THE SABBATH OF THE PAPISTS.

THE word Sabbath signifies rest. After the six days of creation God rested on the seventh day and blessed and sanctified that day, "because that in it He had rested from all His works."

When the great work of creation was eclipsed, if we may so speak, by the greater work of redemption, the day to be observed was changed,

but the obligation to observe it continued the same. The Bible doctrine of the Sabbath can be stated, with sufficient fullness for our present purpose, in a few words.

We have it in the fourth commandment, which in its main features, at least, is common to us and to the Papists.

The early settlers of our country justly regarded such a Sabbath as the Bible requires as the bulwark of our nation, the safety of our institutions. They framed their laws in harmony with the law of God, and intended to perpetuate the observance of His day to the latest generations.

But other influences are pouring in upon us like overflowing streams. The precepts and the practices of many are in conflict with God's law and with the customs of our pious ancestors. Even many of our best people are very lax in their observance of the Sabbath, compared with their fathers. But we wish more particularly at this time to call the attention of our readers to the *Sabbath of the Papists*.

Romanists have become very numerous among us, and are rapidly increasing. They number now, probably, not less than one-sixth of our entire population. The views of such a mass of people, united almost to a man on the great questions of the day, are not to be disregarded, especially when they bear upon one of the fundamental institutions of our holy religion, one of the strongest bulwarks of our nation.

St. Ligori, one of their leading modern divines, while admitting that "the command of sanctifying the Sabbath, was certainly both a natural and a moral commandment," says, "the Pope has the right and the power to declare that the sanctification of the Lord's day shall only continue a few hours, and that any servile works may be done on that day." God says, "in it thou shalt not do any work;" but the Pope has the "right and the power," in the very face of the divine command to decree "that any servile works may be done" on that day. Where did he get the "right and power" to decree so? The Papal Church regards the Sabbath as less sacred than one of her own festivals, that is, she looks upon an institution of man as more sacred than an institution of God's appointment.

In the confession of boys and girls, the priest is instructed to ask them whether they work on "festive days," but he is not required to ask them any such question concerning the Sabbath. Again, "It is lawful to fish for herring on the Lord's day, but not lawful to do it on a Popish festive day." The Sabbath may be violated because it is only a law of God; but a Romish festive day must be kept sacred, because it is a law of the Pope! It has been remarked that the early settlers of this country framed their laws in harmony with the law of God, but we cannot say this of the Papal law-makers. Though they

give this commandment a place in their decalogue, all that one can see of it, in what they say about the Sabbath, appears in their efforts to prevent it or to flitter it away.

To the question, "Does the command respecting the Sabbath oblige us to worship God in spirit?" it is answered by one of their most prominent divines: "common opinion is, that it does not." And he proves this, too, by quotations from a multitude of their best authors. St. Thomas, the angelic, says, "we are not bound to worship God *internally* by this command," and that "the same doctrine is taught in the Roman catechism."

So far as relates to what this commandment requires, or what it forbids, the Papists might just as well blot it out, for we might almost say in so many words that, as they explain it, it requires nothing, it forbids nothing. But on the other hand, it allows every thing, for aught we can see, that the most corrupt, covetous and worldly can desire. The following are among the things which the Church of Rome allows to be done on the Sabbath:

1. Working for monasteries, "Because almost all the churches and monasteries are *poor*, men can lawfully work for them on Sundays, in aiding in the building of chapels, reaping grain, plowing and tilling the earth." What is lawful is agreeable to law, that is to the law which relates to that which is declared lawful. The Papist evidently means to say that such work on the Sabbath is agreeable to the fourth commandment after the Pope has exercised his "right and power" upon it, and that it is lawful in spite of God's law.

2. Sewing. "Servants and such like are allowed to mend their clothes on Sundays."

3. Butchering and baking. "It is lawful on Sundays, to butcher and skin animals for market, *if it cannot be done conveniently the day before*. Butchers, bakers and such like, are excusable in following their occupations on Sundays in large towns." St. Ligori says "it is the common practice in Rome for bakers to work on Sundays," and he believes, "everywhere." According to his moral theology, common practice makes it right, whatever laws to the contrary.

4. Hunting, hawking and fishing. Here, probably, are some of the Papists' works of "necessity and mercy." In answer to the question, "Are such works prohibited on the Sabbath?" it is answered, "the more probable and common opinion is, that they are not prohibited, even if done for the sake of making money."

Pope Alexander III. is quoted as saying, "although the seventh day was especially appointed, both by the Old and New Testaments, that man should rest from labor, and although the Church has decreed that this day shall be appropriated to the Supreme Majesty of Heaven,

nevertheless, we make it lawful, if herring approach the shore, to attend to the catching of them, if it be necessary." The Pope thus takes it upon himself to make that lawful which the Divine law forbids. If he can do it in one thing, he can in another, and in all ; so that no law is of any avail where he has power. Many Papal divines support the Pope in this act of setting aside the law of God. The necessity of which he speaks, is obviously not that which alone the Scriptures sanction.

5. Horse-shoeing and repairing. "It is lawful to shoe horses on Sunday, also to mend the ploughshares of those who, otherwise, could not plough on Monday." So, also, "to repair roads and bridges." Capital doctrine this for the worldling, who cannot take time to get his mending and shoeing done during the week ! capital for rail-road companies, who have not time enough for repairs during the week, without stopping the trains ! What better religion can such men and such companies want ? Though they cannot sing with the true saint :

"Day of all the week the best,"

they can say that such a declaration, coming from one of the most eminent Papal divines of the age, makes Sunday almost as good a day for work as any other day of the week. Henceforth, the day is not all lost to them as it would be under the Bible rule.

6. Merchandizing. "Merchants and shop-keepers are excusable in selling on Sundays, if they close their doors and can suppose the things are necessary for those who buy them, or that they could not get them elsewhere !" "The selling of goods at auction on Sundays, is on account of its being the general custom *altogether* lawful." "It is permitted on the Lord's day to sell liquor, even to the making of those who buy drunk ; also to sell shoes, candles, houses, horses and merchandize ; because by use, the timid are brought to bear it." Custom makes law, and whatever we can get the "timid" to bear, is lawful !

7. Bull-fights and plays. "Upon the entrance of a prince, or nobleman into a city, it is lawful on Sunday to exhibit the bull-fights, &c., The reason is, because such marks of joy are morally necessary for the public weal." Oh, climax of logic ! Such is the Sabbath of the Papists, of those who declare it openly to be their "special and instant mission, to make this a Roman Catholic country ; of those who are coming in upon us like an overflowing stream ; of those who now control some of our large cities, and large sections of country ; of those who are struggling to control more, and to control all. Look at the Bible Sabbath, and at the Papal Sabbath, and say which shall we have ? Which shall we transmit to those who come after us ?

THE WORK AND WANTS OF

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The Board of the American and Foreign Christian Union, at a meeting held, New York, Oct. 15th, 1867, unanimously adopted the following minute :—

DURING the past twenty years the American and Foreign Christian Union has steadily pursued its great work of giving a pure Gospel to the two hundred and seventy millions embraced in the Roman Catholic and Greek Churches.

Its principal missions are in ITALY, FRANCE, and GREECE ; and on this continent in CHILI, PERU, NEW GRENADA and MEXICO.

The vastness and importance of the Society's work are manifest when it is remembered that this is the chief agency through which American Christians can tell these perishing millions, who are looking elsewhere for salvation, that Jesus Christ is the only Saviour of lost men.

Hitherto, the amount contributed by individuals and churches for this object has been very small compared with the sums annually expended in carrying the Gospel-light to the heathen world. The income of the Society last year was only \$110,000 ; and even this was a large increase over previous years. The principal cause, undoubtedly, of this lack of interest and of assistance in the work, is the impression widely prevalent, that the task of converting Romanists and staying the progress of the Roman Church, is a hopeless one. Surely, an acquaintance with the operations of the Society, the remarkable success which has attended the labors of its missionaries abroad, and of its colporteurs in the principal cities at home, would entirely remove such an impression. For the history of the past twenty years makes it reasonable to believe that God has used this agency as one important means of opening the whole Roman Catholic world to the influences of the Gospel. Its missionaries have long labored in Italy, assailing there the very heart of Popery ; and to-day, the Italians themselves, under their own leaders, are conspiring for its overthrow. Devoted men have patiently toiled for years in the sister republics of this continent, although a Chinese wall of ignorance, bigotry and priestly cunning continually impeded their progress. Now, Mexico and the South American States, containing thirty millions of Romanists, are entirely open to the Gospel. This could not have been said ten years ago. And five years ago it would have been but half true. Now it is wonderfully true, that these countries are as accessible to evangelizing ef-

forts as are Ohio and Texas. Surely, God intends by these vast movements and promising openings, that Christians of the United States shall take as their watch-word : "America for Christ," and press forward to possess the land.

In full view of these openings for Christian labor, and of the immense work to be accomplished at home and abroad ; and under a profound sense of their duty to God, to the Church and to the souls of men, the Board have resolved to ask Christians of America for *two hundred thousand dollars*, as the amount imperatively needed to carry on the work during the current year. And they make their appeal in full confidence that all who love the truth and hate error will be glad, in the present posture of Romanism, to assist in hastening its downfall in Europe, and in staying the progress of its blighting influence in our own land.

POETRY.

CLEAR THE WAY.

MEN of thought ! be up and stirring
 Night and day !
 Sow the seed, withdraw the curtain,
 Clear the way !
 Men of action, aid and cheer them
 As ye may !
 There's a fount about to stream ;
 There's a light about to beam ;
 There's a warmth about to glow ;
 There's a flower about to blow ;
 There's a midnight blackness changing
 Into gray.
 Men of thought and men of action,
 Clear the way !

Once the welcome light has broken,
 Who shall say
 What the unimagined glories
 Of the day ?
 What the evil that shall perish
 In its ray ?
 Aid the dawning, tongue and pen ;
 Aid it, hopes of honest men ;
 Aid it, paper ; aid it, type ;
 Aid it, for the hour is ripe ;
 And our earnest must not slacken
 Into play.
 Men of thought and men of action,
 Clear the way !

Lo ! a cloud's about to vanish
 From the day ;
 Lo ! the right's about to conquer—
 Clear the way !
 And a brazen wrong to crumble
 Into clay.

With that right shall many more
 Enter smiling at the door ;
 With the giant wrong shall fall
 Many others, great and small,
 That for ages long have held us
 For their prey.
 Men of thought and men of action,
 Clear the way !

CHA'S. MACKEY.

"WE WILL LIFT A LITTLE."

LIFT a little ! lift a little !
 Neighbor, lend a helping hand
 To that heavy-laden brother,
 Who for weakness scarce can stand.
 What to thee, with thy strong muscle,
 Seems a light and easy load,
 Is to him a ponderous burden,
 Cumbering his pilgrim road.
 Lift a little ! lift a little !
 Effort gives one added strength ;
 That which staggers him when rising,
 Thou canst hold at arm's full length.
 Not his fault that he is feeble,
 Not thy praise that thou art strong ;
 It is God makes lives to differ,
 Some from wailing, some from song.

Lift a little ! lift a little !
 Many they who need thine aid ;
 Many lying on the roadside,
 'Neath misfortune's dreary shade,
 Pass not by, like priest and Levite,
 Heedless of thy fellowman,
 But, with heart and arms extended,
 Be the Good Samaritan.

AMY T. HEADLEY.

SABBATH-SCHOOL DEPARTMENT.

TO A
SABBATH-SCHOOL IN THE WEST.

ATHENS, Sept. 27, 1867.

DEAR CHILDREN :—It is certainly inspiring to know that there is a Sunday-school which has already taken such an interest in the work here, as to promise its help for our "Child's Paper." I hope the interest will increase until some of its members will be able to read it themselves, that is, until some of the boys are grown to be Greek scholars in college.

Some years ago, there was much discouragement in regard to Greece, as a missionary field. Dr. King had been laboring here alone and faithfully for many years, for the American Board had withdrawn all its other laborers. When my husband came here, ten years since, to start his paper, the "Star of the East," there was nothing to encourage him—even his best Christian friends in America, thought it was in vain to suppose that he would be able to edit a paper, whose object was to disseminate religious truth, in various forms, like the religious papers in the United States. And Dr. King, whose long experience here best qualified him to judge, although very anxious to see such an organ for the truth established, was exceedingly doubtful about its success. It was undertaken, however, and by God's blessing, has been continued these many years; not without opposition and all the weapons that enemies of the truth could wield, to destroy it. It has even increased in influence, and silenced its foes, so that now it preaches weekly, the truth as it is in Jesus, to hundreds of families and individuals, not only in Athens, but all over Greece and Turkey.

At the time of its commencement, no such thing as preaching by a native Greek was thought practicable, the press was the only channel through which the minds of the people could be reached, and even this was an experiment. It proved, however, successful in preparing the way for other means. And when Rev. Mr. Constantine, three years ago, commenced preaching, and a year and a half after my husband also,

no opposition was made; so that now there is a preaching service on Sabbath mornings by Mr. Constantine, another in the evening by Mr. Kalopothakes, besides a Bible class for young men by Mr. Sakellarius, and my own and Mrs. Constantine's Sunday-schools, one in the morning, the other in the afternoon; and these in addition to other large and flourishing Sunday-schools which we have established among the Cretan refugees.

These various modes of working, create new wants and difficulties. There are very few books printed in Greek for children. They never have any of those charming stories, and attractive picture books, that the children at home have; scarcely anything beyond their school books.

Dr. King published, many years ago, quite a number, but they are now nearly out of print. When we commenced our Sunday-schools, we gathered together all we could find, many of them so old that the paper was yellow and the type illegible, with only paper covers, and these stained and faded by time. But the children did not mind these things, they were so delighted to get anything like a story to read, such as "Dairyman's Daughter" and "Little Henry and his Bearer." We had also a few more modern books translated by Mr. Constantine, my husband and others, and the past winter, seeing the necessity for them in our schools, Prof. Packard of Yale College, who was here for several months, himself translated one or two small books; his father, Dr. Packard of the American Sunday-school Union, pledging himself for the expense of publishing them. So these were added to our collection. Indeed, there is no difficulty in getting any number of books ready if we can only have necessary funds, and so it is with the "Child's Paper." It will be such a new thing to these Greeks, that there is no doubt of its success if it can be put at so low a price that all can take it: but this cannot be done unless the Sabbath-schools at home will help defray its expenses. As soon as the electotype for the title page, or heading, is received from England, the first number will be issued.

So you cannot receive a copy this month, but it will be sent as soon as it makes its appearance. By your help, too, we hope to be able to furnish the paper to our Sunday-schools and day schools, either gratis or for a very small sum. In this way it may be introduced far and wide, and become a great blessing, not only to the children but also to the parents.

The Cretans must not be overlooked in this distribution of the Paper. They of course, cannot pay for it, but if it is furnished them they can read it, and when they return to free Crete, it may help to mould their characters and continue to be a blessing and a welcome messenger there. In all that we do for these poor creatures, we constantly have this result in view, feeling that God has given us an opportunity to bless another people without leaving our work here. One of our friends, who visited our Cretan schools not long since, remarked that "Come to Jesus now," would one day be the national hymn of Crete, as there is not a Cretan child, and scarcely a woman, among the thousands here, who cannot sing it.

I would like to tell you much more about them, and how we are employing the funds sent from America for them, but I know that Sunday-school children become weary with long letters, especially when they are filled with statistics and details which would be more interesting to their parents. So I close for the present, remaining as always,

Yours affectionately,

M. H. KALOPOTHAKES.

GREEK CHILDREN AT HOME.

ATHENS, Sept. 5, 1867.

Do not imagine that I have forgotten the Greek girls, for they cannot be overlooked in the large families of this country.

A Greek considers a numerous progeny as among the special favors of Heaven, his eight or ten sons are a crown of honor to him, but you will be surprised to learn that when the new baby is a *girl*, the friends of the family, instead of congratulating the mother, *condole* with her; they exhort her to submit to the will of God, and bear her

burden patiently. You would imagine some great misfortune had happened to her, when you see her sad face, as with that emphatic shrug of the shoulders, she says, "What can I do?" The reason for all this you will see by-and-by when the family is grown up—but at once, the boys have the preference in a thousand little ways; this works mischief enough from the very beginning. You have heard of Greek jealousy—like vanity it may be a national inheritance, but you will see at once how it is fostered, until it masters the man.

Now, we will just forget this sober side, and try to find out the amusement of our little friends. When we came to Athens, one of my first inquiries was, "What do the children play? Have they toys, books, etc.?" A kind lady said to me: "One of my greatest cares has been to supply suitable amusements to the girls in my school, I have to teach them to play." Poor little ones! What did they do before they came to school?

We all know that idleness affects a child quite as unpleasantly as it does a grown person. A game at ball, knitting a round on the baby's stocking, or sewing up a seam just to help mamma; a run with the hoop, or an hour's house-keeping with the dolls; all these will keep little Mary as good-natured as possible, but we know that mamma must watch to change from work to play, so that neither shall tire the child. Ah! a child is a most interesting study, its present comfort and future bliss may depend upon us.

A little Greek girl may have a few gaudy toys, a doll, perhaps, but she does not know how to enjoy it, she is not kept occupied, she gets weary and dull, in fact is vainly amused by looking from the window, or taking a walk.

The little boy who would be delighted to float a chip boat in a bucket of water, read a story, fish with a pin, draw a picture on his slate, gallop on his stick of a horse, or do an errand, for lack of any one to suggest these amusements gets cross, and starts off to find other boys in the street. Here he finds marbles are popular, and then cards. Gambling in Greece is fearful, and the first

lessons are learned in this way at a very early age.

Occasionally, I see a solitary kite mounting above the olive trees; and now and then a troop of boys in a running match: no doubt, they have their street games, but home furnishes them nothing in the way of amusement.

Just here, I must tell you that Greek boys exceed in stone-slinging. The practice may be exciting, but their battles with stones are fearful. Near Mars' Hill we often see a hundred boys on each side, perhaps, engaged in regular pitched battle, slinging stones regardless of limbs, at least. Then they are unkind to animals: you would be as pained to hear about it as I am to write; so we will not say anything more about it.

The Greeks have no nice books or papers for children: a great lack, and as the parents seem to forget all about eternity, we do not wonder that so little is done for their happiness here, or hereafter. A. T. C.

ANOTHER PEEP INTO THE HOMES OF THE CHILDREN, AMONG WHOM OUR WORK IS EXTENDED.

A very large proportion of the children of the families with whom the missionaries of our Society are called to labor, and whom we have described in two previous articles, are not only Roman Catholic, but woefully ignorant and sadly degraded; rank weeds in a very prolific garden. Their minds are the abodes of every error; their habits formed from contact with the most debasing scenes of city vice and crime; and their hearts, the rank outgrowth of impurity and sin in their very worst developments. Deceitful, disobedient, early, oh! very early licentious; at first sight, their cases would seem to be hopeless in the extreme. And when it is considered that this deceit and vice, is the result directly of the mother's teaching and life; that the little things are often impelled to it by severest chastisement, still more is one struck with the utter hopelessness of the labor of seeking to rescue, elevate, and save such moral outcasts as these.

Take the case of one such mother in the city where this article is penned. Not only did she command and compel her own, but she gathered into her dwelling the children of those of her own nationality living in her neighborhood, to instruct their apt minds in the best and safest modes of stealing. Quite a number had already graduated in this school of crime, and were out in the world proving themselves adepts in the art, when the police, hearing of the same, arrested the unhappy woman, broke up her den of vice, and for a time, nipped the mischief and prevented its farther evil extension. Whether or not her time of imprisonment having expired, she is not again at her vile work the writer cannot report. It is doubtless, even so, for "can the Ethiopian change his skin, or the leopard his spots? then may they who have been accustomed to do evil, learn to do well."

Another illustration: From the cellar of one of the Irish tenement buildings of one of our cities, another of our missionaries heard the cries of a child as if suffering under the infliction of blows. As she neared the hovel, she heard the words distinctly uttered by the child: "Oh! don't, muther, don't, muther, and I'll do it next time!"

"I'll see that ye do it, ye brat that ye are, that I will. Sich a chance that ye had to get all that, and not do it! Out wid ye, ye bother of a boy that ye are."

And with the last utterance, a blow fell upon the child's head that threw him bleeding on the ground floor.

The missionary entering, inquired into the boy's misdoing. The cruel parent could only speak of his "stubbornness" and disobedience. "Why, ma'am," she said, "I've bate him till my arms would fall down, but he's the same deceitful bog of a boy still. I can do nothing with him."

The neighbors soon gathered round, and the fact was speedily elicited by careful inquiry, that the poor boy was beaten so daily, because he did not bring home with him money that he had stolen, or food or clothing obtained by robbery. Such fear had the poor fellow, that often he would seek an asylum from the rain and cold, all

night long in some old stable, or under some miserable shed, rather than go home to meet the harsh treatment of his mother.

One other illustration, and of a different character. In one of the earliest industrial schools of the American and Foreign Christian Union, in a Western city, there were gathered on the day of its beginning, thirty-four girls, between the ages of six and sixteen years. In order to their proper classification, the writer was asked to propose to them some simple questions. They were accordingly asked, how many fingers they had on their hands. Not one could answer correctly. They were then asked, how many days there were in the week? Only two of them could tell.

Who made you? was the next inquiry. One or two ventured to rep'y—"the good man," but who, or where, or what He was, no one knew.

Now, it is such houses as these, which form the field of the missionaries of this Society. Where ill timed severity can be gently and kindly rebuked; where the abused little ones may be taught the world is not all dark, nor its people all brutes—where better ways of doing and living may be introduced, and avocations sought for those who are being thus trained to idleness or crime, and sin, and for the miserable educators also—where modes of life may all be so changed, as to be marked and rejoiced in, even by the recipients themselves causing mothers to exclaim, "What's got into our Maggie, ma'am, since she's got to your school! Why, she's not at all like what she was, I never saw so willing a girl in all my life; and it's so long since I have bated her, I don't hardly know how to do it!"

Thus have our readers an insight into the character of our home operations. Thus they see how our work elevates—elevates all the while; elevates the child and the parent; elevates the neighbor and stranger; turning the hearts of the children to their parents, and those of parents toward their children; correcting public morals, introducing truth and reverence where profaneness reigned, temperance and virtue, where vice and drinking held sway, and teaching a regard for God's Sabbath,

where before it was the great gala and rioting day of the week; leading to schools, not only the children but the adults, where education, physical and spiritual is imparted; and then to the prayer meeting and the house of God, where they hear the way of life expounded, and are invited to walk therein and be saved. Oh! How many have occasion to bless God for the simple, yet efficacious and successful mode of labor of this Society! How many more it is yet to have the blessedness of rescuing and saving, depends much upon the means the Church of Christ gives it, by and with which to do so blessed and inviting a work. Christians, realize this and help us!

W. D. R.

CAN SUCH BE SAVED?

O, how often, when our missionaries recite the vice and sin they meet among the people to whom they are sent, the ignorance, debasement, and destitution in which they live, is the question propounded, and sometimes by Christians and charitable individuals, though oftener as if to make their unbelief a willing coverlet for their parsimony and uncharitableness—"And can such be saved?" "Can you do them any good?" "Is not your work all labor lost?"

I propose to answer such queries by a few facts and incidents. The following, though occurring in Scotland, is a type of hundreds of similar cases developed in the missionary work of this Society, in our own land. Often, indeed, the most hopeless cases, as they seem to us, develop into men or youths of rare promise and success. It must never be forgotten, "that God chooses the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, that no flesh should glory in His presence." It is saddening to know that many a poor, lone, degraded outcast is often turned away from the path of return to purity and salvation, by the feeling engendered by such unbelief as is embodied in the question at the head of this article, and which so often prompts its possessor to avoid him who might by attention and kindness be won to

the right. Surely, there is hope for every poor, lost soul. Who that has been saved, does not feel: "since I've been saved, there is hope for all?" But to the incident:

"Mayn't I stay, ma'am? I'll work, cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood, one cold day in winter, at the outer door of a cottage on a bleak moor in Scotland. The snow had been falling very fast, and the poor boy looked very cold and hungry.

"You may come in, at any rate till my husband comes home. There, sit down by the fire; you look perishing with the cold;" and she drew a chair up to the warmest corner; then, suspiciously glancing at the boy from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy boots, and the door was swung open with a quick jerk, and the husband entered, wearied with his day's work.

A look of intelligence passed between his wife and himself. He looked at the boy, but did not seem very well pleased; he nevertheless made him come to the table, and was glad to see how heartily he ate his supper.

Day after day passed, and the boy begged to be kept "until to-morrow;" so the good couple, after due consideration, concluded that, as long as he was such a good boy and worked so willingly they would keep him.

One day, in the middle of winter, a peddler, who often traded at the cottage, called, and after disposing of several of his goods, was preparing to go, when he said to the woman:

"You have a boy out there, splitting wood, I see," pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler.

"Where? Who is he? What is he?"

"A jail-bird;" and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard him sentenced—'Ten months.' You'd do well to look carefully after him."

Oh! there was something so dreadful in

the word "jail!" The poor woman trembled as she laid away the things she had bought of the peddler; nor could she be easy till she called the boy in, and assured him that she knew that dark part of his history.

Ashamed and distressed, the boy hung down his head. His cheeks seemed bursting with the hot blood and his lips quivered.

"Well," he muttered, his whole frame shaking, "there's no use trying to do better; everybody hates and despises me; nobody cares about me."

"Tell me," said the woman, "how came you to go so young to that dreadful place? Where is your mother?"

"Oh!" exclaimed the boy, with a burst of grief that was terrible to behold; "Oh! I hadn't no mother! I hadn't no mother ever since I was a baby! If I'd only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound out, and kicked, and cuffed, and horse-whipped. I wouldn't have been saucy and got knocked down, and run away, and then stole because I was hungry. Oh! if I'd only had a mother!"

The strength was all gone from the poor boy, and he sunk on his knees, sobbing great choking sobs, and rubbing the hot tears away with the sleeve of his jacket.

The woman was a mother; and though all her children slept under the cold sod in the church-yard, *she was a mother still*. She put her hand kindly on the head of the boy and told him to look up, and said from that time he should find in her a mother. Yes, she even put her arms around the neck of that forsaken, deserted child. She poured from her mother's heart sweet, kind words, words of counsel and tenderness. Oh! how sweet was her sleep that night—how soft her pillow! She had plucked some thorns from the path of a little sinning but striving mortal.

That poor boy is now a promising man. His foster-father is dead, his foster-mother aged and sickly; but she knows no want. The "poor outcast" is her support. Nobly does he repay the trust reposed in him.

"When my father and mother forsake me, then the Lord will take me up."

THE FOREIGN FIELD.

ITALY.

[NEVER, in all its remarkable history, has this beautiful land been the centre of so much interest as at the present moment. The eyes of the whole world are intently and anxiously watching the progress of events there. With many, the political question

is the only absorbing one—Will the Italians under Garibaldi secure Rome for their capital, and thus the unity of Italy, or will France interpose to protect the sovereignty of the Pope, and perhaps plunge all Europe in a gigantic war? Protestant Christians see in these movements the probable solu-

tion of a still greater question—Shall the Pope be stripped of temporal power and the Roman Church, in this way, receive a moral shock from which it can never recover?

Most wonderfully has God wrought in bringing about this crisis. Among other instrumentalities He has used the devoted missionaries, colporteurs, and Bible-readers of this Society to circulate the truths of the Gospel and to create the enlightened and liberal sentiments, under which Italians themselves are marching on “the Eternal city.”

We give below letters to show the manner and the progress of the work of evangelization in Italy.]

MILAN, SEPT. 25, 1867.

It being impossible for our evangelist, Sig. Zabier, to superintend longer the whole of his large field, preaching to the four churches of Vercelli, Casale, Livorno, and Bassignana, nearly a month ago I sent a new evangelist, Sig. Antidoro, to the latter place, where, for a long time there has been a most interesting work in progress. The report he already gives of his new field is most encouraging. He writes as follows:

“With great joy, I send you this letter informing you of the very prosperous condition of the work of God in this place. I arrived here the first of the month in company with our dear brother Zahier, and the same evening preached to the people, who seemed eager to receive the Word. The day after, the brother who accompanied me left, and since then I have preached four times a week, every Tuesday, Thursday, Saturday and Sunday. On the Sabbath, I have at 11 o'clock, a Sabbath-school; at 2 P. M. a preaching service, and another in the evening.

“I have been much comforted and encouraged in seeing the number of hearers continually increase. Our place of worship will contain about three hundred, and it is now filled; and often many remain in the street to listen. The brethren are very kind to me, and manifest true Christian affection. I think I can truly say, that the Lord is blessing me in my labors.

“One young man, twenty-one years of age, having heard and embraced the Gospel,

was banished from his father's house and forbidden ever to return. He bore the trial with firmness, and was even happy in his love of the truth. At length, his father repented, and, by means of the mayor of the town invited him to return home. He frankly replied that he would be very happy to come, provided he could be left free to profess his faith in Christ; but to this his father would not consent, and the young man now lives with an uncle who is favorable to the truth, coming at times to our meetings. The father, since the failure of his attempt to induce his son to return, is greatly exasperated with, him and declares he will kill him. This persecution, however, is borne with hope and cheerfulness, much to the edification of the brethren.

“Another uncle of this young man, being a priest, was so enraged and mortified that one of his family had joined the evangelicals, that in desperation, he threw himself into a well, from which he was pulled out alive, though he is now at the point of death.

“These facts being well known, have contributed much in favor of the truth and for the increase of our congregation.

“On the 17th inst., one of our brethren was attacked with the cholera; in this land, among Catholics, when one is thus taken, he is at once abandoned by his friends; it was my privilege to visit him and comfort him in his trust in the Saviour. He died the next day in the evening, and his death was triumphant, his last words being, ‘Jesus is the Christ of God.’ He was a young man twenty-five years of age. His parents were Catholics, but hearing the prayers which our brethren and I offered at the bedside of their son, they were comforted and have since begun to attend our service, and they beg me to visit them as often as possible to comfort them in their distress.

“On the 19th, as many as five hundred followed the body of our departed brother to the cemetery. At the grave, we sang an hymn and I delivered a short discourse. The same evening our place of worship was crowded to excess. We are thus led to praise the Lord for His mercy and goodness.”

The cholera has prevailed, during the present season, very extensively throughout all parts of Italy; and wherever evangelical churches have been formed, their members have been very active, not only in caring for their own sick, but in attending upon Catholics. In Carravaggio, for instance, a small town not far from Milan, where are evangelical brethren, the cholera has raged with severity, and so active has the little church been in its care for the sufferers that the mayor of the place has acknowledged their services in a public manner and in terms of the highest commendation. The brethren were constantly occupied for weeks, going among the sick Catholics of all classes, ministering to their temporal wants and speaking to them of Jesus. And, what is remarkable, only one member of the church was attacked by the disease. This person was the female teacher of the evangelical school, who, laboring day and night to save others, at length was prostrated herself by the disease. After two or three weeks, however, she recovered and is now occupied again in her school.

I am happy to state that the evangelist, who now preaches to the church in this place, is Sig. Girola, one of my theological students. He is partly supported in pursuing his theological studies by an American Christian friend. He is a young man of rare talents and fervent piety, and will, I have no doubt, make an eloquent and successful preacher of the Gospel to his people.

In Milan, where the cholera has prevailed to some extent, our Bible-women have also rendered a most invaluable service to the sick. Being experienced and accomplished nurses, they have been continually invited to attend upon the sick in Catholic families. Our American friends in the West, who sustain these excellent Bible-women, are doing a noble work for Italy. Would that we had the means largely to increase this kind of instrumentality.

WILLIAM CLARK.

MR. CLARK sends the following report of one of the Colporteurs laboring under his direction:

TRANSYLVANIA, AUG. 15, 1867.

In Kowaziza I sold a great many Bibles, a number of Testaments, and above 400

tracts. There is a Slavonian Evangelical Church in this place, and a large school with excellent teachers. The minister is a venerable old man.

In *Debelacza* there is a Hungarian Reformed Congregation. The Sabbath-rest which was observed on Sunday, led me to conclude that the fear of God was among the people. On Monday, I went to the market, and sold several Bibles and Testaments, and above 800 tracts in a few hours. The weather, however, was very unfavorable.

In *Franzfeld* there is a German Evangelical Congregation. There are excellent schools here, also. I sold a great many Bibles, some Testaments, and above 600 tracts.

In *Wershitz* there are large Serbian schools. The most of the Bibles I sold here were to Roman Catholics.

There are no Jews resident in the Military Boundary. In consequence of the rain, the roads were very bad, and driving accordingly expensive; so I proceeded to

TRANSYLVANIA, and began with the district around Hermannstadt. The most of the churches are surrounded by high walls and towers, and remind me of the places of refuge in the troublous times of past centuries. . . The people are spiritually dead. The churches are well filled on Sundays, but this arises simply from habit. Very little attention is paid to the minister's discourse. The women and girls bring with them large bunches of flowers, and pass them from pew to pew while the minister is preaching, thus not listening themselves, and diverting also the attention of others.

As regards the schools, the buildings are, in general, excellent; and the teachers robust, able men; but the vacation begins usually, early in the Spring, and lasts till late in the Autumn; and the children forget in Summer what they have learned in Winter. It will readily be supposed, therefore, that the education of the people does not stand high. Although they buy the Bible willingly, they do not live according to its precepts. In order to be convinced of this, one has only to look at the suits for divorce occurring in a single year. In one village in which I passed through, there were eleven cases, and in another village, seven.

We may expect that in Winter, great sales will be made. The present, is not the most favorable time, for the richest man has often not a single florin in the house. And then, it is only on Sunday that anything can be done. I am obliged to take my place at a corner not far from the church, and expose my books for sale. The only opportunity I have, otherwise, of effecting sales during these Summer months, is when markets and fairs occur. When I can visit these, I usually accomplish something.

The tracts make a great impression upon the people, and I trust that they may not only awaken interest, but also drive from the field the pernicious publications which are circulated in masses among the people.

As regards the Jews, I cannot give very much information, for in the district around Hermannstadt, as also in that around Kronstadt, I met with but few Jewish families. In the towns, however, I have already sold all the Hebrew Bibles I had with me.

GREECE.

[THE missionaries of this Society in Athens continue to be very much interested in the poor Cretan refugees, whom God, by a mysterious Providence, has sent to them to receive temporal relief and a knowledge of the blessed truths of the Gospel. We trust that the appeal contained in the following letter from Dr. Kalopothakes will meet with a generous response from American Christians.]

ATHENS, Sept. 20, 1867.

UNWELL as I have been the greater part of this week, I could not help writing a few words in behalf of the poor Cretan refugees. To our mission, the transportation of these refugees to Greece, and especially to Athens, has opened a new channel of labor and usefulness. We have now three large schools. Those under Mr. Constantine and Mr. Sakellarius, are rather industrial, mine is a regular school for boys and girls, and contains nearly four hundred children.

You are already aware that on account of the united representations of all the foreign consuls at Chanea to their respective governments, concerning the heart-rending atrocities committed by the Turks, those

governments, except that of England, ordered their war vessels stationed in the Levant to proceed to Crete, and take on board all the women and children they could find on the shores, contrary to the existing blockade, and even without asking the consent of the Turkish Government, and transport them to Greece.

This humane act on the part of the European powers has already thrown upon our charity more than 35,000 old men, women and children, all starving and covered with filth and rags.

These 35,000 the Government has distributed throughout the Greek provinces, leaving at Athens about 6,000 of them; and both Government and people have done and are willing to do all they can to ameliorate their wretched condition; but unfortunately their means are so limited, and the wants so great and so pressing, that they are compelled to appeal again to the philanthropists of Europe and America to come to their assistance. England has already sent more than £50,000; America, too, and Russia (I mean the people of all these countries, not the governments) have each done much; but there has never before been a time when help was more needed than the present. Only to feed so many thousands \$100,000 are not enough; and you must know that this sum is equal to the thirtieth part of all the revenues of the Greek Government! But food is not the only article needed; they want clothes, and especially bed coverings; for, warm as the climate of Greece is, they cannot pass the approaching winter on the bare ground, and unless they are provided with coverings, they will die by scores from exposure to cold and dampness.

And, now, are there not some Christian and philanthropic people in America who would send a few thousands of cheap blankets to these poor Cretans? Could not some of those who deal largely in carpets collect the pieces that are wasting in their shops, and send them to save those who have already been reduced to skeletons by famine, hardship and sickness?

I wish I could send to New York a load of them just as they land at the Piræus

that the happy people of your metropolis might see with their own eyes to what degree of misery and wretchedness they have been reduced, and hasten to provide them with what they need. I wish I could take with mesome of the New York millionaires to the abodes of these wretched people, that they might see the scores of women and children, clothed in rags and covered with vermin, all stowed together like animals, and then they would realize their condition and offer them their help.

The American-Greek Committee, under the Presidency of Dr. Howe, has done much to alleviate their sufferings and raise them to some degree of respectability and self-respect, by offering to the women work, and gathering the children into industrial schools purposely established for them; but their means have been very limited, and are near being exhausted. We spare neither time nor labor, if we are only provided with the means. We are willing to visit and help and save, but it is left with the Christian and philanthropic people of America to enable us to carry out these objects.

Any help, either in the way of money, clothing or bedding, may be sent to the care of Mr. Rodochanachi, Treasurer of the Philo-Cretan Relief Committee.

Hoping that this public appeal may find an echo in the hearts of some, I remain yours very truly, M. D. KALOPOTHAKES.

CHILI.

SANTIAGO, Oct. 2d, 1867.

You will be pleased to learn that we are fairly established now in the capital, ready to prosecute our work with more vigor and to better advantage than heretofore. Some of the Chilenos have not been anxious to lend us assistance in getting settled. One old gentleman, for instance, to whom we applied for apartments, deferred giving me a definite answer on the day of application and on learning from a mutual acquaintance what my profession was, lifted his hands in holy horror, with the expression: "Thank God, I did not let him have the rooms!" Others there are who give a warm welcome to another missionary from your Society. The members of Mr. Gilbert's congregation, especially, are glad to see one more

laborer among them. and many young men who favor Protestant institutions, look upon our coming as a token of good. Of the latter class is one whose name is already well known here, through some able articles from his pen against the corruptions of the clergy. He is well versed in Biblical history, and has read many publications of the American Tract Society. In private circles he has expressed a wish that his country might become thoroughly Protestant.

Now that a beginning has been made by the prayerful and persistent labors of Mr. Gilbert, and a congregation has been gathered, we trust that the Society will take up our earnest appeal for help and assist us in building a small chapel. It seems to us a plain case of necessity that we should have a larger room for the increasing numbers who attend our service. We are greatly indebted to the Tract Society, and to Messrs. Riley and Orestes, for the book of Spanish hymns, which has recently been introduced into this country. The music is very attractive, and while we are engaged in singing, the passers-by stop and listen with wonder to these hymns of praise, in their own tongue, to God and to Christ. We need a melodeon very much, and if any friend of the American and Foreign Christian Union feels impelled to furnish such an instrument as an aid to our worship, his name will be long remembered in this city.

Last week two young men, one of whom has received a good musical education, met with us to practise the tunes. They are both Roman Catholics, and unwilling to assist in our public meetings, but cordially give their assistance in private.

A. M. MERWIN.

[REV. Dr. Trumbull has arrived safely at his post in Valparaiso, after a long absence in this country and in England. We take a few extracts from a letter just received from him.]

VALPARAISO, Sept. 16, 1867.

FROM the South of Chili a call comes for a minister to the Germans, though the call is from themselves. They are colonists who have migrated to Chili, and taken up farms. They number, in four different places, from two to three thousand. This call is

from Osorno. They promise to contribute \$500 per annum. The Jesuits are doing what they can to lead these people into the Papal fold. Their children, if not instructed, will grow up in ignorance and lapse into Popery; I think the fact should be laid before the Christian public. . .

Rev. Mr. Gilbert is getting on well with his Spanish work in Santiago. One proof of this is that the adversaries are complaining of the progress of Protestantism. The Church in Santiago have sent a request for aid in erecting a church-building. It is very important that this should be done. More will attend with better accommodations. It is matter for profound joy that there should be a call for such a form of assistance.

DAVID TRUMBULL.

SANTIAGO, Sept. 5th, 1867.

WE have need here of all the force at our disposal. The Romish Church in Chili is putting forth great efforts to increase its influence. Within a month *three newspapers* have been established for the express purpose of opposing Protestantism. Artisan associations, with the parish priest and some rich man or woman to patronize them, are being formed with the real object of checking the spread of Protestantism among that class. Perhaps our work has not interested and encouraged Christians at home, but it has alarmed the clergy in Chili. As limited as has been our success, the clergy no longer look upon our efforts with contempt.

In some quarters, the jesuitical influence is gaining ground. A day or two since, a man who is said to be a Jesuit, was chosen rector of the University. Last week, a new Secretary of State was appointed, who is devoted to the Church. An effort is just now being made to introduce by law, in all the government schools, a book called "Grounds of Faith," which opposes Protestantism. The clergy are intelligent, influential and active. Their efforts are combined and concentrated.

To oppose error in this country, we must indeed use "The light horse infantry," that is what the American Tract Society is now sending us: tracts, and a beautiful "Child's Paper." But we must, also, bring to bear

massive, organized forces. Give us the "History of the Reformation," "Nelson's Cause and Cure of Infidelity;" a concordance, commentary, and Bible dictionary, in Spanish. We hope, by God's blessing, to raise up ministers on the spot. There are lights and shades in our work. We feel cheered in view of actual results, hopeful in view of probable results, and sanguine in view of possible results. With God, the truth, and some who have not bowed the knee to the mother of Christ on our side, we are encouraged to pray, to labor and to hope.

N. P. GILBERT.

BUENOS AYRES.

Rev. Dr. Goodfellow writes from Buenos Ayres as follows:—

We have now a service in two places in Spanish, and are working to establish Sunday-schools in all parts of the country. The Superintendent of Public Instruction is working heartily for this, and he desires to introduce the Bible, and the Spanish Protestant publications in all parts of the country. He does not recognise the priests as working for the education of the people, and so he plants these schools in the municipal school-houses.

We could circulate and do much towards paying for 1,000 copies of your new pictorial Spanish paper, within two leagues of my residence here. . .

We want "cartillas," tracts and papers for one thousand accessible pupils to-day. Before you can answer this letter, the demand will double. You see the work goes on well.

NESTORIAN MISSION—PERSIA.

Mr. PERKINS, under date of July 26th, 1867, writes: "Fruits of the precious revivals of last winter are being gradually gathered into our reformed communions, which are thus becoming strengthened and edified. Quarterly reports, just rendered to the mission, contain some items of encouragement. For instance,—a missionary society, composed of members and graduates of the female seminary, as its second annual pecuniary result, presented the sum of ten dollars, it having been eight dollars last year. Its members are almost all poor,—most of them young mothers; several of them wives of pastors; others widows. Their mites are thus the fruits of real sentimental. 'Who hath despised the day of small things?' And most of all, in regard to budding charities in a missionary field!"

MISSIONARY INTELLIGENCE.

MISSIONS OF THE AMERICAN BOARD.

WESTERN TURKEY.

A letter from Mr. Trowbridge, of Constantinople, refers to the Broosa and Nicomedia fields. He has just returned from a tour of three weeks through "portions" of those fields, accompanied by Messrs. Richardson and Parsons, and also by Mr. Laddore, "the excellent teacher of French in the Robert College;" so that, as he says, they "went in force." He says:

"In August 1857, just ten years ago Mr. Parsons and I went over the same ground. The progress during that period has been very great. Then, we were met by sneers, contempt, and open opposition; very few persons were found who knew how to read. Now, there are large numbers of readers in every village, and everywhere we were received with cordiality by the people, and urged to prolong our stay.

"We determined to make *preaching the Gospel* our one great object, and with the blessing of God we were enabled to carry out our wishes very fully. In the coffee shops, in the streets, in open-air meetings, by the way-side, and in khans, we told the old story of the cross. What a wonderful story it is; what a power there is in it to hold the attention of a company of rustic villagers! *Christ crucified* is the most suggestive and attractive theme in the whole range of theology or homiletics. This I knew before, yet this tour has deepened the impression on my mind very much. In one mountain village, I went into a coffee shop where there were ten shepherds, seated in a row, each with his shepherd's crook in his hand. They had brought home and folded their flocks, and had come together to gossip a little during the evening. At nine o'clock I opened the Testament, and read to these children of the mountain, the words,—*I am the true Shepherd*," &c., coming at last to the prophetic passage, *'I lay down my life for the sheep.'* The whole scene left an impression on my mind not easily forgotten."

NORTH CHINA.

MR. GULICK reports "*An Open Field*." The Mongol language was reduced to writing five or six centuries ago, and they now possess translations of the Chinese classics, besides Buddhist writings, and a limited literature of their own. Their writing is alphabetic, and many of the people can read. The Bible and several tracts have

been translated, but the people have not one missionary to interest them in these books, or teach them of the Saviour who has come to open heaven to them. There is nothing to prevent the most free intercourse with them in this place, and if commenced in prayer and faith, I believe the way will open for an extensive work among them. The progress might at first be slow, but when the truth has once made an entrance amongst them I think its triumphs will be great and rapid.

Their language is allied to that of the Turks, and is much easier than the other languages of Eastern Asia. A mission can be commenced among them with less outlay than is necessary in commencing most new missions: for much preliminary work has already been done in the translation of the Bible, and the publication of Grammars and Dictionaries.

DAKOTA MISSION.

DR. WILLIAMSON says: "It is very remarkable that more than 360 members of the Pilgrim Church have all been converted within the last five years. About half-a-dozen had been baptized in infancy, and these, and a few others, perhaps, had made some progress in learning to read; but five years ago only one of the whole number had ever partaken of the Lord's Supper, and he had been for sometime suspended, and had never learned to read. The others were wild heathen, and none of them were received into the visible church prior to the 3d of February, 1863. The two pastors, and most of the ruling elders, learned the alphabet in the prison at Mankato, in the early months of that year, and most of the other members have learned to read since that time, (for a large majority of them now read, and use their hymn-books in public worship).

"The harvest here has been gathered in less than five years, but it was among these Indians that Messrs. Pond, and Aiton and Hancock, and our brethren of the Swiss and Methodist missions, had toiled for years. They saw little or no fruit of their labors, which nevertheless accomplished much in preparing the ground."

THE missionaries of the Episcopal church in Tinnevely, India, have traveled, preaching the gospel throughout a district of 1,200 miles square, living in tents and moving from place to place. In this way the gospel has been made known to more than 300,000 souls in 1,500 villages by these faithful itinerants.

MISCELLANEOUS.

A PROTESTANT CHURCH FOR SOUTH AMERICA.—An appeal comes to the Society from its missionaries in South America for assistance to build a church in Santiago, the capital of Chili. The native Christians assure us that they will furnish about one half of the necessary amount. This would be the first church-edifice for Protestant Spaniards on the Pacific coast of this continent. The Board, through lack of means, are unable to grant the assistance called for. Perhaps this will meet the eye of some Christian who will be glad to make an investment here for the Lord—and replace with a Protestant Christian Church, the large Roman Catholic Cathedral which God recently gave to the flames.

SEMI-CENTENARY OF THE REFORMATION.—The closing day of October, 1867, completed three hundred and fifty years since Martin Luther nailed to the church of Wittenberg, his memorable theses on the corruptions of the Papacy, and thus gave occasion to the blessed Reformation from Popery.

All evangelical Christians commemorated that noble act by appropriate services, in their several churches, on the Sabbath preceding. The Synod of New York and New Jersey recommended that its ministers embrace the opportunity to call the attention of their people to the events growing out of that occurrence; to give most hearty thanks to God, in their public services, for the unspeakable blessings, temporal and spiritual, in Church and State, that have come upon the world by reason of the bold stand thus taken by Luther, and his fellow reformers, against the hateful error and high-handed apostasy of the Papacy, which, for so many centuries, had kept the Church in bondage and in the darkness of spiritual death; and to urge upon their people to guard sedulously against the insidious attempts, so industriously and artfully made at the present day, to introduce once more the reign of the Man of Sin, and to gain possession, in the name of the Pope of Rome, of this Western world.

At a large meeting of Christian people of all denominations held at Plymouth Church, Brooklyn, New York, to celebrate the day, Rev. Philip Schaff, D. D., delivered a most excellent address; a brief report of which we take from the "New York Times." He said:—

"Three hundred and fifty years have rolled by since the great event took place which we celebrate. It is unnecessary to pronounce a eulogy upon MARTIN LUTHER, the greatest man of modern times. Protestantism is his imperishable monument. Such a name as that of MARTIN LUTHER does not belong to any party, but to the whole Evangelical Church. Many may have heard of a place called Wittenberg, a small town in Germany, which has been made immortal and classic ground. Three objects there arrest the attention of the traveler—the old Augustinian Convent, in whose humble rooms the Elijah of the Reformation spent his life; the home of his co-laborer, and the plain church beneath whose walls the remains of LUTHER are sleeping. On Oct. 31, 1517, LUTHER nailed upon the gates the ninety-five Theses,—but the king of Prussia has replaced the old wooden gates by brass doors, on which are engraved the Theses. LUTHER expressed great reverence for the Pope of Rome, but the truths that constitute the whole system of Protestantism, and came from the Theses, does not consist in outward penance, but in a change of heart. The ages before LUTHER had been struggling to grasp these truths, so that it was not a sudden thing on the part of LUTHER. He was an innocent reformer, and when he affixed those ninety-five Theses to the gates, he had no idea of the consequences that would grow out of them. The great Reformation was prepared during the fourteenth and fifteenth centuries; was the ripe fruit of the seed that had been sown centuries before. These Theses were the signal for a spiritual battle that broke out all over the country—they were the occasion of the Reformation. Protestantism was not a negative protest against Popery. The nature of Protestantism was freedom—freedom from restraints of man, from tyranny of Popery; it was freedom on the basis of obedience to God. The great Protestant principle had proclaimed a doctrine of evangelical freedom, and brought man in immediate relation to Christ. A Roman Catholic hardly ever prays directly to Christ, but through the Virgin Mary. Protestantism always addresses itself to Christ, and

enjoins personal communication with Christ. This is the true substance of evangelical Protestantism. The principles of Protestantism cannot be carried out until every wrong soul is brought into immediate relation to the Saviour, to His grace and His love."

SYNOD OF ALBANY.—At a meeting of this Synod held at Whitehall, during the second week of October, Rev. Dr. Campbell presented the claims of the AMERICAN AND FOREIGN CHRISTIAN UNION, showing the great and important work which the Society is doing in Italy, Greece, Hungary, Mexico and South America, the opportunities that exist in those countries for the spread of a pure Christianity, and the con-

stant and increasing calls that are made for more laborers to occupy the fields. He said the Society needed a very large increase of its benevolent funds in order to respond favorably to these calls, and to meet the responsibilities laid upon it by the Great Head of the Church. Whereupon a resolution was passed by the Synod commending THE AMERICAN AND FOREIGN CHRISTIAN UNION to the favorable regard of all their churches.

THE SULTAN, while in England, was entertained by the Prince of Wales to protect his Christian subjects. His answer was, "I will not only protect my Christian subjects, but I will protect Christianity."

BOOK NOTICES.

THE following books have been received from the Presbyterian Publication Committee, 1,334 Chesnut St., Phil. A. D. F. Randolph, 770 Broadway, New York.

ANCIENT CITIES AND EMPIRES: Their Prophetic Doom, E. H. Gillett. THE SHOE BINDERS OF NEW YORK, Mrs. J. McNair Wright. GEORGE LEE, OR MAKING THE BEST OF TRIALS, and FLORA MORRIS' CHOICE, by Mrs. M. J. Hildeburn. BEGGARS OF HOLLAND AND GRANDEES OF SPAIN, Rev. J. W. Mears, D. D. LIFE ON THE GANGES, Mrs. Mullens. LIFE LESSONS: or the School of Christianity, Dr. Gillett. These form, externally, as pretty a collection as we have seen in many a day. Though we have not time to review

them at length, we take pleasure in recommending them most heartily to the Christian households of our land. Those who desire to make useful presents at Christmas, and New-Year, can here find a good selection.

THE MYSTERIES OF THE NEAPOLITAN CONVENTS. With a Sketch of the Early Life of the Authoress. Introduction by Rev. John Dowling, D. D. Published by A. S. Hale & Co., 87 Asylum St., Hartford.

In commendation, we need only say that Dr. Dowling speaks of the book "as a deeply interesting narrative, and one of the most remarkable of the productions which the reviving spirit of Italian freedom has evoked."

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE
MONTH OF OCTOBER, 1867.

MAINE.

Lewiston. 1st Cong. Ch.\$3 62
Auburn. 1st " "28 00, 61 62

NEW HAMPSHIRE.

Durham. Rev. Alvan Tobey..... 5 00
" A Friend..... 25
Hollis. Cong. Church and Soc'y.....24 48
Lyme. " " "37 00\$66 78

VERMONT.

Derby. Cong. Ch. and Soc'y \$8; Mrs.
Nancy K. Stone, \$2.....10
Post Mills. Cong. Ch., per Ch's Scott.....13 \$23 00

MASSACHUSETTS.

Boston. Rev. Henry J. Bruce, to consti-
tute himself a L.D.....107
" Essex st. Ch. and Soc'y, add.--250

Boston. Central Church W. O. Grover,
\$1 0; W. B. Tilden \$25; J. N.
Dennison \$10.....135
Hadley. 1st Cong. Church per E.
Nash, Tr.....30
Barre. Evang. Cong. Ch. & Soc'y, Rev.
David Peck.....60
Montague. Cong. Church & Soc'y.....30 51
Greenfield. 2d Church.....42 93
Deerfield. Orthodox "16 20
Conway. Cong. Church & Soc'y.....26 30
Bernardstown. " "2 50
Gill. " " "4 59
Shelburn. " " "24 06
Northfield. " " "6 18
Sunderland. " " "17 45
Newton Centre. Cong. Ch. & Soc'y.....125 52
So. Weymouth. Female Char. Soc'y.....6 80
Cambridgeport. Cong. Ch. and Soc'y.....129 50
So. Malden. " "5 00

Repperell. Cong. Church and Soc'y....	5 50
Pockport. 1st Cong. Ch. and Soc'y per Rev. Wm. H. Duncan, pastor.....	30 00
Salem. South Church and Soc'y, in full for L M's of Geo. R. Chapman, by himself; Anna B. Hart, by her aunt, Mrs. Anna Batchelder; Lydia A. Towne, by her brother, Joseph H. Towne; John Chap- man, Phoebe P. Chapman, Lucy G. Chapman, Cha's M. Richard- son, Eben Bushnell.....	232 50
Millbury. 1st Cong. Ch. and Soc'y.....	50 68
Fitchburg. C. C. Ch. and Soc'y.....	210 58
Monson. A. W. Porter.....	300, \$1,851.30

CONNECTICUT.

Trumbull. Cong. Ch., by Rev. N. T. Merwin.....	10 50
Enfield. 1st Cong. Church, Dr. Grant.....	10
" North Church.....	24
So. Killingly. Rev E. D. Kinney.....	2
Hartford. Aylum St. Ch., in part.....	196 50
" Centre Ch., A. Smith to con- stitute himself a L D.....	100
Bloomfield. Cong. Ch., in part, to con- stitute Rev. Ja's B. Cleaveland a L M.....	11 69
Mansfield Centre. A Few Friends, through Mrs. Dowling.....	20
Stratford. Col. G. Loomis, U. S. A.....	5
Clinton. Sam'l L. Stevens.....	2 \$381.69

NEW YORK.

Chester. Pres. Church.....	25 10
N. Y. City. Mercer St. Ch. add. Cha's P. Hart.....	5
" Jos. McKee, for Waldenses and So. Am.....	20
" V. R. Heese, for For. Field.....	50
" Mrs. A. C. Brown, to con- stitute herself a L M.....	30
" Woman's Union Miss'y So. for the support of three Mexican girls for July, Aug. & Sept in Miss Rankin's School—gold.....	30
" Mrs. Stephen Griggs' half yearly payment \$25, and \$30 to constitute herself a L M.....	55
" E. C. R.....	10
Hempstead. A. V. Cortelyou to constitute his sons, A. V. Cortelyou, Jr., and P. R. Cortelyou, L M's.....	60
Rochester. 1st Pres. Church \$105; Ply- mouth Cong. Ch., \$37.50; Brick Ch., \$70; Central Ch., \$60; St. Peter's Ch., \$54; Mr. Champion, \$200; for the Mexican Mission un- der Miss Rankin.....	576 50
Brick Church, add.....	15
Binghamton. Ladies of Dr. Board- man's Ch., \$56; A. Friend, \$10; for 'Miss Rankin's Mission.....	66
Canandaigua. Ladies of Dr. Doggett's Ch. for Miss Rankin's Mission.....	104
Buffalo. Ladies for Miss Rankin's Mis- sion.....	100
" Miss Helen Bull, Scripture Il- lustrations for Miss Rankin's Sch'l.....	6 75
Burdett. Eliza L. Brown, for Christ'n Literature for Spanish America.....	2
Clinton. Young Ladies of the Hough- ton Sem'y, for Miss Rankin's M'n.....	13
East Bloomfield. Geo. Klee, Esq., Ex. for part of Legacy of the late Uri Beach.....	50
" Cong. Ch., Rev. Dr. Kendall.....	9
Southold. Mrs. Charity H. Chase.....	5
Seneca. Pres. Ch. to constitute Daniel J. Haines, L. M. and Wm. E. Wil- son part L M.....	42 85
Palmyra. Pres. Ch. by the Ladies for Miss Rankin's Mission.....	30
" Baptist Ch. Ladies for do.....	50
Angelica. Pres. Ch. to constitute Rev. T. Thibou, L M.....	40 05
Romulus. Pres. Ch. to constitute Rev. Ja's C. Smith L M.....	30

Saugerties. Ref'd D. Ch. to constitute Rev. John Gaston, L D.....	120
Cooperstown. Coll. in Pres. Ch. Rev. Cha's K. McHarg in full.....	28 86
Coxsackie. Hon. F. H. Silvester, half for Italy, half for Mexico.....	25
Avon Springs. O. Comstock.....	30
Ovid. Pres. Ch. Rev. C. E. Stebbins.....	15
Glens Falls. Pres. Church.....	39 40
Carlisle. Jas. Boughton.....	6 \$1,636.01

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Passaic. Ref'd D. Ch. Rev. J. P. Strong.....	73 91
Madison. Pres. Ch. of which from Ja's A. Webb \$50.....	94 07
Shrewsbury. Pres. Ch. in part of L M for Rev. Thaddeus Wilson.....	19
Red Bank. M. E. Ch. in part of L M for Rev. C. E. Hill.....	16 61
Salem. 1st M. E. Church.....	14
" 1st Bay't Ch. and Cong \$30 03; Rev. G. R. Wheeler \$5; Mrs. G. R. Wheeler \$5; Miss Mary Wheeler \$1; to constitute Rev. John R. Murphy L M.....	41 03
" 1st Pres. Ch. to constitute Rev. F. W. Brauns and Henry B. Ware L M's.....	65
" Broadway M. E. Ch. in part of L M for Rev. J. S. Heisler.....	24 16
Trenton. E. W. Scudder.....	10
Stonehouse Plains. Ref'd D. Ch. in part for a L M.....	12 56
Newark. South Park Pres. Ch. Silas A. Halsey, to constitute his son, Cha's T. Day Halsey a L M \$30; Collection, 123 25.....	153 25 \$579.72

PENNSYLVANIA.

Philadelphia. Miss F. H. Jones for Miss Rankin's Work.....	5
" Juvenile Miss'y Soc'y of 1st Pres. Ch. Northern Liberty.....	20
Alleghany. For Mr. Gulick's Support— Children's Meeting in Central Pres Ch. and which const's Rev. Thos. X. Orr, L M.....	30 98
" Young Men of Alleghany for Education of Italian Youth.....	132 27
" 1st U. Pres. Ch. for Italy.....	48 22
" 2nd " " ".....	27 95
" 3d " " ".....	22 81
" Mrs. Kerr for Italy.....	3
" 1st Ref'd Pres. Church.....	15 50
" Mrs. Nancy H. Forrest for L M \$30; Miss Mary Ann Ren- nick in full for her L M \$10; Messrs. Browne, Semple and Mrs. Hays \$10 ea.....	70
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" Scott, Miller, Godfrey, Fairley, VanRyan, Suydam, Booth and Miss Finckert, \$1 each.....	8
Pittsburg. For Mexico: W. Thaw, \$100; For Italian Youth Gero- lin, Jas. Montgomery, \$100; and \$20 for Depository in Mexico; Mrs. Denny \$20 for same; Messrs. Lockhard and Frew, \$125 for edu- cation of Italian girl.....	265
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Lippencott, Dickson, Lang, Shum,
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kenstein, \$2 each; twenty-five
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" 1st Pres. Ch. Cash. 13
" Bralnard Ch. for Mexican Mis-
sions, of which \$30 from Juvenile
Miss'y Soc'y. 146

Middle Octarara. Pres Ch. add which
makes Rev. J. M. Kittenhouse a
L. D. 76

Nazareth. Nazareth Hall. 10
" First donation of Ladies' Mite
Soc'y. 15

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Scholes for 1st Prot. Ch. in Mex-
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stitute his son Rev G. H. Wells
a L. M. 30

Dallas City. Cong. Church. 11 60
Griggsville. " 26

So Henderson. U Pres Ch add. 5

Chicago. Tabernacle Cong Ch. 6 02

Paxton Union Congregation. 9 55

Eden. Bethel Ref'd Pres Ch for Mr.

Clark's School, and which con-
stitutes J. B. Anderson a L. M. 30

Sparta. U. Pres Ch in part for Mr.

Clark's School, and which consti-
tutes Rev. J. F. Stewart L M and

John Hudson part L M. 39 90

Jordan's Grove. Rev. R. N. Fee. 1

Smithville. Rev J. M. Gordon. 1

Stirling. Union Cong'n. 14 60

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" Chapin. 16 15

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Rev. A. B. Robbins. 22 75

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